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## **DISCIPLESHIP DEMANDS DEDICATION**

**A Narrative Analysis of Mathew 16:13-20**

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## ABBREVIATIONS

AD	<i>Anno Domini</i>
BC	Before Christ
Cf.	Confer (compare)
Ch.	Chapter
ed. (eds.)	editor (s)
e.g.	<i>exempli gratia</i> (for example) <sup>1</sup>
etc.	<i>ex cetera</i> (extra)
Fig.	Figurative
Gk	Greek
Heb	Hebrew
Lit.	Literal
Ltd	Limited
Mng.	Meaning
NA	Nestle Aland
NT	New Testament
OT	Old Testament
vol.	volume
v. (vv.)	verse (s)

### **Books of Bible**

Dt	Deuteronomy
2 Sam	2 Samuel
1 Chr	1 Chronicles
Ezra	Ezra
2 Macc	2 Maccabees

## ABBREVIATIONS

Ps	Psalms
Is	Isaiah
Mal	Malachi
Mk	Mark
Mt	Mathew
Lk	Luke
Jn	John
Acts	Acts of the Apostles
Rom	Romans
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
1 Thess	1 Thessalonians
1 Tim	1 Timothy
Heb	Hebrews
1 Pet	1 Peter
2 Pet	2 Peter
Rev	Revelation

## GENERAL INTRODUCTION

In the New Testament we find Jesus asking questions to his own disciples and others from different perspectives with various outlooks so as to teach them something anew and redress false conceptions. “Do you love me?” (Jn 21:17). Jesus asked Peter this question three times. “Why do you call me, ‘Lord, Lord. And do not do what I say?’” (Lk 6:46). Jesus asked this question while two blind men were among a large crowd following Jesus, begging for mercy.

One of the interesting questions with a theological nuance is found in Mathew 16:13-20. Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “who do people say that the Son of Man is?” (Mt 16:13). While Jesus was moving along with his disciples, He asked this question so as to reveal his identity and to teach them more on discipleship. In this thesis I focus on this question and the related dialogues between Jesus and the disciples around its wider setting in order to understand the nuances presented in the pericope.

### **Purpose and Scope of the study**

I selected Mathew 16:13-20 for my study. Pericope is the conversation between Jesus and the disciples. My purpose is to study what the scholars says about this pericope in detail. On what point of view biblical scholars dealt with this pericope. My aim is to delimit the text and to find out the wider and internal contexts of the text. Every text has its own thematic and linguistic features. Through the relations with the Greek words in the pericope, I hope that the exegesis will be discovered. Through the analysis of the textual criticism the exegesis of the pericope will become clearer. The syntactical relationship between the sentences is also the purpose of my study. This pericope is explained through the narrative model. So, I am using narrative analysis methodology for my study.

The scope of the study depends on the theology of the pericope. I was attracted to the witness and answer of Peter in the pericope. It may be the model for every disciple of Jesus. So, I have to realize my dream with the help of this pericope. Another scope of this study will be an eye opening for every Christian believer. Because to follow Jesus and dedicate him for the life is challenging witness today.



## GENERAL INTRODUCTION

### Limitations

The limitations of a study are flaws or shortcomings which could be the result of unavailability of resources. At the very outset, I should admit that there are many limitations to this work. One of the major limitations of this study is the shortage of scientific books and articles regarding the pericope. No study is completely flawless or inclusive of all possible aspects. Therefore, I think listing the limitations of my study will reflect honesty and transparency.

### Methodology

The Narrative Analysis methodology will be applied in the whole study and to analyse systematically the pericope Mathew 16:13-20. Narrative criticism focuses on the stories a speaker or a writer tells to understand how they help us make meaning out of our daily human experiences. Narrative criticism asks the reader to evaluate the work as a whole and to discern how the sacred authors arranged their material or how they told the story. It seeks to discover the essential nuances of meaning through a “close reading” of the text.

### Division of the work

This three-chapter dissertation starts with a general introduction and ends with a general conclusion. The first chapter is based on the *Status Quaestionis*, delimitation, textual criticism, and syntactical relation of the text. In the first part of this chapter, I would like to explain the *Status Quaestionis*. It is most commonly employed in scholarly literature to refer in a summary way to the accumulated results, scholarly consensus, and areas remaining to be developed on any given topic. Here I am going to develop the pericope 16:13-20 and analyse how the scholars approached this theme in different ways. Under six points of view, it can be summarized, they are Suffering of Jesus, Messianism, Christology, Ecclesiology, Primacy of Peter and Personal encounter with Jesus. The Second part is delimitation, textual criticism, and syntactical relation of the text. Through these studies, the pericope will be analyzed in a systematic way, because I have to find out the different contexts and features of the texts and only through textual criticism and syntactical analysis the study will be clear vision.

## GENERAL INTRODUCTION

The second chapter contains the narrative analysis of the pericope Mathew 16:13-20. First, let me try to analyses textual and historical contexts, source and form criticism. These methods will help me to understand the background of the pericope and it will surely lead me to find out the theological structure of the pericope. Then the pericope will be analyzed through the narrative analysis. Though this pericope is like story method then this method will help me to analyses each scene in a meaningful way. The third chapter will contain the theology of the pericope. The place of Caesarea Philippi is the Centre of the discussion between Jesus and his disciples. Because Jesus specially called his disciples to the place of Caesarea Philippi. So, there may be some theological nuances in this place. I will focus my study on that place. For this study I will focus on discipleship in New Testament, in Gospel of Mathew, and in this special pericope. Finally, a detailed selected bibliography will be presented.

## CHAPTER ONE

# ***STATUS QUAESTIONIS AND SYNTACTICAL RELATION***

## **PART A**

### **1.1. Previous Study on Mathew 16:13-20 (*Status Quaestionis*)**

In the biblical scholarship there are numerous and peculiar studies on the pericope Mathew 16:13-20. Scholars have interpreted this passage from different point of views. The pericope can be seen in the other synoptic Gospels also. Bible scholars demonstrate different theological nuances hidden in this special pericope. This pericope actually deals with theologies like Messiahship of Jesus, suffering of Jesus, Christology, Ecclesiology, Primacy of Peter and personal encounter with Jesus. In the following section I expose various theologies presented by scholars in order to understand the current state of investigation, scholarly consensus and differences and to find areas to be developed.

#### ***1.1.1. Suffering of Jesus***

Authors like Daniel Patte and A.W Argyle present the theme of Jesus as the suffering servant of God in their exposition of the pericope. Daniel Patte adds, this is the pericope in which Jesus takes the preparation to face suffering and passion. Just after this pericope there comes Peter's rejection. The initial reaction of the disciples is expressed by Peter's total rejection of the possibility of the Passion: "God forbid, Lord! This shall never happen to you" (16:22). Thus, the theme of these introductory passages is the refusal to envision the possibility that Jesus, "the Christ, the Son of the living God" (16:16), must "suffer many things from the elders and chief priests and scribes, and be killed" (16:21). Consequently, this section will be concluded when the disciples will accept the possibility of Jesus' Passion, an acceptance found that will complete the theme posited in 16:13-23. This is concluded in the second announcement of the Passion. That Jesus will "be delivered into the hands of men,

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and they will kill him, and he will be raised on the third day” (17:22-23a) is a reality they can no longer escape. This is expressed by their attitude: “They were greatly distressed” (17:23b)<sup>1</sup> somehow explains what makes it possible for disciples to accept the necessity of Jesus’ Passion.

The same idea is given by AW Argyle also. But he quotes Mark as the main source. This section marks a crisis in the Gospel story. In Mark's Gospel (8:27-30) Peter's confession is a point of crucial importance. From then Jesus speaks openly to the disciples about his coming Passion (i.e., his suffering and death). His public ministry in Galilee was finished. The last journey to Jerusalem was soon to begin.<sup>2</sup> These authors are concentrating on the idea of Jesus’ suffering. Jesus is going to undergo pathetic suffering in the future. So, disciples must have the ability to receive and participate in the suffering of Jesus. Pericope of Mt 16:13-20 is a preparation for the suffering of Jesus.

### ***1.1.2. Messianism***

Majority of biblical commentaries focus on the idea of Messianism in this pericope. In Mt 16:13-20 Jesus is confessed as both Christ and Son of God; he builds a new church or temple; and he gives to Peter the keys to the kingdom of Heaven. These are all Davidic motifs. In 2 Sam 7 and 1 Chron 17 it is promised that one of David's descendants will rule over Israel as king that he will be God's son, that he will build a temple and that his kingdom will be forever. This oracle was, before Jesus’ time, understood to refer not to Solomon but to Israel's eschatological king<sup>3</sup>. Mt 16.13-20 presupposes its fulfilment in Jesus. In sum, therefore, Mt 16:13-20 records the eschatological realization of the promises made to David.<sup>4</sup>

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<sup>1</sup> DANIEL PATTE, *The Gospel According to Mathew: A Structural Commentary on Mathew's Faith*, Philadelphia, Fortress Press, 1987, 230.

<sup>2</sup> A.W ARGYLE, *The Gospel According to Mathew*, Cambridge, University Press, 1963, 124.

<sup>3</sup> Yahweh's kingship is interpreted in an eschatological sense. The recognition begins to emerge of a kingdom of Yahweh at the end of time which breaks through all national barriers. One day Yahweh will rule over the whole earth. His throne will be in Jerusalem, and all nations will make their pilgrimage to Zion to worship Him there. COLIN BROWN, *Dictionary of New Testament Theology*, Vol. 1, eds. Lothar Coenen, Erich Beyreuther, Hans Bietenhard, et al., Devon, The Paternoster Press, 1975.376.

<sup>4</sup> W. D. DAVIES-DALE C. ALLISON, eds., *On the Gospel According to Saint Mathew*, Edinburgh, T & T Clark Ltd, 1991, 603.

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In this pericope we see that Jesus expects more from his companions and pupils, but it is only Peter who makes the decisive and immediate reply acknowledging his messiahship. Peter professed that Jesus is the Son of the living God. The formula is found with slight variation, on the lips of Caiaphas, Mk 14:61, and for its acceptance Jesus is declared guilty of blasphemy. He accepts it here, and in terms which make it clear that Peter's conception of his dignity is not merely a deduction of messiahship from adequate human premises (cf., 11:4-6). Miracles and prophecy could have led Peter to a confession of messiahship.<sup>5</sup>

Most of Mathew's changes in his Markan source are minor editorial touches. The most striking include the addition of Jeremiah to the list of popular guesses about Jesus' identity (16:14), the specification 'that he was the Messiah' (16:20), the direct speech of Peter (16:22) and Jesus is calling him a stumbling block (16:23), the promise about judgment according to deeds (16:27), and the idea of the Son of Man coming in his kingdom (16:28).<sup>6</sup>

The story probably preserves the memory of an actual conversation, in which Peter and perhaps other disciples hailed Jesus as Messiah and begged him to exercise the kingship over Israel. There is a tradition in Jn 6:15 that after the feeding of the five thousand some people tried to force Jesus to become a king. He was acclaimed as Son of David at least on one occasion (Mk 10:47-48).<sup>7</sup>

### ***1.1.3. Christology***

High Christology can be seen in this pericope. Many scholars are conveying their theology through their books as Christology as the center part. This pericope deals and relate all the other passages into the main theme as Christology. Willoughby C. Allen clearly says in the Critical and Exegetical Commentary that there is a process of Christology in the pericope itself. In the beginning of the pericope Jesus is asking τὸν υἱὸν τοῦ ἀνθρώπου με. In v.13 and in the answer of the

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<sup>5</sup> ALEXANDER JONES, *The Gospel According to St. Mathew*, London, Geoffrey Chapman, 1965,189.

<sup>6</sup> HARRINGTON DANIEL. J, ed., *Sacra Pagina: The Gospel of Mathew*, Minnesota, The Liturgical Press, 1991, 249.

<sup>7</sup> LEANDER E. KECK, ed., *The Interpreter's Bible*, Nashville, Abingdon Press, 1951, .446.

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Peter there comes Christology, “You are the Son of the living God”.<sup>8</sup> The emphasis is on ὑμεῖς over against οἱ ἄνθρωποι in v. 13. Jesus is asking for a confession on the part of his disciples. With λέγετε Jesus asks for a confession of the lips but, of course, only as a true expression of their heart's conviction. Any other confession is a falsehood.<sup>9</sup> It is the motive of Jesus to get a life witnessing answer from his disciples. Through their lips, they confessed their faith.

Tasker treated in another way that the Christology is coming from the personal experience with Jesus. Peter professed Christ, the Son of the living God. Peter knew that Jesus was the living God and the Son of that living God who knew, as only such a Son could know, the mind and purposes of His Father. Jesus was well aware that this great confession was not made by Peter on the spur of the moment as if he had been ‘stung by the splendor of a sudden thought’. Nor was he voicing a second-hand opinion learned from some other creature of flesh and blood. On the contrary, ever since the day when he stood before Jesus and felt compelled to say ‘Depart from me; for I am a sinful man, O Lord’, and yet in spite of that reluctance had found himself irresistibly led to respond to Jesus’ call and leave his nets and follow Him, during all the time that he had witnessed his Master’s mighty works and listened to the words of eternal life that fell daily from His lips, the living God, the God who acts and intervenes in the affairs of men, had been leading him to see that Jesus was indeed His Son. He would be entrusted by his Master with the ‘keys’ of authority. He would possess the power of ‘binding and loosing’. Peter sees all these powers get from Jesus as came from divine sanction. This latter power was also vested in the other apostles.<sup>10</sup>

J.C Fenton speaks Christology in another point of view. He explains it as the self-reveal of Jesus. Jesus thought of himself as the Messiah, and therefore that he would have welcomed the statement of Peter, you are the Christ, though in Mark this is so placed, after the miracle of the opening of the eyes of a blind man at Bethsaida,

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<sup>8</sup> ALLEN WILLOUGHBY C., *The International Critical Commentary: A Critical and Exegetical Commentary on the Gospel According to St. Mathew*, Edinburgh, T & T Clark 38 George Street, 1907, 175.

<sup>9</sup> R.C.H. LENSKI, *The Interpretation of St. Mathew’s Gospel*, Minnesota, Augsburg Publishing House, 1964, 619.

<sup>10</sup> R.V.G. TASKER, *The Gospel According to St. Mathew: An Introduction and Commentary*, London, The Tyndale Press, 1969, 158.

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as to imply that Peter is responding to divine revelation. It may be, then, that even in Mark the story has been adapted for its context in the Gospel, and that Peter's statement has been made into Peter's confession of faith.<sup>11</sup>

William Barclay, the protestant Biblical Scholar considered Christology in a dramatic picture. Here is a homeless, penniless Galilean carpenter, with twelve very ordinary men around Him. At the moment the orthodox people of His day are actually plotting and planning to eliminate and to destroy Him as a dangerous heretic. He stands in an area littered with the temples of the Syrian gods; in a place where the ancient Greek gods looked down; in a place where the history of Israel crowded in upon the minds of men; where the white marble splendor of the home of Caesar-worship dominated the landscape and compelled the eye. And there of all places-this amazing carpenter stands, and asks men who they believe Him to be, and expects the answer, The Son of God. It is as if Jesus deliberately set Himself against the background of the world's religions in all their history and their splendor, and demanded to be compared with them, and to have the verdict given in His favor. There are few scenes where Jesus' consciousness of His own divinity shines out with a more dazzling light.<sup>12</sup> Scholar Rigaux quotes two other pericope from the Gospels of Mathew and Luke and confirm that the Christology is related to the event at Caesarea Philippi. Many times, in the narrative of the temptations, we find the phrase: "If you are the Son of God". The same words recur in Mt and Lk (Mt 4:3,6; Lk 4:3,9). It would seem that presenting the temptations of Jesus in dialogue form rests on an interpretation of the community, whatever be their original authenticity.

In the same category as the high priest's question such as Mathew formulates it, we meet two apostrophes by those who insult Jesus as they pass by the cross and say to him: "If you are God's son" (27:40) or He did say, "I am the son of God" (27:43). The comparison of these texts with those of Mark and Luke which do not assign these blasphemies to the Jews might indicate that Mt is secondary. He answers the question which the Church of his time asked herself: how could the Son of God be crucified?

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<sup>11</sup> J.C. FENTON, *The Gospel of St. Mathew*, London, Penguin Books, 1963, 265.

<sup>12</sup> WILLIAM BARCLAY, *The Gospel of Mathew*, Edinburgh, The Saint Andrew Press, 1965, 149.

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In the Apostle's confession after Jesus had walked on the water, Mark remarks: "They were utterly and completely dumbfounded, because they had not seen what the miracle of the loaves meant; their minds were closed" (Mk 6:52). Mathew replaces this with: "The men in the boat bowed down before him and said, 'Truly, you are the Son of God' (Mt 14:33)."<sup>13</sup> all these pericopes are expressing the Christology and the Peter's confession stands as the top list. Finally, Joseph Addison Alexander says, Jesus as the Christ or the Messiah, even by his own chosen followers, arises from the fact that all his public actions hitherto implied a claim to that exalted character, and that in consequence the truth of this claim was essential to the proof, not only of his public mission but of his personal veracity. Peter acknowledged him to be, not only as a private individual when the truth was first suggested to him by his brother Andrew (Jn 1:41), but now as it were ex-officio, in the name of all the twelve, and in response to an authoritative question from the Lord himself.<sup>14</sup>

### ***1.1.4. Ecclesiology***

In the Gospel of Mathew, Jesus made the important announcement about the church, which was not recorded in the narratives of the other gospels.<sup>15</sup> He said, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Mathew inherited a pericope from Mark that was definitely Christological in focus: Mk 8:27-30 represents the hinge of the gospel, the turning point between the Mystery of the Messiah (chaps. 1-8) and the Mystery of the Son of Man (chaps. 8-16). To Jesus' question, "But who do you say that I am?", Peter, as spokesman for the disciples, replies simply: "You are the Messiah." As usual in Mark, Jesus responds with a command to be silent. But scholar John Meier points out that clearly, Mathew has balanced this Christological emphasis with an ecclesiological emphasis by inserting a separate saying (or group of sayings) of Jesus to Peter. What in Mark was a one-way declaration to Jesus becomes in Mathew a two-way declaration, a mutual

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<sup>13</sup> BEDA RIGAUX, *The Testimony of St. Matthew*, trans., Paul Joseph Oligny, Chicago, Franciscan Herald Press, 1968, 205.

<sup>14</sup> JOSEPH ADDISON ALEXANDER, *The Gospel According to Matthew*, Michigan, Paper Book House, 1980, 435-436.

<sup>15</sup> JOHN F. WALVOORD, *Matthew Thy Kingdom Come*, Chicago, Moody Press, 1982, 123.



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conferral of titles. Peter first confers the title Messiah and Son of God on Jesus, and Jesus reciprocates by conferring the title Rock on Peter.<sup>16</sup> The whole pericope, especially manifests perfectly Mathew's desire to join together Christology and ecclesiology. As is often the case elsewhere in the gospel, this entails adding a new ecclesiological dimension to traditionally Christological material. Notice how Mt both heightens the Christological formula addressed to Jesus and the role of Peter as confessor of this high Christology.<sup>17</sup>

Hn Ridderbos is clarifying exact idea of the Ecclesiology in this pericope. Mathew 16:13-20 forms in a certain sense a turning point in the Gospel. The crowd did not recognize him as Messiah but the disciples have recognized him. Through the mouth of Peter, they give the right answer: "You are the Christ, the Son of the living God." Simon Peter is the first to give the answer; therefore, he is blessed by Jesus, and identified as the Petra, the rock, on which Jesus will build his Church. Here for the first time in the Gospel, Jesus speaks of his community, of his Church. The church is the people of the King, the population of the kingdom. There can be no kingdom, there can be no king, without people. This people are the continuation of the people of God in the Old Testament. But of this people only those who are servants of its King can be members. Belief in Jesus as the Christ is the bond which holds the church together. Peter and the other apostles are the foundation of the church (cf. Eph 2:20; Rev 21:14). They make the link between Christ and the church. And this not only because of their faith, but also because they have been with Jesus, because they have been witnesses of all that he has said and done, of his sufferings and of his resurrection. The future community will be built up by Christ himself on the basis of this witness. On the witness of the apostles rests the unity and the immovable stability of the church. For in the witness of the apostles the church has its link with Christ the Lord, who has overcome death.<sup>18</sup>

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<sup>16</sup> JOHN P. MEIER, *Matthew*, Minnesota, The Liturgical Press, 1990, 180.

<sup>17</sup> JOHN P. MEIER, *The Vision of Matthew: Christ, Church, and Morality in the First Gospel*, New York, Paulist Press, 1979, 178.

<sup>18</sup> H. N. RIDDERBOS, *Matthew's Witness to Jesus Christ: The King and the Kingdom*, New York, Association Press, 1958, 59-60.

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### ***1.1.5. Primacy of Peter***

Jesus trained the twelve for their future work as teachers, shepherds, rulers of the church. This training focused on certain deficiencies in their understanding of events and therefore in their abilities to minister to the crowds. They were not yet able on their own to feed the flock, to surmount stormy seas, - to discern the source of defilement, to locate the lost sheep, or to avoid the leaven (teaching) of the Pharisees. This same deficiency is reflected in the well-intentioned but mistaken protest of Peter (16:22). Here Peter served as spokesman for the twelve when he rejected the idea that the Son of God must suffer. By implication he also rejected the necessity for martyrdom on the part of disciples. Such a truth was too unpalatable for Peter and for those for whom he was spokesman. Yet Jesus placed his whole authority as Messiah behind the truth that he must himself be killed and that every follower must lose his life.<sup>19</sup>

This strange episode (vv.13-16) is taken over from Mark, but Mathew enlarges it with a supplement (vv.17-19) which interprets it in application to the future role of Peter in the church.<sup>20</sup> John F Walvoord gives more importance to the primacy of the Peter in this pericope. In his point of view the pericope has often been cited to indicate the primacy of Peter as the first pope and the justification for the whole system built upon this concept. It is clear from other Scripture, however, that the rock upon which Christ intended to build is Himself, the solid rock, not Peter, one stone in the church composed of many living stones (1 Pet 2:5). What Jesus said, then, was, “Thou art a little rock, and upon this massive rock I will build my church.” It was not Peter upon which the church would be built but upon the person to whom Peter had witnessed in his confession of faith, Christ, the Son of the living God. After this great pronouncement, Christ added, “I will give unto you the keys of the kingdom of heaven: and whatsoever you shall bind on earth shall be bound in heaven: and whatsoever you shall loose on earth shall be loosed in heaven” (Mt 16:19). In this declaration, Christ was making clear the authority and important place of Peter as having the message which unlocks the entrance into the kingdom of

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<sup>19</sup> PAUL S. MINEAR, *Matthew: The Teacher's Gospel*, 95.

<sup>20</sup> FRANCIS WRIGHT BEARE, *The Gospel According to Matthew: A Commentary*, 351.

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heaven. This, however, is no justification for attributing to Peter authority which was not shared with the other disciples.<sup>21</sup>

### ***1.1.6. Personal Encounter with Jesus***

Protestant Biblical scholar Barclay approaches this pericope in Christian personal point of view. When the people described Jesus as Elijah or Jeremiah or one of the prophets, they thought they were setting Jesus in the highest category they could find. This passage teaches that our discovery of Jesus Christ must be a personal discovery. Jesus' question is: "what do you think of me?" Our knowledge of Jesus must never be at second hand. A man might know every verdict ever passed on Jesus; he might know every Christology that the mind of man had ever thought out; he might be able to give a competent summary of the teaching about Jesus of every great thinker and theologian and still not be a Christian. Christianity never consists in knowing about Jesus; it always consists in knowing Jesus. Jesus Christ demands a personal verdict. He did not ask only Peter; he asks every man: "what do you think of me?"

We are apt to think of the Church as an institution and an organization with buildings and offices, and services and meetings, and organizations and all kinds of activities. The word that Jesus almost certainly used was 'qahal', which is the word the Old Testament uses for the congregation of Israel, the gathering of the people of the Lord. What Jesus said to Peter was: "Peter, you are the beginning of the new Israel, the new people of the Lord, the new fellowship of those who believe in my name."<sup>22</sup> Peter was the first of the fellowship of believers in Christ. It was not a Church in the human sense, still less a Church in a denominational sense, that began with Peter. What began with Peter was the fellowship of all believers in Jesus Christ, not identified with any Church and not limited to any Church, but embracing all who love the Lord. Peter is the foundation stone of the Church in the sense that he was the first of that great fellowship who joyfully declare their own discovery that Jesus Christ is Lord; but that, in the ultimate sense, it is God himself who is the rock on

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<sup>21</sup> JOHN F. WALVOORD, *Matthew Thy Kingdom Come*, 124.

<sup>22</sup> WILLIAM BARCLAY, *The Daily Study Bible: The Gospel of Mathew*, Edinburgh, The Saint Andrew Press, 1975, 142.

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which the Church is built.<sup>23</sup> This passage represents the climax of Jesus' teaching ministry. It was, in effect, the apostles' final examination, consisting of but one question, the ultimate question that every human being must face: Who is Jesus Christ? A person's answer is of the most monumental importance, because on it hinges his eternal destiny. It is a question that no one can escape or avoid. Every soul, as it were, will be pinned against the wall of eternity and forced to answer that question.<sup>24</sup>

The disciples and the readers were asked to understand who Jesus is and how they should relate to him in terms of his teaching, preaching, and healings, and of his role as eschatological judge. But now in Mt 16:21-23, for the first time, it is in terms of Jesus' death and resurrection that they are asked to understand who Jesus is and how to relate to him.<sup>25</sup>

For this study I go through the commentaries and Books related to the Gospel of Mathew. All these writings are speaking about the different spheres of the pericope of the Peter's Confession. Scholars are mainly dealing with Christology, Ecclesiology, Messianism, Primacy of Peter, Suffering of Jesus and personal encounter with Jesus. After my study on this Pericope, I realized that none of the Commentaries and Books are speaking about the notion of discipleship based on this pericope. So, I am interested to study the theme of Discipleship in a detailed manner focusing on this pericope. Jesus has showed to the disciples, the path of humiliation. He is already on the way to be crucified, that His disciples may be crucified with Him, in the sense that they may have the power to die to their old selves and rise again new men in Christ. These words are the core of the discipleship brought faith by Jesus Christ.

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<sup>23</sup> WILLIAM BARCLAY, *The Daily Study Bible: The Gospel of Mathew*, 142.

<sup>24</sup> MAC ARTHUR, *New Testament Commentary: Mathew 16-23*, Chicago, Moody Press, 1988, 20.

<sup>25</sup> Daniel PATTE, *The Gospel According to Mathew: A Structural Commentary on Mathew's Faith*, 230.

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### **PART B**

#### **1.2. Delimitation of the Text**

The pericope of Mathew 16:13-20 is a special unit because of the linguistic, thematic, character, and place changes. All these literary characteristics are used to delimit the pericope. Wider context and internal coherence are the main focus to consider this pericope as a special unit. Geographical inclusion and structural similarity in Chapter 16 are considered. The conversation between Jesus and his disciples also leads to the climax of the delimitation. All these criteria will be analyzed in this part.

##### ***1.2.1. Wider Context of the Pericope***

Chapter 16 of the Gospel of Mathew shines with various scenes. This chapter begins with the demand for a sign. Pharisees and Sadducees approached Jesus and asked for a sign from heaven. Jesus concluded through the words that “no sign will be given to it except the sign of Jonah” (Mt 16:4). It is not the context of the second scene. In the second scene conversation between Jesus and the Disciples take place. In this scene, Jesus is mentioning the *τῆς ζύμης τῶν Φαρισαίων* (Mt 16:6). The conversation between Jesus and the disciples is continuing in the third scene. But the theme and place are entirely different. In this scene, Peter is declaring about Jesus. It is revealed in verse 16 that, “you are the Messiah, the son of the living God” (Mt 16:16). Again, the conversation between Jesus and the disciples continues in the fourth scene. Jesus foretells his Death and resurrection. There are many contexts validating the scene of Peter’s declaration about Jesus as a separate and special unit.

##### ***1.2.1.1. Geographical Inclusion***

Mathew conveys the main themes through a journey. Jesus is journeying through many places and teaching valuable messages to Disciples, Pharisees, Sadducees and People. This pericope Mathew 16:13-20 is speaking only about the place Caesarea-Philippi. This place is so unique in the Gospel of Mathew. Why this pericope is unique? Because it is separated from other places mentioned in chapters 15 and 17.

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### **1.2.1.2. Journeys of Jesus in the Chapters of 15, 16 and 17**

Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας	15: 29 - Sea of Galilee and Mountain
καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν	15:39 - Magadan
οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν	16:5 - Other side of Sea
Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου	16:13 - Caesarea-Philippi
καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.	17:1 - Mountain

The place Caesarea-Philippi is one of Jesus' Destinations to teach his Disciples. Jesus journeyed the places like Bethsaida, Magadan and the high mountain near Galilee. All other cities and places in the Chapters 15, 16 and 17 are related to the Sea of Galilee. In this pericope, Jesus made his journey with disciples not just like other cities and places. Caesarea-Philippi is not near to the place of Galilee. This place is situated 25 miles north of the Sea of Galilee and at the base of Mount Hermon. Numerous temples were built in this city during the Hellenistic Period. So, there is a change of place because it is not the place near the sea of Galilee.<sup>26</sup>

### **1.2.2. Thematic Features**

There are some relations between the pericopes in the Mathew Chapter 16. Theme based relations are main focus in the thematic features. Relations with verbs, nouns etc. are the core of thematic features.

#### **1.2.2.1. Instruction and Blessings**

16:3 τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ

δύνασθε

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<sup>26</sup> FRANCIS WRIGHT BEARE, *The Gospel According to Matthew: A Commentary*, Oxford, Basil Blackwell, 1981, 351.

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Do you know how to discern the appearance of the sky, but cannot *discern* the signs of the

times?

16:11 προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

But beware of the leaven of the Pharisees and Sadducees

16:26 τί γὰρ ὠφελήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ

ζημιωθῆ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ

"For what will a man have profited, if he gains the whole world, and forfeits his soul? Or

what will a man give in exchange for his soul?

All these scenes are (16:3, 16:11, 16:26) explained in the form of instructions. Jesus asked rhetorical questions (τί - Interrogative pronoun) to His disciples. Answer to such questions were given by Jesus himself in a negative tone (οὐ δύνασθε). Through the answer, Jesus criticized the false identity of Pharisees, Sadducees and disciples. Two imperatives (δύνασθε, προσέχετε) are used to emphasize their duties and in the last pericope evangelist used two Subjunctive verbs (κερδήσῃ, ζημιωθῆ) and it denotes the person. No doubt that it denotes the disciples. Through the Imperative mood expresses commands or requests and Subjunctive mood represents an act or state of being as a contingency or possibility. So through the use of these verbs we can understand that Jesus expecting from disciples their true identity like Jesus.

In the third scene Jesus asks first the disciples and then the conversation is found between Jesus and the disciple Peter only. Jesus is giving instructions to the disciple Peter. Jesus is not criticizing him but giving him blessings. That is why here used the adjective normal nominative masculine singular μακάριος εἶ, Σίμων Βαριωνᾶ. So, the wider context in the third pericope of Chapter 16 is separated from the other pericopes in the same chapter.

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### 1.2.3. Linguistic Features

In attempting to understand language, many researches use features, the elements into which linguistic units, such as words, can be broken down. Features have proved invaluable for analysis and description, and have a major role in contemporary linguistics. So, linguistic analysis in this pericope lead to the real meaning of the pericope.

#### 1.2.3.1 ἄρτος - Bread

The second scene of Chapter 16 deals with the Bread. There are more than 8 occurrences of the term Bread. It is not the first time using the same word in the Gospel. Actually, it is the reflection of the Passages of Feeding of the Five Thousand (14:13-21) and Four Thousand (15:32-39). It is just an explanation of the same word 'Bread'. The second scene starts and ends with the word Bread (16:5,12).

Examples:

- 16: 5      Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν
- 16:12      τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
- 16:7      οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν
- 16:8      τί διαλογίσεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε;
- 16:9      οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε;
- 16:10      οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σφυρίδας ἐλάβετε;

But in the third scene, there is no mention of the word Bread. It starts with the verb *ελθὼν* means came. it is a new beginning. So, the text is separated from other pericopes.

#### 1.2.3.2. δὲ - And, But, Then

There are many Connective Conjunctions in the 16<sup>th</sup> chapter. This use simply connects an additional element to a discussion or adds an additional idea to the train of thought. It is translated as 'and', though if it is emphatic, it can be translated as



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‘also’, indicating a key addition. The following conjunctions are employed here to emphasize the theme.

16:2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· - And

16:6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· - And

16:7 οἱ δὲ διελογίζοντο - And

16: 13 Ἐλθὼν δὲ ὁ Ἰησοῦς - Then

16: 14 οἱ δὲ εἶπαν· - And

16:17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· - And

16:23 ὁ δὲ στραφεὶς εἶπεν - And<sup>27</sup>

Here we can find that only 16:13 used the connective conjunction as ‘Then’. Because it may be the new beginning. So, this pericope is different from other pericopes. All other sentences are just emphasized.

### ***1.2.4. Internal Coherence of the Text***

There are eight verses in this pericope. According to the theme, the pericope can be divided into five sections. Verses 13 and 15 are the questions of Jesus. The verb itself shows the relation of the sentences. In verse 13 ἠρώτα is the imperfect indicative active third person singular which means ‘He was questioning’ and λέγει is the perfect indicative active third person singular which means ‘He says’. These two verbs are in two tenses but they are third-person singular. Jesus is the subject in these sentences. And according to the theme, these sentences are also related. Because Jesus is questioning the disciples.

Verses 14 and 16 are the answers of the disciples to the questions of Jesus. In verse 14 εἶπαν is the aorist indicative third person plural which means ‘they said’. Here ‘they’ mean the disciples. εἶπεν is aorist indicative active third person singular which means He said. Here He means Peter. Both these verbs are in aorist tenses and

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<sup>27</sup> WILLIAM F. ARNDT- F. WILBUR GINGRICH, eds., *Greek – English Lexicon of the New Testament and Other Early Christian Literature*, Chicago, The University of Chicago Press, 1957, 170.

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they are in the third person but the number is different. So these sentences are related.

Finally, there is a big section from verses 17 to 20. Here noun μακάριος connects all the verbs and themes in these verses. Blessings comes from the lips of Jesus. We can conclude that all the questions and answers lead to the blessings of Jesus. So, all these sentences are related to each other.

<b>Structure of the Pericope Mathew 16:13-20</b>			
Question of Jesus	16:13	ἠρώτα	He was questioning
Answer of Disciples	16:14	εἶπαν·	Disciples said
Question of Jesus	16:15	λέγει	He asked
Answer of Peter	16:16	ἀποκριθεὶς εἶπεν	Simon Peter Answering said
Blessing of Jesus	16:17-20	μακάριος	Blessed

**1.3. Textual Criticism**

Textual Criticism, the technique of restoring texts as nearly as possible to their original form. Texts in this connection are defined as writings other than formal documents, inscribed or printed on paper, parchment, papyrus or similar materials. There are many words to use textual criticism in this pericope.

**1.3.1. Mathew 16:13      τίνα λέγουσιν οἱ ἄνθρωποι εἶναι**

The critical apparatus starts with {B} which means certain words are replaced in some of the old texts and documents. τίνα λέγουσιν οἱ ἄνθρωποι εἶναι is translated as “who do men to be pronounced”? It can be seen in the present text but the original source is Vatican Codex in the 6<sup>th</sup> century. vulgate translation also follows this text. The text is found in the commentaries of Origen, Cyril and Jerome.

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The phrase τίνα οἱ ἄνθρωποι can be seen in the Aleppo codex in the 4<sup>th</sup> century. It is the oldest document. Here λέγουσιν εἶναι is also used in place of εἶναι λέγουσιν. The translation is “whom men to do pronounce?” τίνα λέγουσιν με οἱ ἄνθρωποι εἶναι is used in C and W which are the Majuscules. The translation is “Who do men to be pronounced to me?” This text is also can be seen in the text of Diatessaron. τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι is the special expression in the Mk 8:27 and Lk 9:18. Translated it as “Who do pronounce me men to be?” οἱ ἄνθρωποι λέγουσιν εἶναι is seen in many texts in majuscules in 9<sup>th</sup> century (L Δ Θ) and minuscules in 11-16 century (f13). The translation is “men to be pronounced”. Some minuscules in the centuries of 11 (28), 9 (33) about 1122 (157), 12 (180) etc. are expressed in this text in another way. That is λέγουσιν εἶναι οἱ ἄνθρωποι and the translation is “men to be pronounced” present text is taken from the Vatican codex but the apt one is taken in the text. That is “who do men to be pronounced”? Here I prefer to follow the translation λέγουσιν εἶναι οἱ ἄνθρωποι which means “men to be pronounced” because of the *Lectio Brevior* (short text is preferred).

### 1.3.2. Mathew 16: 13

13 T shows that something is added to the text. In the Beza codex με is added in verse 13. It is the 5<sup>th</sup>- century codex and also can be seen in Miniscule 13. It is from the century 11-15, and Vulgate. The personal pronoun ‘me’ is added in the text and there is a variation of meaning and grammatical change. In this instance “me” refers to Jesus himself.

### 1.3.3. Mathew 16: 14

ἄλλοι<sup>28</sup> means others retained in the present text. Its primary sources are Codex Beza and Majiscules of W from the 4-5 centuries. So, it is helpful to specify the voices of many people who speak about Jesus.

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<sup>28</sup> ἄλλοι is often used where only two are in question (ἄλλοι and eteros), as in Mt 5:39, 12:13, 27:61, 28:1 Jn 18:16, 20:3, 4:8, 19:32 ἄλλοι and eteros are also used interchangeably with no recognizable difference, as in Mt 16:14. WILLIAM F. ARNDT- F. WILBUR GINGRICH, eds., *Greek – English Lexicon of the New Testament and Other Early Christian Literature*, 39.

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### 1.3.4. *Mathew 16: 15*

Some old texts like vulgate and Ephrem codex say that there were **Ἰησοῦς** in earlier and later omitted. because it is understood. This means no need to add **Ἰησοῦς** because it is already mentioned in the previous sentences.

### 1.3.5. *Mathew 16: 16*

Here **αὐτῷ** (Dative case of the third person masculine singular means 'him') is added earlier to the text in the Beza Codex in the 4-6 century AD. It is absent in the present text. Because it is understood in Jesus' answer. **τοῦ σῶζοντος** is another form of **ζωντος** means "living"

### 1.3.6. *Mathew 16: 17*

In some texts **καὶ** is added to **ἀποκριθεις**. But **ἀποκριθεις** is used in the ancient codex like Aleppo codex, Vatican codex, Beza Codex, and the majuscules. It is not necessary to **kai** added to the **ἀποκριθεις**. Because it is already a continuation of the narration.

**βὰρ Ἰωνᾶ** is used as joined words in the present text which means son of Jonah but in some old texts, majuscules are expressed **βὰρ** and **Ἰωνᾶ** as separate words. There is no change of meaning. **ἐν οὐρανοῖς** is used in Vatican Codex without Dative Article **τοῖς**. But the present text, **τοῖς** is used far emphasizing heaven.

### 1.3.7. *Mathew 16: 19*

In the ancient Codex like Vatican Codex, Ephrem Codex and some other majuscules **καὶ δώσω σοι** is used and it mean 'I will give to you'

In the 9<sup>th</sup> century majuscules **δώσω δε σοι** is used. It means 'I will give now to you'

In 10<sup>th</sup> century majuscules **δώσω σοι δε** is used. It means 'I will give to you now'

In the Beza Cedex **σοι δώσω** is used and it means 'I will give to you'

There are variants of meaning. The actual meaning given in the text is I will give to you. It is the easiest way of understanding.

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### 1.3.8. *Mathew 16: 20*

In the Aleppo Codex and Vatican Codex and some other majuscules ὁ Χριστός is used and this means the Christ. Ἰησοῦς ὁ Χριστός is used in the 4<sup>th</sup> century, 5<sup>th</sup> century majuscules meaning Jesus The Christ. ὁ Χριστὸς Ἰησοῦς is used in Beza Codex meaning The Christ Jesus. The recent text is used ὁ Χριστός. Christ the Messiah is stressed more than earthly Jesus.

### 1.4. Syntactical Relation

A syntactical relation is a holding between a constituent and the clause that it forms part of. The most important syntactical relations are: subject, object and adverbial. The syntactical relationship serves to express syntactical attitudes and show the great importance in sentence analysis.

**Mathew 16:13** Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

The pericope (16:13-20) begins with an adverbial participle Ἐλθὼν and connected with a coordinating conjunction δὲ, which refers back to the previous pericope. The subject of the clause is ὁ Ἰησοῦς and the principal verb is ἠρώτα. It is dignified and marks the solemnity of the questions. It holds our attention to see what the answer will be because of the imperfect tense (ἠρώτα). Both Ἐλθὼν and λέγων are the adverbial participles and they lead to contemporaneous time which means Jesus' coming and saying happening at the same time. These participles are related to the main verb ἠρώτα. The main clause of the narrative is Jesus asking the disciples. 16:13b is the subordinate clause because it starts with an interrogative pronoun τίνα and it is a discourse. λέγουσιν is the main verb of this clause and the subject of the clause is οἱ ἄνθρωποι. εἶναι τὸν υἱὸν τοῦ ἀνθρώπου is the object of this clause. εἶναι is present infinitive relating to what exists-to denote God's existence(τὸν υἱὸν τοῦ ἀνθρώπου). τὸν υἱὸν τοῦ ἀνθρώπου it is a genitive of relation.

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**Mathew 16:14** οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν.

16:14 starts with the coordinating conjunction οἱ δὲ. It is to emphasize the answer to the question in the last sentence. The principal verb in the first clause is εἶπαν and the subject of the verb is disciples. ‘μὲν’ ‘δὲ’ is the correlative clause. It is an independent clause. There is no verb in the clause. Because it is the continuation of the verb εἶπαν. It is echoing in every proper noun like Ἰωάννην τὸν βαπτιστήν, Ἡλίαν, Ἰερεμίαν and ἓνα τῶν προφητῶν.

**Mathew 16:15** λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι;

16:15 deals with the answer of the question raised in the last sentence. Because αὐτοῖς comes as the object of the verb λέγει and its subject is Jesus. αὐτοῖς is disciples. Second clause starts with the interrogative pronoun τίνα. And it connects to the verb λέγετε and it is a second person plural of the verb and it stands for the disciples. With λέγετε, Jesus asks for a confession of the lips. εἶναι is a present infinitive and it relates to με. So, existence of the Jesus is expressing here. ὑμεῖς δὲ is used in the midst of these two clauses. The emphasis is on ὑμεῖς over against οἱ ἄνθρωποι in v.13. Jesus is asking for a confession on the part of his disciples.

**Mathew 16:16** ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

The use of coordinating conjunction δὲ in v. 16: 16 is to coordinate with v. 16:15. ἀποκριθεὶς is aorist adverbial participle led to contemporaneous time which related to the main verb εἶπεν. So, Peter’s answer and reply are happening at the same time. In the first clause Σίμων Πέτρος is in nominative case. Therefore, the subject of the verb is Σίμων Πέτρος. σὺ is possessive personal pronoun and it refer to χριστὸς. εἶ is a present indicative active copulative verb and it functions as a nominal predicative. ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος : τοῦ θεοῦ τοῦ ζῶντος is expressed in genitive case. Here, the apposition stands for Christ. Messiah is coming from the living God.

**Mathew 16:17** Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ’ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

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δέ ὁ is a conjunctive particle and it shows the continuation of the theme. Here, as so often, the adverbial participle Ἀποκριθεὶς simply means that this is the response of Jesus. He acknowledge Peter's confession and accepts it. The adverbial participle Ἀποκριθεὶς is connecting to the main verb εἶπεν. Answering and saying happened in the same time. The answer of Jesus is μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Jesus speaks of what this confession means to Peter: "Blessed are you," μακάριος. Jesus is addressed to Σίμων Βαριωνᾶ.

Second clause starts with ὅτι. And it functions as a subordinate clause. It is the continuation of the saying (εἶπεν) of Jesus. And the principal clause is Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ. ἀλλ' is an adversative conjunction. It comes in the middle of the two clauses and the use of adversative conjunction is to express denial of the first premise. Positive meaning is explained in the first clause. It is the praise of Jesus about Simon peter for his answer. But in the second clause there is negation. The answer of Simon Peter is not his own but revealed by the Father in Heaven. πατήρ shows an apposition. It is the genitive of relation.

**Mathew 16:18** κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς.

Again, δέ is here used as connective particle. And it is the continuation of the last sentence. κἀγὼ is personal pronoun 'ἐγώ'. It is contracted form of καὶ and 'ἐγώ'. Here, the direct discourse is κἀγὼ δέ σοι λέγω and the indirect discourse starts with ὅτι. First indirect discourse is ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν and the second discourse is πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς. These two clauses are bind with the connecting particle καὶ. The principal clause and the subordinate clauses are also connected with the same connecting particle καὶ. So, the verbs οἰκοδομήσω and οἰκοδομήσω are related to the main verb λέγω.

**Mathew 16:19** δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

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In verse 19 starts with the verb δώσω which is a future indicative active verb and it is a continuation of the blessing conveyed in the last sentence, because two verbs οικοδομήσω and οικοδομήσω are used as future indicative active. Principal clause is δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν and the subordinate clause is beginning with ἐάν + δήσης (subjunctive). ὁ ἐάν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, is the first clause of the subordinate clause and the second clause of the subordinate clause is ὁ ἐάν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Both subjunctive verbs δήσης and λύσης are connected to the main verb δώσω. The subordinate clauses are expressed as conditional clauses and it is in a periphrastic construction and the periphrastic relation is stressed with the word ἔσται. ἔσται is copulative verb and the subject of the clause is ‘You’ it refers to Peter. These two clauses are bind with the connecting particle καὶ. Principle clause and subordinate clauses are also connected with the same connecting particle καὶ.

**Mathew 16:20** Τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

In verse 20 starts with an adverb τότε which is used as a conclusive adverb means ‘then’ and it is used here to show that it is different from the last sentence. διεστείλατο is an aorist indicative middle verb and it is used in a past tense. But the verb of the v.19 is translated in a future tense. So, it is clear that it is not the blessings continues but the instruction is starting. And then ἵνα is sub-final and is equal to an infinitive. διεστείλατο is the instruction given to the disciples. This instruction is expressed through the ἵνα + subjunctive. The subjunctive verb μηδενὶ is the echo of διεστείλατο. That is ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός. It shows the purpose of the action and the purpose is to “tell no one that he is the Christ”. Jesus instructed them that they should say to no one that he is Jesus the Christ.



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**1.5. Translation of the Text**

<b>16:13</b>	Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;	And when Jesus came into the district of Caesarea Philippi, He was asking His disciples, saying, "Who do men say that the Son of Man to be?"
<b>16:14</b>	οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν.	And they said, "Some John the Baptist; and others, Elijah; and others, Jeremiah, or one of the prophets."
<b>16:15</b>	λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι;	He says to them, "But You, who do you say that I am?"
<b>16:16</b>	ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.	And Simon Peter having been answered and said, "You are the Christ, the Son of the living God."
<b>16:17</b>	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.	And Jesus having been answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not revealed to you, but My Father who is in the heaven.
<b>16:18</b>	καὶ ἐγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς.	"And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not prevail against it.

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<b>16:19</b>	δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.	"I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven."
<b>16:20</b>	Τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.	Then He instructed the disciples that they tell no one that he was the Christ

## CHAPTER 2

# NARRATIVE ANALYSIS ON MATHEW 16:13-20

## PART 1

### 2.1. Textual Context

As with so many other synoptic texts, the OT supplies the requisite background for a proper interpretation. What we appear to have before us is a passage whose major themes have their collective root in Davidic messianism, above all in Nathan's famous oracle to David, preserved in 2 Sam 7:4-16 and 1 Chron 17:3-15. In Mt 16:13-20 Jesus is confessed as both Christ and Son of God; he builds a new church or temple; and he gives to Peter the keys to the kingdom of Heaven<sup>29</sup>. These are all Davidic motifs.

In 2 Sam 7 and 1 Chron 17 it is promised that one of David's descendants will rule over Israel as king (and therefore as anointed one), that he will be God's son ('I will be his father, and he will be my son'), that he will build a temple ('he shall build a temple for my name'), and that his kingdom will be forever. This oracle was, before Jesus' time, understood to refer not (just) to Solomon but to Israel's eschatological king. Mt 16:13-20 presupposes its fulfilment in Jesus. Blessings are promised to the family and prosperity of David. These promises relate to Solomon, David's immediate successor, and the royal line of Judah. But they also relate to Christ, who is often called David and the son of David. To him God gave all power in heaven and earth, with authority to execute judgement. Moreover, the giving of the keys of the Kingdom of Heaven to Peter has its closest OT parallel in Is 22:22: "And I (God) will place on his (Eliakim's) shoulder the key of the house of David;

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Kingdom of heaven is a term which implies the essential idea that "God rules as king". It is a Jewish expression which is purely theological in its reference. Since the kingdom of heaven is not evident in this world, it is necessary to decide for or against it by a decision of will. COLIN BROWN, *Dictionary of New Testament Theology*, Vol. 1, eds. Lothar Coenen, Erich Beyreuther, Hans Bietenhard, et al., Devon, The Paternoster Press, 1975, 376-377.

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he shall open, and none shall shut; and he shall shut, and none shall open". Although this verse does not appear to have received a messianic interpretation in Judaism, 'the house of David' did have messianic associations, and the text which is applied to Jesus in Rev 3:7 is about the activity of a man second only to the king. In sum, therefore, Mt 16:13-20 records the eschatological realization of the promises made to David.<sup>30</sup> The establishing of his house, his throne, and his kingdom forever, can be applied to no other than to Christ and his kingdom: David's house and kingdom long since came to an end. The committing iniquity cannot be applied to the Messiah himself, but to his spiritual seed; true believers have infirmities, for which they must expect to be corrected, though they are not cast off.

### 2.2. Historical Context

When Jesus came into the district of Caesarea Philippi, Caesarea Philippi was a Gentile town located on a terrace on the southern foot of Mount Hermon (at one of the sources of the Jordan River) over twenty miles north of the Sea of Galilee.<sup>31</sup> Jesus takes his disciples to the district of Caesarea Philippi on the extreme northern frontier of Palestine. It is a natural site for the sanctuary of Pan built there by the predominantly Greek population in the 3rd cent. B.C. The Roman emperor Augustus gave the city to Herod the Great. In Christ's time the town itself was new-built by Herod's son Philip the tetrarch in 3-2 B.C and named from Panion to Caesarea Philippi in honor of Caesar Augustus. It boasted a temple to Augustus built by Herod the Great c. 20 B.C.

Here Jesus invites his disciples to compare their own reflections on his own personality with those of popular rumor. In Galilee at Herod's court there was a superstitious rumor of the Baptist's resurrection. Other circles felt the messianic atmosphere and thought of Elijah the precursor or of Jeremiah, Israel's champion at a time of national crisis (cf 2 Mac 15:13-16); the messianic age was associated, too, with the return of other prophets (cf Ezr 2:18). It is strange that none of them mention rumors of the Messiah himself which must have been recently circulating

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<sup>30</sup> DAVIES-ALLISON, eds., *On the Gospel According to Saint Mathew*, 603.

<sup>31</sup> ALLISON DALE, *Mathew: A Shorter Commentary*, London, T & T Clark International, 2004, 265.

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(cf Jn 6:15). Jesus expects more from his companions and pupils, but it is only Peter who makes the decisive and immediate reply acknowledging his Messiahship.<sup>32</sup>

### 2.3. Source Criticism

#### 2.3.1 Comparison of the Passage

Most of Mathew's changes in his Markan source are minor editorial touches. The most striking include the addition of Jeremiah to the list of popular guesses about Jesus' identity (16:14), the specification 'that he was the Messiah' (16:20), the direct speech of Peter (16:22) and Jesus' calling him a stumbling block (16:23), the promise about judgment according to deeds (16:27), and the idea of the Son of Man coming in his kingdom (16:28). The major change is the expansion of Peter's confession in 16:16b-19. This material has no parallel in Mark or in any other Gospel source. By inserting it into his Markan source Mathew has altered the flow of the story. Whereas in Mark Peter's confession is rejected or at least corrected, in Mathew it serves as the basis for Jesus' blessing of Peter. The focus on Peter as the one who gets involved when problems emerge is typically Matthean (see Matt 15:15; 17:24-27; 18:21-22). In this text, Peter is praised as the recipient of a divine revelation (16:17), called the foundation of the Church (16:18), and given special authority (16:19).<sup>33</sup>

<b>Mathew 16:13-20</b>	<b>Mark 8:27-30</b>	<b>Luke 9:18-21</b>
<b>Mathew 16:13</b> Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;	<b>Mark 8:27</b> Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι	<b>Luke 9:18</b> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ

<sup>32</sup> JONES ALEXANDER, *The Gospel According to St. Mathew*, London, Geoffrey Chapman, 1965, 191-192.

<sup>33</sup> HARRINGTON DANIEL J., ed., *Sacra Pagina: The Gospel of Mathew*, -250.

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		ἐπηρώτησεν αὐτοὺς λέγων· τίνα με λέγουσιν οἱ ὄχλοι εἶναι
<b>Mathew 16:14</b> οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν.	<b>Mark 8:28</b> οἱ δὲ εἶπαν αὐτῷ λέγοντες [ὅτι] Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.	<b>Luke 9:19</b> οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.
<b>Mathew 16:15</b> λέγει αὐτοῖς· ὕμεῖς δὲ τίνα με λέγετε εἶναι	<b>Mark 8:29</b> καὶ αὐτὸς ἐπηρώτα αὐτούς· ὕμεῖς δὲ τίνα με λέγετε εἶναι;	<b>Luke 9:20</b> εἶπεν δὲ αὐτοῖς· ὕμεῖς δὲ τίνα με λέγετε εἶναι;
<b>Mathew 16:16</b> ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος	<b>Mark 8:29</b> b. ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός.	<b>Luke 9:20b.</b> Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν χριστὸν τοῦ θεοῦ.
<b>Mathew 16:17</b> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.		
<b>Mathew 16:18</b> κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτη τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι		

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ἄδου οὐ κατισχύσουσιν αὐτῆς		
<b>Mathew 16:19</b> δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.		
<b>Mathew 16:20</b> Τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.	<b>Mark 8:30</b> καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.	<b>9:21</b> ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο .

**The following are the major differences between Mt 16.13-20 and its Markan parallel:**

- (i) οἱ μαθηταὶ αὐτοῦ ('His disciples) are mentioned twice in Mk 8:27, once in Mt 16:13 (this could be due to Mathew's desire to abbreviate).
- (ii) Mark's εἰς τὰς κόμας (8:27) has become εἰς τὰ μέρη (16:13).
- (iii) Mark's 'in the way' (8:27) has no counterpart in Mathew (cf 20:34 diff. Mk 10:52).
- (iv) Whereas in the Second Gospel Jesus asks, τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; (Whom do men say that I am?) (8:27), in Mathew his words are these: τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; (Whom do men say that the Son of man is)' (16:13).

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(v) Mk 8:28 records only three popular opinions about Jesus: some say he is John the Baptist, others Elijah, others one of the prophets. Mt 16:14 adds a fourth possibility: he is Jeremiah.

(vi) 'Peter' occurs in Mk 8:29, 'Simon Peter' in Mt 16:16.

(vii) There is no Markan parallel to Mt 16:17-19.

(viii) The concluding prohibition in Mk 8:30 is to 'say nothing concerning him. In Mathew the command is more specific: the disciples are to tell no one that he was the Christ.

(ix) Mk 8:27-30 is preceded by the story of the healing of the blind man of Bethsaida, Mk 8:22-6. Mathew has omitted this.<sup>34</sup>

**There are basically three different approaches to the tradition-history of 16:13-20.**

(i) some scholars say Mt 16:23-30 stands represent a more primitive tradition than the Markan and Lukan parallels. Mt 16:17-19 contains the original conclusion to Peter's confession, which was replaced in Mark's tradition by a passion prediction and the rebuke of Peter, Mk 8:31-34.

(ii) Others have affirmed that vv. 17-19 contain pre-Matthean tradition(s) which originally had some other setting. It is placed in Mt 16:17-19a in the context of the Last Supper. More popular has been the guess that the verses were at one time part of a resurrection story.

(iii) It is possible to regard the three verses as redactional. 16:17-19 contains several words and expressions Mathew does not use elsewhere: Βαριωνᾶ, σὰρξ καὶ αἶμα, πύλαι ἄδου, κατισχύω, κλείς. There is also a high number of Semitisms. Note the appearance of Βαριωνᾶ (son of Jonah'), σὰρξ καὶ αἶμα with the sense of 'earthly' (see on v. 17), ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς (although this should perhaps be considered redactional), πύλαι ἄδου (see on v. 18), δῆσαι ... λῦσαι and asyndeton (v. 19). All this moves one to suspect a Semitic original, especially when the note is

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<sup>34</sup> BURTON H. THROCKMORTON, *Gospel Parallels: A Synopsis of the First Three Gospels*, Bangalore, Theological Publications in India, 1952.



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taken of the possibility of a wordplay in Aramaic: Kepha/kepha (see on v. 18). Furthermore, there are partial parallels to the content of vv. 17-19 in several NT texts, including Mk 3:16 (where Jesus is said to have surnamed Simon Peter); Jn 1:42 (where Jesus says to Peter: 'so you are Simon the son of John? You shall be called Cephas'); 20:23 ('If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'; cf. Mt 16:19); and Gal 1:15-18.<sup>35</sup>

### 2.3.2. *Comparison with the Gospel of John*

In Jn 6:66-71, the Johannine parallel to Peter's confession, has nothing corresponding to Mt 16:17-19. John might not have taken over the tradition behind Mt 16:17-19 even if he had known it, for there is in his gospel a consistent muting of Peter's prominence. Between 1:35-42, where it is Andrew who first follows and believes in Jesus, and the Last Supper, Peter does nothing save utter the confession of 6:68-69. After Jn 17, he does play a significant role in the narrative, but it is a role always overshadowed by the presence of the beloved disciple, who sits next to Jesus (13:23), and is entrusted with the care of Mary (19:6-7), is the first disciple to discover the empty tomb (20:8), is the first disciple to believe in the resurrection (20:8), and is the first to recognize the risen Jesus when he stands on the shore of the Sea of Tiberias (21:7). There can be no doubt that John betrays a tendency to underplay Peter's pride in place, and this tendency could have led to the omission of the tradition about the church being founded on Peter.

It is striking that the Fourth Gospel does not just have a parallel to Peter's confession. It also contains an account of Jesus giving Peter the name 'Cephas' (= 'rock') and precisely in the context of a messianic confession. In Jn 1:35-42, Andrew meets Jesus. He then informs Peter that Jesus is the Messiah. Next follows the renaming of Peter. In other words, the confession of Jesus as Messiah.<sup>36</sup> John knew the confession of Caesarea Philippi in a form close to that in Mathew and drew upon it at several junctures. Seen in this light, John's Gospel, so far from being a witness

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<sup>35</sup> DAVIES-ALLISON, eds., *On the Gospel According to Saint Mathew*, 604-605.

<sup>36</sup> DAVIES-ALLISON, eds., *On the Gospel According to Saint Mathew*, 607.

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for the priority of Mk 8:27-30, buttresses our claim for the possible originality of Mt 16:13-20.<sup>37</sup>

**The following is a list of the traditions common to Mt 16:13-20 and the Gospel of John**

<b>Mathew 16:13-20</b>	<b>John</b>
Following a messianic confession Simon is named Peter ( 'rock')	Following a messianic confession, Simon is named Cephas ('rock') (1:35-42)
Some say Jesus is one of the prophets, Jesus asks his disciples a question about his identity, Simon Bar-Jonah, responding to a question addressed by Jesus to all the disciples, confesses Jesus to be the Christ and Son of God	This is indeed the prophet who is to come into the world (6:14) Jesus asks his disciples whether they wish to go away (6:67) Simon the son of John, responding to a question addressed by Jesus to all the disciples, confesses Jesus to be 'the Holy One of God'-a title closely associated with Son of God (6:69)
'Flesh and blood have not revealed this to you but my Father in heaven' Peter is the rock on which the church is built	'No one can come to me unless it is granted him by the Father' (6:65); 'the flesh is useless' (6:63) Peter is made by Jesus to be the shepherd of the Christian flock (21:15-17)
Following the confession, the subject turns to Jesus' passion (cf. Mk 8:31-38)	Following the confession, the subject turns to Jesus' passion (6:70-71)
'Whatever you bind on earth shall be	'If you forgive the sins of any, they are

<sup>37</sup> DAVIES-ALLISON, eds., *On the Gospel According to Saint Mathew*, 607.

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bound in heaven, and whatever you loose on earth shall be loosed in heaven'	forgiven; if you retain the sins of any, they are retained' (20:23)
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### 2.4. Form Criticism

Form Criticism as a method of biblical criticism classifies units of scripture by literary pattern and then attempts to trace each type to its period of oral transmission. Form Criticism seeks to determine a unit's original form and the historical context of the literary tradition. Mathew 16:13-20 is a mode of question answer method. It is the form used in the pericope. It is not the first time that this method is used in the Bible. Beginning of the chapter 16 is an example of such a method. It is explained through a table.

#### 2.4.1. Structural Relation

<b>Pericope 1 (16:1-4)</b>			
16:1	A	Question of Pharisees and Sadducees	Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν
16:2-3a	B	Answer of Jesus	ἀποκριθεὶς εἶπεν αὐτοῖς
16:3b	A1	Question of Jesus	τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν
16:4a	B1	Answer of Jesus	γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,
16:4b-c	C	Conclusion (Theme Presentation)	καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.
<b>Pericope 3 (16:13-20)</b>			
16:13	A	Question of Jesus	τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου

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16:14	B	Answer of Disciples	οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν.
16:15	A1	Question of Jesus	λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι
16:16	B1	Answer of Peter	ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος
16:17-20	C	Conclusion (Theme Presentation)	μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς

Pericopes 1 and 2 are mutually related. It can be called Step Parallelism. The exact meaning of the passage is conveyed step by step; that is to say in this pericope the author slowly leads the reader to the perfect meaning of the text. Here this step parallelism method focused on the question answer method. A and A1 are the questions and B and B1 are the answers to them. And finally, it leads to the theme presentation. Questions are marked by ἐπηρώτησαν, γινώσκετε and τίνα. ἐπηρώτησαν is aorist indicative active third person plural of the stem verb ἐπερώταώ which means 'to ask' (Questioning). γινώσκετε is the verb present indicative active second person plural of the stem verb γινώσκω means 'to know'. But it is sometimes translated as 'how'. τίνα is the interrogative pronoun accusative masculine singular means 'whom'.

Answers are identified by εἶπαν, ἀποκριθεὶς and εἶπεν. εἶπεν is aorist indicative active third person singular of the stem verb λέγω means to say. It is the reply to the question. ἀποκριθεὶς is an aorist participle passive of the stem verb

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‘ἀποκρίνομαι’ means to answer. εἶπαν is aorist indicative active third person plural of the stem verb λέγω means to say.

Both C’s are leading to the theme presentation which means a conclusion to the question and answer. καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ- But no sign will be given to it except the sign of Jonah. The sign of Jonah is a model for the faith of his disciples. Jonah’s restoration after three days and three nights inside the great fish prefigures his own resurrection. So, the fullness of the σημεῖον is the resurrection of Jesus. It is the climatical point in the pericope. Jesus gave many blessings to the disciple Peter. That is expressed through the word μακάριος.

Third pericope of the Chapter 16 (16:13-20) is closely related to the first pericope (16:1-4). The structure of the pericopes is identical. It is a wider context because of the continuation of the same structure as presented at the beginning of Chapter 16.

## PART 2

### 2.2. NARRATIVE ANALYSIS OF THE TEXT

#### Introduction

Narrative criticism is a recently developed critical approach that applies literary methods to the study of Scripture, treats the text as a self-contained unit, and avoids complications created by other critical methods of interpretation. It seeks to discover the essential nuances of meaning through a “close reading” of the text. The primary assumption of narrative criticism is that readers are expected to read and respond to narratives as the authors intended and that it is, therefore, necessary to understand what was written and how it was written. Narrative criticism asks the reader to evaluate the work as a whole and to discern how the sacred authors arranged their material or how they told the story.<sup>38</sup>

A Narrative Analysis of Mathew 16:13-20 is an attempt to interpret the text using the narrative method. The starting point is to clarify the temporal and spatial setting of the pericope by carefully interrogating the various techniques used by the

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<sup>38</sup> MATHEW OLICKAL, *Narrative Analysis*, PVP Vadavathoor, 2022-2023, 1.

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narrator in realizing the temporal and spatial setting of the pericope. Then, the development of the plot with its structure and problems is studied, dividing the plot into different scenes and examining their narrative function in the pericope. The next step is character analysis, which refers to how characters are formulated, portrayed, and developed in the narrative. Next, the nature and function of the narrator and the reader are examined, followed by an examination of focalization.<sup>39</sup>

### *2.2.1. Dramatic Criteria*

**a) Change of Place:** Previous scenes (15:16:1-12) have their spatial setting of the place like Tyre-Sidon (15:21), Sea of Galilee (15:29), Magadan (15:39), another side of the sea of Galilee (16:5). All these places are around and near the side of the Sea of Galilee. But from 16:13 onwards we observe again a change of place, namely, Caesarea-Philippi.

**b) Change of Scene:** Chapter 16:1-12 deals with the instruction to the Pharisees, Sadducees (16:1-4), and disciples (16:5-12). The theme of the first scene (16:1-4) is about the demand for a sign and the theme of the second scene (16:5-12) is the yeast of the Pharisees and Sadducees. These two scenes are conveying almost the same theme. So, we can consider these two as one scene. But 16:13-20 is entirely a different theme and scene. It is an instruction to the disciples. It is actually a personal encounter with his disciples. Jesus evaluates how they progressed in their faith.

**c) Change of Action:** 16:1-20 deals with an instruction. Jesus instructs Pharisees, Sadducees and his own disciples but through 16:13-20 Jesus is giving blessings to the disciples (Peter). In 16:1-4 and 16:5-11 we can see some demerits of the Pharisees and Sadducees and disciples. They asked to make some corrections in their lives. 16:13-20 is not a negative theme, but it is purely a positive narration. Because of the declaration of faith by Peter, Jesus is giving them blessings.

**d) Change of Characters:** the central characters (Jesus and Disciples) of the story do not change physically, but there happens an effective change in their roles. Jesus instructs his disciples before and after this pericope. In 16:5-11 Jesus says to the

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<sup>39</sup> MATHEW OLICKAL, *Narrative Analysis*, 1.

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disciples beware of the yeast of the Pharisees and Sadducees and in 16:21-28 Jesus advises them to be in perpetual faith. In these scenes, Jesus does not appreciate them and from the disciples also there are negative things happening to the disciples. But in 16:13-20 there is a change of mindset of Jesus and the disciples. In this pericope, Jesus tries to encourage them and give them blessings because of their faith. Disciples especially from the part of Peter declares faith in their Teacher Jesus.

### ***2.2.2. Literary or Stylistic Criteria***

The change in the vocabulary is another important signal to delimit the text and in Mathew 16:13-20 some verbs and nouns are employed that are characteristics of this pericope. The new set of vocabulary testifies to the fact that the unit is separate from the preceding and the following pericopes.

### ***2.2.3. Setting***

The setting is the background against which the narrative action takes place, which are internal to the narrative. The starting point of the narrative analysis is the elucidation of the temporal and spatial settings of the pericope through a careful interrogation of the various techniques adopted by the narrator in realizing the temporal and spatial settings of the pericope.

#### ***2.2.3.1. Temporal Setting of Mathew 16:13-20***

It supposes a certain time and arrangements of events in a certain temporal order. A narrative cannot exist without time, to which it has a twofold relationship: it unfolds within time and time pass within it.<sup>40</sup>

##### ***2.2.3.1.1. Narrative Time and Narration Time***

narrative time indicates the length or duration of events and actions in the story, and narration Time implies the real material time to tell the concrete narrative. In our pericope, there is no explicit reference to estimate the narrative time in our pericope. But our pericope is a journey from Galilee towards Caesarea-Philippi. Caesarea-Philippi was 30 miles or 10 hours walk north of Bethsaida. Jesus

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<sup>40</sup> MATHEW OLICKAL, *Narrative Analysis*, 4.

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and his disciples talking together during this journey. But only a few conversations are narrated by the narrator in the text. The narration time is much shorter than the narrative time.

### *2.2.3.1.2. Analepsis and Prolepsis*

The chronological order of events in a narrative can be changed by the narrator. Some events can be anticipated and some others may be postponed. Usually, it is affected through ‘analepsis’ and ‘prolepsis’.

a) Analepsis: Mt 16:14 speaks analepsis time. Because the answer of the disciples is already happened things. People said differently about Jesus and disciples answered Jesus’ question from their memory.

b) Prolepsis: Mt 16: 18-19 speaks prolepsis time. Because blessings of Jesus will take place only in the future. Here the narrator narrates an event before it takes place.

### *2.2.3.2. Spatial Setting of Mathew 16:13-20*

The spatial setting of the pericope is shaped mainly through the movement of the characters. The narrator points out the change in the spatial setting through the movement of the characters. The spatial setting of the whole event takes place from Bethsaida to Caesarea Philippi. Only one space is located in the pericope. Jesus’ conversation is begun with the disciples but later concentrated only on Peter.

### *2.2.4. The Plot*

The plot is the sequence of events or incidents that make up a narrative or the ordering and presentation of events. The plot of a story is a series of interconnected events in which every occurrence has a specific purpose. A plot generally has a unity of action: a beginning, middle and end. The plot is the narration of an organized and meaningful chain of interrelated events in time moving toward either resolution or lack of closure. The plot serves to organize events in such a way as to arouse the



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reader's interest and emotional involvement, while at the same time imbuing the events with meaning.<sup>41</sup>

### 2.2.4.1. Various Moments or Stages of the Plot

a) Exposition: 16:13a is the information and beginning of action about Jesus' conversation with his disciples. It is the first moment of the narration. Speaking about the place Caesarea Philippi is to introduce the story. The place has great significance and it is the background of the question of Jesus. Caesarea Philippi was so named after Herod Philip, whose father, Herod the Great, had built a temple there, which became the center of pagan worship. Beginning in the 3<sup>rd</sup> century BC, sacrifices were cast into the cave as offerings to the god Pan.<sup>42</sup>

b) Inciting Moment or Rising Action: 16:13b is the inciting moment in the pericope. Jesus' question to the disciples about what people speaks about him. This question is the inciting moment because what Jesus is wanting to get from their lips are based on this question. This moment sets the story into action. It anticipates the problem of faith yet to be introduced in the story.

c) Complication: inciting moment creates tension and suspense in the plot. Here in this pericope, we can find many attempts to solve the problem. Disciples are answering the questions of Jesus. The answer of the disciples leads to the final conclusion from the lips of Jesus.

d) Climax: the point of climax, in turn, can be identified through the moment of highest tension, appearances of a decisive element or character, or the final stage of a narrative progression. Questions of Jesus create the highest tension among the disciples. Slowly their answers lead them to the blessings of Jesus. Blessings become the climax of the pericope. In the beginning, what Jesus expects from his disciples, gets through their answers. Therefore, as a climax, Jesus is giving blessings to them.

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<sup>41</sup> MATHEW OLICKAL, *Narrative Analysis*, 5-6.

<sup>42</sup> MARK TWAIN, *Innocents Abroad: or, the Pilgrims' progress*, Vol.2, New York, Harper and Brothers, 1911, 220- 221.

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e) Resolution: it is the final situation of a narrative, the outcome, or the final state of affairs of a dramatic action. Through these questions and answers method, we find the progression of the discipleship. Disciples have strong faith in Jesus. The resolution speaks that discipleship leads to a personal relationship with Jesus.

### ***2.2.5. Subdivision of the pericope based on the scenes in each part***

Exposition – 16:13a

First Part:

Scene 1 – 16:13b-14

Scene 2 – 16:15-16

Second Part

Scene 3 – 16:17-18

Conclusion – 16:19-20

#### ***2.2.5.1. The Exposition (v.13a)***

The story is introduced with the place of Caesarea Philippi. Jesus and His disciples left the synagogue and the town for the region of Caesarea Philippi and many of the people were left confused between the teaching of Jesus and the teaching of the Jewish leaders. And so, Jesus would want to know what His own disciples thought of Him. Jesus and His disciples came to the region, near Mount Hermon, and they saw this temple with all the statues of God. And Jesus asked His disciples some questions from this place. Exposition leads to the content of the story.

#### ***2.2.5.2. The First Scene (v.13b-14)***

Christ begins by asking His disciples about what they have heard from others about who the son of man is. Son of man is the name Jesus most often used for Himself. The disciples responded that the people are divided in their opinions of who Jesus might be. The disciples suggest the people who closely followed Him and

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believed Him to be a powerful prophet of God. They saw in Him the fulfillment of prophecy. It is the first scene of the pericope.

### *2.2.5.3. The Second Scene (v.15-16)*

This scene is the key moment in Mathew's narrative. Until Jesus' core followers truly understood His identity, they would not truly be understanding the Gospel. Peter's response in the following verse reveals He understands who Jesus is. "You are the Messiah the son of the living God".

### *2.2.5.4. The Third Scene (v.17-18)*

The third scene is marked with the blessing given by Jesus to Peter. Peter has been labeled 'blessed' for understanding and believing this to be true. Peter's conviction that Jesus is Christ was given by Jesus' Father in heaven. God revealed to Peter and the other disciples that Jesus was His son. Peter certainly becomes the leader of the disciples and the first spokesman for Christ in the earliest days of the Church. Jesus gave him spiritual authority over the other disciples and all believers at this moment.

### *2.2.5.5. Conclusion (v.19-20)*

Jesus gives authority to Peter to act on His behalf. Jesus describes the authority He is delegating to them as the 'keys to the kingdom of heaven'. He says that whatever they bind or loose on earth will be bound or loosed in heaven. In His name they will also exercise discipline within the Church, setting the standard for both what is true and how that truth will be practiced. After this dialogue, Jesus forbids them from telling anyone directly that He is Christ.

### *2.2.6. Author and Narrator*

The author of the Book is the actual person who wrote or composed the story. The authors of the Biblical Books are not known to the reader. Usually, we speak of final redactors or composers who gathered the different traditions and put them together into a book as authors. The narrative critics moved away from the study of the actual author to the meaning of a text.

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Narrator is one of the essential elements of a narrative, the other being the plot. The narrator is the storyteller of a narrative. The narrator is the ‘mediator’ between the world of the narrative and the world of the reader.

### ***2.2.7. Character and Characterization***

The term character refers to a person in a story, while characterization refers to how the personality of that character is developed in the text. Here in this pericope (Mt 16:13-20) main characters are Jesus, Peter and disciples. Their character and characterization expressed through their sayings.

#### ***2.2.7.1. Character***

Jesus, Peter and disciples are the dynamic and static characters in the pericope. The passive characters are people, John the Baptist, Jeremiah, and prophets. But they do not have a significant role in the pericope. The round character in the pericope is Jesus. He is the main character. Because Jesus is, through the answer, making the readers surprised in a very convincing manner. Jesus is also a static character. A static character is one who doesn't undergo any significance in character, personality or perspective over the course of a story. Changes are happening in the lives of disciples. So, Peter and the other disciples are dynamic characters. They were undergoing a major transition and internal change because of the action of the plot.<sup>43</sup> Peter and the disciple are facing confusing questions from their teacher Jesus. To find the answer to that questions disciples struggled to perform their strong faith in Jesus. As a result, they get blessings for their struggles.

#### ***2.2.7.2. Characterization***

Characterization refers to the process by which characters are formulated, depicted and developed. Characterization, or how characters are portrayed, is important to understand a narrative, for implied authors often show their point of view by which characters they approve of and which they do not. The success of a story depends in large part on its success in developing interesting, real people with

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<sup>43</sup> MATHEW OLICKAL, *Narrative Analysis*, 13.

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whom the readers can identify.<sup>44</sup> We can take great comfort from the character behavior of Simon Peter. He saw the solid rock-like core on which he would build his Church. The answer of Peter is that reason for this decision of Jesus that is, “You are the Messiah, the son of the living God”. This stern faith attracts the readers. So, readers are slowly wanting to become like Peter. In the same way, Jesus is giving blessings upon the reply of Peter. These blessings are related to His Church. The ownership of the Church is taken up by Peter. Readers are gradually initiating their life like Peter and Jesus. It is actually a characterization. In our day-to-day life, we will try to become Peter because our vision is to be strong in our faith and it must be perpetual faith.

### ***2.2.8. Point of View or Focalization (Narrative Perspective)***

Focalization signifies the way a story gets told and elaborates the relationship between the storyteller and the story. The way one sees others, himself and the world. It can be defined as the eyes that are seeing the action in the story. The actions of the characters, their dialogue, their rhetoric, and the setting are presented through the narrator’s perspective.<sup>45</sup> Mathew 16:13-20 is a vision from without which deals with an outside observation of events. It is not the character who says the story. This story is explained through the phraseological point of view. So, it is the objective point of view. Interaction is the high point of the narrative and the reader is given valuable inside information that leads to the dramatic and theological lessons. This story narrates in a question-answer method. Verse 13b and v.15 are expressed through the questions and v.14 and v. 16 are expressed through answers. Jesus guides the disciples to the Caesarea Philippi and we understood that Jesus is expecting faithful words from their lips through the questions raised against them. During the time of questions and answers, their emotions are counted in the focalization.

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<sup>44</sup> MATHEW OLICKAL, *Narrative Analysis*, 14.

<sup>45</sup> MATHEW OLICKAL, *Narrative Analysis*, 17.

## CHAPTER THREE

# DISCIPLESHIP DEMANDS DEDICATION

### Introduction

This chapter is going to deal with theological inferences from the passage of Mathew 16:13-20. From a general to a particular point of view, I began the theology of discipleship in this chapter. Firstly, I will treat with the theology of discipleship in the New Testament. Then there is theology in the Gospel of Mathew and particularly it focuses on discipleship in pericope of our analysis. For this theological inference, I prefer to do exegesis of every verse and in the exegesis, I make use of the structure of the pericope which I used in the first chapter.

### 3.1 Discipleship in the New Testament

The term ‘discipleship’ was not an alien concept to people in the milieu of Christ. It is the distinctions between our Lord’s concept of discipleship from those of His contemporaries which is most crucial for us to grasp, for it is here that the great differences arise between Jesus and His opponents. In the New Testament, the picture of a disciple is not as clear or simplistic as one might wish, for the terms, *μαθητής*<sup>46</sup>(disciple, learner) and *ἀκολουθέω*<sup>47</sup> (To follow) are used in a variety of ways.

Not only did Jesus have His disciples, but so did John the Baptist (Mt 9:14; 11:2; Jn 1:35, 37), the Pharisees (Mt 22:16; Mk 2:18; Lk 5:33), and even Moses (Jn 9:28). There is great diversity among those who are identified as the disciples of Jesus in the Scriptures. John (Jn 6:60, 66) uses the term ‘disciple’ to refer to those who are uncommitted, unbelieving followers of Jesus, motivated mainly by curiosity or impure desires. The masses who have come to faith and trusted in Jesus as their

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<sup>46</sup> Learner, pupil, disciple, apprentice, adherent, twelve disciples etc. WILLIAM F. ARNDT- F. WILBUR GINGRICH, eds., *Greek – English Lexicon of the New Testament and Other Early Christian Literature*, 486.

<sup>47</sup> Lit. mng. Is come after, accompany, go along with, Transition to the fig. mng. Follow someone as a disciple, follow, obey etc. WILLIAM F. ARNDT- F. WILBUR GINGRICH, eds., *Greek – English Lexicon of the New Testament and Other Early Christian Literature*, 30.

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Messiah were also called disciples (Jn 8:30-31). Then, of course, the term was used particularly and most frequently of the twelve disciples (Mathew 10) one of whom was His betrayer (Jn 6:70-71). Within the circle of the twelve was an inner circle of three: Peter, James and John (Luke 9:28). In the book of Acts, the word ‘disciple’ seems to be used synonymously with the term ‘believer’ (Acts 6:1-2,7).<sup>48</sup>

### 3.2 Discipleship and the Theology of Mathew’s Gospel

The Lord sends forth his disciples to make and form all men and women as His disciples. Therefore, in Mathew, discipleship is a paraphrase for the Christian life. The role of the disciples can only be fully understood based on the mission of their Master (Jesus). From the gospel, we are made to understand that Jesus came to be the shepherd of God’s people Israel (2:6). Thus, His disciples were to function as His helpers, that is, they were called to ‘fish for people’ (4:19). The disciples are the recipients of Jesus’ teaching about the kingdom of heaven (chapters 5-7); they are the salt and light and are called on to act in such a way that others will give glory to God (5:13-16).

Disciples then were to play the role of helpers, assisting Jesus as he carries out his mandate of being both shepherd and savior of the house of Israel. The disciples were the ones who will tell others about the transfiguration vision after the resurrection (17:9); they will have authority in the church to bind and to loose (18:18-20); they will sit on the twelve thrones, judging the twelve tribes of Israel (19:28); and they will be the ones who will proclaim the gospel of the kingdom throughout the world (24:14); and more importantly, they will proclaim the good news of the resurrection.

With Jesus’ death on the cross, his resurrection, and his being endowed with universal sovereignty, it was possible for him to create a new community of salvation. Thus, all those whom Jesus saves from their sins are now identified as a community drawn from all nations, bound to him through baptism and adherence to his command (28:19-20). With this in mind, the disciples were to serve two

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<sup>48</sup> CHARLES N. ONWUAMA, “Discipleship in the Gospel of Matthew”, <https://www.academia.edu>, (08-02-2023).

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important functions: the disciples were the ones through whom Jesus will create this new community. This is to be achieved through their ‘making disciples,’ in turn in terms of baptizing. And secondly, they were to serve as model of what membership in that community is all about.<sup>49</sup>

The essence of discipleship in the Gospel of Mathew is to keep the commands of Jesus. Close parallels in respect of form with both the verb *τηρέω* (‘I keep’) and the *ἐντολή* (‘command’) occur astonishingly in John (14:15; cf. 14:16ff, 21; 15:10; 1 Jn 3:22). There, however, in magnificent and one-sided concentration, the commandment of Jesus refers only to the command to love the brethren. In contrast to that Mathew specifies and details all things whatsoever. It is a matter of the individual commands, not one of which shall pass away, until all things come to pass. The proclamation of the disciples is identical with the commands of the earthly Jesus.<sup>50</sup>

The Matthean disciples ‘understand’ Jesus. This is a sharp contrast from Mark where the disciples often fail to comprehend Jesus (compare Mk 6:52 and M 14:33; Mk 8:19 and Mt 16:12). Mathew does not idealize the disciples; they are still capable of failure, but, much more evidently than in Mark, the disciples are able to penetrate the mystery of Jesus’ identity. Such sympathetic comprehension of Jesus and his teaching is a quality of Christian existence (13:23, 51). The disciple is also expected to hear the call of Christ (4:18-22; 9:9) and to “follow” him (8:18-22), leaving behind his or her former mode of existence (10:37-39). The disciples, of course, must have ‘faith’ in Christ, putting complete trust in him, especially in the midst of trial and crisis, a point frequently illustrated in the miracle stories (see, for example, 8:10, 13; 9:2, 22, 28-29, etc.). The disciple must also extend such confident faith to the future, waiting in active vigilance for the unexpected coming of the Master (24:27-44, 15-51; 25:1-13).<sup>51</sup>

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<sup>49</sup> CHARLES N ONWUAMA, “Discipleship in the Gospel of Matthew”, [\(https://www.academia.edu\)](https://www.academia.edu), (08-02-2023).

<sup>50</sup> GRAHAM STANTON, ed., *Issues in Religion and Theology 3: The Interpretation of Mathew*, Philadelphia, Fortress Press, 1983, 113.

<sup>51</sup> DONALD SENIOR, *What are They Saying about Mathew?* New York, Paulist Press, 1983, 71-72.



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The word for ‘disciple’ *μαθητής* denotes ‘one who learns through the instruction of another.’ Jesus teaches the ways of God. More specifically, Mathew presents him as one who did not come to abolish the Law and the Prophets but to fulfil them (5:17). Jesus does so, in part, as the definitive teacher of Torah who reveals the fullest meaning of the Law and the Prophets. Jesus radicalizes Torah in three ways. (5:21-48) First, he focuses on the interior condition that will bear fruit in proper actions and behavior; thus, he warns against the dangers of giving reign to anger and lust. Second, Jesus demands absolute adherence to fidelity in relationships and commitment to truth telling; thus, he condemns the pursuit of those things that mitigate such fidelity and commitment. Third, he calls for heroic non-retaliation and love for enemies; thus, he teaches a magnanimity that goes beyond any prior known code of conduct. As a disciple of Jesus this is the main responsibility of the disciple and everyone has to follow his commands.

A major reason why Mathew emphasizes the importance of discipleship for the life of faith becomes apparent at the end of the gospel. There the risen Jesus commissions his followers to make disciples (*μαθητεύσατε*) of all nations (28:19).<sup>52</sup> This involves not only baptizing but also ‘teaching them to observe all that I have commanded you’ (28:20). The learners must, in turn, become teachers of Jesus’ ‘*Torah*’<sup>53</sup>- the way of faith.<sup>54</sup>

We have come with the disciples to the turning point of Jesus’ ministry. The Lord had been training them for about two years, mainly by letting them be with him, now it is time to put them to the test. Who is he? This is so typical of Jesus, not to have proclaimed himself at the outset, but to compel his friends to use their eyes and ears and come to their own conclusion. Simon Peter stumbles on the truth in a moment of inspiration, *σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος*. (“you are the Messiah,

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<sup>52</sup> DAVID J. BOSCH, *Transforming Mission: Paradigm Shifts in Theology of Mission*, New York, Orbis Books, 2011, 75.

<sup>53</sup> Torah meant an instruction from God, a command for a given situation. Instruction for given situations was also given by the prophets, by the priests, or by a judge. the prophets threatened judgement on those priests and prophets who issued their own instruction without having received it from Yahweh. COLIN BROWN, *Dictionary of New Testament Theology*, 440.

<sup>54</sup> CHARLES N ONWUAMA, “Discipleship in the Gospel of Matthew”, [\(https://www.academia.edu/\(08-02-2023\)\)](https://www.academia.edu/(08-02-2023)).

## DISCIPLESHIP DEMANDS DEDICATION

the Son of the living God”) (Mathew 16:16). There have been hints of this before, but now the secret is out, but not yet to be publicized.<sup>55</sup>

### 3.3 Meaning of the Place Caesarea Philippi

The place Caesarea Philippi has its own theological importance in this study. The ministry of Jesus was mainly focused on Galilee. But Caesarea Philippi was Jesus’ mission to teach His disciples some practical lessons.

#### 3.3.1 Ἐλθὼν:

it is the verb participle aorist active nominative masculine singular from *ἔρχομαι*. *ἔρχομαι* is used both literally and figuratively, with the meaning varying according to the context and the accompanying preposition. Here the accompanied preposition is *εἰς*. This preposition leads to the importance of place. Literally means it is the usual place like Jerusalem, Bethania, Judea, etc. but figuratively the participle *ελθὼν* and the preposition *εἰς* leads to the place *Καισαρείας τῆς Φιλίππου*. Jesus selected the place to teach them about the commitment of discipleship. The heartfelt words came from the prime disciple Peter from the faith crisis place.

#### 3.3.1.1 Καισαρείας τῆς Φιλίππου :

Caesarea Philippi was a gentile town located on a terrace on the southern foot of Mount Hermon, over twenty miles north of the Sea of Galilee.<sup>56</sup> Mount Hermon spring is one of the headwaters of the Jordan River. Herod Philip, who ruled this area, built a city here in honors of Caesar (his emperor) and himself; the city was called previously Paneas and today is called Benias as well as Caesarea Philippi. The region was strongly identified with various religions: it had been a Centre for Baal worship; the Greek god Pan had shrines there.<sup>57</sup>

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<sup>55</sup> HUGH MELINSKY, *The Modern Reader's Guide to the Gospels: Mathew*, London, Libra Books, 1965, 56-57.

<sup>56</sup> W.D DAVIES-DALE C. ALLISON, eds., *On the Gospel According to Saint Mathew*, Edinburgh, T & T Clark Ltd, 1991, 616.

<sup>57</sup> WARREN W. WIERSBE, *Meet Your King*, Wheaton, Victor Books, 1980, 109.

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The ancient Canaanites built a sanctuary to Baal at Paneas, the Greeks and Romans both built sanctuaries there because of the cave of Pan. Inside the cave was a seemingly bottomless pit with an unlimited quantity of water which made the pagans marvel. Paneas was a peculiarly remarkable place in its natural appearance with a sweeping view of the upper Jordan River Valley. Josephus considered it the main source of the Jordan River and the ancient Greeks claimed the water that fed the Jordan actually flowed from the nearby cave. Later Josephus reported that an earthquake altered the area so the water source changed to underground springs in front of the cave. The area produced a lush oasis of life and overlooked the very fertile northern portion of the Jordan River Valley. Caesarea Philippi was the location the cave of Pan, the place of the pagan Gate of Hades. It was in this area that the first king of Israel (Jeroboam) led the northern kingdom of Israel into idolatry. This was also the same place where the Greeks and Romans received revelations from the god Pan who was mentioned in classical writings as a “seer” or fortune teller and a giver of revelations.<sup>58</sup>

In 197 BC, Antiochus III overthrew the Egyptians at Baniyas and made way for Antiochus IV to persecute the Jews. The Maccabean Revolt followed. Having received the area from Caesar Augustus in 20 BC, Herod the Great constructed there a temple of white marble in honor of Caesar.

In 20 BC Augustus gave Herod the Great control over the area of Paneas. In 19 BC Herod built the Augusteum, a magnificent white marble temple dedicated to Augustus Caesar in front of the cave of Pan. When Herod I the Great died in 4 BC the area was passed on to his son Philip the Tetrarch. He was made ruler over the regions of Gaulanitis, Trachonitis, Batanea, and Auranitis. Paneas was located in the region of Batanea.<sup>59</sup> Philip the Tetrarch rebuilt the city of ancient Paneas and made it much larger and more beautiful and he changed its name to Caesarea Philippi to honor the emperor Tiberius Caesar and his own name Philip. Philip made it his capital and ruled the area until 33 AD. He depicted the shrine of Pan on his coins some of which have survived. It was a recent foundation of the Tetrarch Philip. The

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<sup>58</sup> MARK TWAIN, *Innocents Abroad: or, the Pilgrims' progress*, Vol.2, New York, Harper and Brothers, 1911, 220- 221.

<sup>59</sup> MARK TWAIN, *Innocents Abroad: or, the Pilgrims' progress*, 220-221.

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importance of the geographical reference is that Jesus is now at the northernmost limits of ancient Israel; in Mathew's Jesus' ministry spans most of the Holy Land but never leaves it.<sup>60</sup>

### *3.3.1.1.1 Pan in Greek Mythology*

The god Pan had been worshipped in the famous grotto and spring there, but was renamed by Herod the Great after he built there a temple to Caesar and himself.<sup>61</sup> Paneas was named after the god Pan in Greek mythology, the son of Hermes who played the pipes. His appearances were like a man with a goat's legs, a tail, and sometimes horns. He was also known to make scary noises in the forests. The connection to Hermes the father of Pan, the history of the Canaanites with Mount Hermon, stories in Jewish apocryphal literature such as the Book of I Enoch 12-16 and the Testament of Lev 2-7 which are very similar to Mathew's account.

### *3.3.1.1.2 Pagan god Panea*

Pan's cult was a celebration of fertility. The encyclopedia Encarta gives the following information on Pan, Pan in Greek mythology is a god of Shepherds and flocks. He was believed to be responsible for their fertility. Pan was especially fond of remote mountains and caves and was believed to be responsible for the sudden, inexplicable fear or panic.<sup>62</sup>

### *3.3.1.1.3 Jesus the real God and Pagan God Panea*

While pan was the pagan god of shepherds, Jesus is the true Good Shepherd who lays down His life for His flock (Jn 10:1-14). While pan was considered the god of fertility by the pagans, Jesus is truly the author of life (Acts 3:15) and he gives everlasting life to those who follow him. (Jn 11:20-26). When people do sin, they inevitably bring about suffering at some point into their own life however Jesus broke that bondage of sin and fear. So that by his grace we are enabled to die our

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<sup>60</sup> JOHN P. MEIER, *New Testament Message 3: A Biblical Theological Commentary*, Wilmington, Michael Glazie INC., 179.

<sup>61</sup> LEANDER E. KECK, ed., *The Interpreter's Bible*, Nashville, Abingdon Press, 1995, 343.

<sup>62</sup> MARK TWAIN, *Innocents Abroad: or, the Pilgrims' progress*, 220-221

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selfishness so that we might have new life in Jesus Christ. (Heb 2:14-15). Jn 19:16-18)<sup>63</sup>

### *3.3.1.1.4 Jesus and Caesarea Philippi*

The Gospels record Jesus going to Caesarea Philippi only once. Possibly because it was sparsely populated and situated on the northernmost border of His travels. But Jesus wanted to spend some time with His Disciples in relative peace. Also, Jesus' mission took him "throughout all Galilee". He could not overlook Caesarea Philippi. Our Lord's visit to Caesarea Philippi is a reminder that Jesus is keenly aware of the poor, the marginalized, and the overlooked (Mt 11:28). Caesarea Philippi was not eternally significant in any way until the son of God chose it as the place where He declared the beginning of His Church. Jesus chooses Caesarea Philippi because of its pagan associations, including the shrine to Pan, in order to assert his own authority over the world's religions. He takes the disciples there merely as a place of retreat where he can be alone with them.<sup>64</sup> At Caesarea Philippi Jesus turned to His disciples and asked them who the multitudes thought He was. At the end of conversation Peter declared "You are the Christ the son of the living God". Jesus blessed Peter and revealed to them "upon this rock I will build my Church; and the gates of Hades shall not prevail against it" (Mt 13:18).

It was here at Caesarea Philippi that Jesus chose to reveal who was, and His plans to rebuild His Church. After the answer of dedicated words of Peter Jesus went on to share beyond who he was to what he would do. He would be killed and resurrected but, Peter outright rejected the message of the cross, and instead opted for the promised kingdom. In the transfiguration that followed, Jesus revealed that He is indeed the glorious Messiah-but first would come the cross. Like Peter, the cross reveals our own expectations of life. We want glory and the good stuff of life right now. Jesus says that most of that awaits the resurrection.

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<sup>63</sup> MARK TWAIN, *Innocents Abroad: or, the Pilgrims' progress*, 220-221.

<sup>64</sup> DAVID A. HUBBARD-GLENN W. BARKER, eds., *Matthew: Word Biblical Commentary Vol. 33 B*, Dallas, Word Books Publisher, 1995, 466.

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The savior met with His Disciples at Caesarea Philippi. Here Peter declared that the savior was “the Christ, the Son of the living God” the savior then promised Peter “the keys of the kingdom of heaven”. Here Jesus promised to build his Church. The apostolic mission of God was envisioned in Caesarea Philippi, the mission that carries us into the world still today: Jesus will build his Church; he will enlist his disciples in the task; he will make the authority of heaven stand behind them. And the powers of death, all hell itself, cannot undo the endeavor (Mt. 16:13-20, Mk. 8:27-30, Lk. 9:18-21). So, the word *Ἐλθῶν* is so important because the word itself shows the mission of Jesus and disciples.

### 3.4 Structure of the Pericope Mathew 16:13-20

Question of Jesus- *ἠρώτα* (16:13)

Answer of Disciples- *εἶπαν* (16:14)

Question of Jesus- *λέγει* (16:15)

Answer of Disciples- *ἀποκριθεὶς, εἶπεν* (16:16)

Blessing of Jesus- *μακάριος* (16:17-19)

#### 3.4.1. Question of Jesus- *ἠρώτα*, Answer of Disciples- *εἶπαν*

*ἠρώτα* : verb indicative imperfect active 3rd person singular from *ἔρωτάω*. It is used as seeking information *ask, inquire, question*. The question is a spiritual education through which our Lord was leading His disciples. St. John relates speaking of what followed after the discourse at Capernaum, “many of His disciples went back, and walked no more with Him” (Jn 6:66). He had turned to the Twelve and asked, in tones of touching sadness, “will you also go away?” and had received from Peter, as the spokesman of the others, what was for the time a reassuring answer, “Lord, to whom shall we go? You have the words of eternal life”, and this had been couples with the confession of faith which we now find repeated.

Jesus asked this question, who do men say that the Son of Man is? Not because he was ignorant what the people thought and spoke of Him; but to have the opportunity, in getting an express declaration of their faith from themselves, to confirm and strengthen them in it. He asked this question as an introduction to a

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more important follow up question, who do you say that I am? The follow up question to the disciples reveals their dedication. The answer of the first question is, John the Baptist, Elijah, Jeremiah and the prophets. The reappearance of dead heroes was a well-known theme in contemporary Jewish thought.<sup>65</sup> The general tendency in all these answers was to underestimate Jesus, to give Him a measure of respect and honor, but fall far short of honoring Him for who He really is. The first group, designated by the general term 'human beings' is described as being in a relatively distant relationship with Jesus: who do men say that the Son of Man is? the people who remain at a distance from Jesus, as observers, identify him as John the Baptist, Elijah, Jeremiah or other Prophets.<sup>66</sup> Some thought Jesus was a herald of national repentance, like John the Baptist. Herod Antipas was not the only man who felt that John the Baptist was so great a figure that it might well be that he had come back from the dead. John the Baptist seemed clearly to be such figure rather who indeed portrayed his ministry as one of preparation for an imminent end and just for this reason caused such a sensation. Some apparently were of the opinion that Jesus was the martyred John resurrected to life.<sup>67</sup> Some thought Jesus was a famous worker of miracles like Elijah.

As Malachi had it, the promise of God was: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes" (Mal 4:5). Though this day the Jews expect the return of Elijah before the coming of the Messiah, and to this day they leave a chair vacant for Elijah when they celebrate the Passover, for when Elijah comes, the Messiah will not be far away. So, the people looked on Jesus as the herald of the Messiah and the forerunner of the direct intervention of God. Some thought Jesus was someone who spoke the words of God, like Jeremiah and the prophets. Jeremiah had a curious place in the expectations of the people of Israel. It was believed that, before the people went into exile, Jeremiah had taken the ark and the altar of incense out of the Temple, and hidden them away in a lonely cave on

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<sup>65</sup> MARKUS BARTH, *Mathew: Translation and Commentary*, New York, Doubleday & Company, INC., 1974, 194.

<sup>66</sup> DANIEL PATTE, *The Gospel According to Mathew: A Structural Commentary on Mathew's Faith*, 231.

<sup>67</sup> DAVID A. HUBBARD-GLENN W. BARKER, eds., *Word Biblical Commentary Vol. 33 B: Mathew*, 467.

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Mount Nebo; and that, before the coming of the Messiah, he would return and produce them, and the glory of God would come to the people again (2 Mac 2:1-12). In Esther 2:18 the promise of God is: “For your help I will send my servants Isaiah and Jeremiah.” Perhaps in seeing Jesus in these roles, people hoped for a political Messiah who would overthrow the corrupt powers oppressing Israel.

### **3.4.2. Question of Jesus- λέγει, τίνα, Answer of Disciples- ἀποκριθεὶς, εἶπεν**

**τίνα** : **τίνα** is interrogative pronoun accusative masculine singular from **τίς** . **τίς** , **τί** , gen. **τίνος** an interrogative pronoun used in direct, indirect, and rhetorical questions. A rhetorical, not intended to elicit an audible answer, but designed to stimulate thinking, add emphasis, make an important point, or move listeners to reason on a matter. Jesus asked rhetorical questions to emphasize important truths.

“Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? Or if the child asks for an egg, will give a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him”. He also used them to get people to think, sometimes even asking a series of such questions (Mt.11:7-9). The apostle Paul likewise made excellent use of rhetorical questions

The questions Jesus asks are more like self-reflective questions. And so, the person in this case may not answer the question out loud. Questions in the New Testament can be divided into two groups, they are questions asking for information and rhetorical questions. Rhetorical questions in the New Testament are rhetorical and as such are intended to indicate the following kinds of meaning: 1. An emphasis on the negative or positive aspect of a statement. 2. The certainty or uncertainty of a statement. 3. The speaker’s evaluation of a situation, whether favorable or unfavorable. 4. A command or exhortation. 5. the introduction of a new subject or some aspect of a subject.

**λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι** : after the disciples reported what the multitudes were saying about Him, Jesus then asked, “but who do you say that I am?” The twelve knew that most of the people’s view of Jesus were inadequate.



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Now they had to answer for themselves.<sup>68</sup> People had opinions about who Jesus was. This evidently was a group of people who did not have close relationship with Jesus, yet they were experts enough to say who he was. Jesus asked the first question in order to get to the second question in order to reveal Himself to the disciples that He is the Messiah sent by God. So that this revelation is confirmed, not by His own assertion, but by God the Father using Peter in this instance.

**ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος :** This is the key moment in Mathew's narrative on Peter's confession. Until Jesus' core followers truly understood His identity, they would not truly understand the Gospel. Once they fully knew who He was, they could begin to represent Him to the world (Jn 16:12-15). Peter's response reveals who Jesus is. Peter identifies the Son of Man mentioned in Jesus' question with both the Messiah and the Son of the living God.<sup>69</sup> Though almost immediately he will also reveal the limits of his understanding (Mt 16:21-23), Peter was the only one bold enough to answer that question. He was bold enough because his perception of Jesus was not based on people's opinions; his knowledge of Jesus was based on a personal revelation. He had walked with Jesus, he was there when Jesus performed miracles, he was there when Jesus taught, his experience was first hand, and he did not need the opinion of others because he had walked with Jesus. With Peter, Jesus had done a transforming work in his life. He was previously known as Simon meaning 'reed'. A 'reed' is light and blown around by the wind but Jesus calls him Peter meaning rock, which is solid and immovable. Not only did he give him a name which carried authority but a promise of power and authority, church building and forbidding and permitting what he chose on earth and heaven.

He identified Jesus as the anointed of God, about whom the prophets spoke. He acknowledged His God and bore witness that the Son of Man was the eternal Son of the living God. No doubt the Holy Spirit had been convicting the heart of this rough fisherman of sin, righteousness, and judgement, but Peter exercised His freewill to believe on the Lord Jesus Christ and be saved, for when he delivered his earth-shattering reply.

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<sup>68</sup> MAC ARTHUR, *New Testament Commentary: Mathew 16-23*, 20.

<sup>69</sup> JOHN P. MEIER, *The Vision of Matthew: Christ, Church, and Morality in the First Gospel*, 109.

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*τοῦ θεοῦ τοῦ ζῶντος*, ‘the living God’, is an OT expression (Dt. 5:26, Ps. 42:2, 84:2), found elsewhere in Mathew in 26:63 and frequently in the NT (1 Tim3:15, 4:10, Acts 14:15, Rom 9:26, 2 Cor 3:3, 6:16, 1 Tess 1:9, Heb 3:12, 9:14, 10:31, 12:22).<sup>70</sup> Mt 16:16 is quoted more frequently than Mk 8:29 or Lk 9:20. Since that’s what we are accustomed to, we hear it as if Peter said two different things about Jesus: first he is the Messiah, the Christ, God’s Anointed. Second, he is the Son of God, the second person of the Trinity, God living and breathing and walking as a human among humans. Now, both those things are doctrinally correct, clarified by the councils and creeds of the Church. Mathew had heard of the Psalms. The Psalms emphasizes that God reigns in the heavens, and he intends the people of earth to come under his reign. Gods anointed in Psalm 2:2 refers to the Davidic king, the person chosen by the heavenly sovereign to represent his reign on earth. The prince was like a son, representing the reign of their Father in heaven. At this coronation, the Lord decreed, “you are my son, today I have become your father” (Ps 2:7). When eter declared Jesus to be ‘the Messiah’ he was declaring Jesus to be the one anointed by the heavenly king to reign on earth. When peter declared Jesus to be ‘the son of the living God’, he was declaring Jesus to be the prince appointed by the heavenly king to represent his reign on earth. Peter identifies Jesus the Son of Man with the Messiah promised to the chosen people. This forms the complete response in Mark, where no human being confesses Jesus as Son of God before the death on the cross. Even in Mathew, no disciple has explicitly called Jesus the Messiah before Caesarea Philippi. But this Son of Man-Messiah transcends all images and hopes from Israel’s past. He is also the transcendent Son of God. The solemn liturgical phrase ‘living God’ is known in both OT and NT, and expresses the truth that God both has life in himself and creates life in others.<sup>71</sup>

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<sup>70</sup> DAVID A. HUBBARD-GLENN W. BARKER, eds., Word Biblical Commentary Vol. 33 B: Matthew, 468.

<sup>71</sup> JOHN P. MEIER, *Matthew*, 180.

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### 3.4.3. μακάριος: μακάριος

is adjective normal nominative masculine singular from *μακάριος*. Persons characterized by transcendent happiness or religious joy *blessed, happy*.<sup>72</sup> Peter has been labeled ‘blessed’ for understanding and believing this to be true. Jesus uses Peter’s name as Simon Bar-Jonah, which would literally mean ‘Simon, son of Jonah’. It is son of a dove denoting harmlessness or used as a symbol of Holy Spirit.<sup>73</sup> Making specific reference to Peter’s father emphasizes the point Jesus immediately makes about that knowledge. It did not come from Peter’s earthly father. He also did not come to this conclusion about Jesus out of his own cleverness or careful study.

#### 3.4.3.1. Three Blessings

##### 3.4.3.1.1. Revealed by Father in Heaven (σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι, ἀλλ’ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς)

Peter’s conviction that Jesus is the Christ was given by Jesus’ Father in heaven. God revealed to Peter and the other disciples that Jesus was His Son. God still participates in revealing the truth about Jesus to those who believe in Him. Peter’s declaration was true and because of his willingness to testify to the truth, he received a great blessing from the Lord: *μακάριος εἶ, Σίμων Βαριωνᾶ*, (“Blessed are you, Simon Bar-Jonah”) was Christ’s joyful response to his confession. Peter is congratulated for having been specially chosen to receive the revelation of ‘my Father’, who of course, can alone reveal the Son.<sup>74</sup> Peter was blessed by God and given a new name, because unlike the multitudes who followed Jesus for their own personal reasons, his heart had been opened by the prompting of the Holy Spirit who gave him wisdom, an understanding heart, and a willingness to trust in the Lord Jesus Christ as his God and Savior.

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<sup>72</sup> *μακάριος*, originally a parallel form to *makar*, is first attested in Pindar and means free from daily cares and worries. In poetic language it describes the condition of the gods and those who share their happy existence. In the LXX *Makar*ios generally translate the Heb. ‘*eser*’ happiness, well-being, ‘*asar*’, pronounce happy or ‘*asre*’, well-being to.....the meaning of these words is also determined by the dominant aspirations and ideas of happiness.

COLIN BROWN, *Dictionary of New Testament Theology*, 215.

<sup>73</sup> JOSEPH ADDISON ALEXANDER, *The Gospel According to Matthew*, 436.

<sup>74</sup> JOHN P. MEIER, *New Testament Message 3: A Biblical Theological Commentary*, Wilmington, Michael Glazier INC., 181.

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Christ reminds Peter of his origin. ‘Simon son of Jonah’ in order to see he was bestowed through Divine favor and free grace. Peter showed himself to be ‘a’ rock but not ‘the’ rock on which the Church was to be built. Christ was introducing the work of building the Church on Himself- the cornerstone. The Father revealed Jesus to Peter through Jesus himself, and the endeavors to do this in the case of all men by bringing Jesus into contact with them.<sup>75</sup>

### 3.4.3.1.2. *On this rock (Peter) build the Church (ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν)*

In koine Greek, the original language of the Gospel, Jesus refers to Peter as ‘**Πέτρος**’, which means ‘Little Stone’. But when Jesus refers to the rock upon which His Church will be built, He changes the word He uses. He doesn’t use ‘**Πέτρος**’, but instead uses the word ‘**πέτρα**’, which as feminine gender word can’t be used to refer to Peter. So then, who or what Jesus is referring to when He said he would build his Church upon this ‘**πέτρα**’? Mt 16:15-17 gives us the answer. It is the testimony that Jesus Christ is the Son of God, the Messiah, that Christ will build His Church, not the authority of any single man. The rock upon which Jesus will build his Church, according to the present context, is evidently Peter, not Christ nor the faith of Peter. Since Jesus describes the founding of his Church in terms of building, it is not surprising that the designates as rock the disciple he has chosen to serve as foundation.<sup>76</sup>

In his letter to Ephesus Paul says that God’s household is built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner (Eph 2:20). In all four gospel accounts Peter is clearly the leading apostle, and he remains so through Acts 10. He was most often the Twelve’s spokesman during Jesus’ earthly ministry (Mt 15:15,19:27, Jn 6:68) and he was the chief preacher, leader, and worker of miracles in the early years of the church (Acts1:15-22; 2:14-40, 3:4-6, 12:26, 5:3-10, 15, 29).

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<sup>75</sup> R.C.H. LENSKI, *The Interpretation of St. Mathew’s Gospel*, 624.

<sup>76</sup> LEOPOLD SABOURIN, S. J., *The Gospel According to St. Mathew*, Vol.2, Bombay, St. Paul Publications, 1983, 672.

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Jesus addressed Peter as representative of the Twelve. In light of that interpretation, the use of the two different forms of the Greek for rock would be explained by the masculine *Πέτρος* being used of Peter as an individual man and *πέτρα* being used of him as the representative of the larger group.

It was not on the apostles themselves, much less on Peter as an individual, that Christ built His church, but on the apostles as His uniquely appointed, endowed, and inspired teachers of the gospel. The early church did not give homage to the apostles as persons, or to their office or titles, but to their doctrine, “continually devoting themselves to the apostles’ teaching” (Acts 2:42). When the Jews outside the Temple were astonished at the healing of the crippled man, Peter quickly warned them not to credit him with the miracle, saying, “Men of Israel, why do you marvel at this, or why do you gaze at us, as if by our own power or piety we had made him walk? (Acts 3:12). Although it was, he alone who commanded the man to walk (v. 6), Peter replied to the crowd in John’s behalf as well as his own.

Etymologically the word *ἐκκλησία* means, ‘called out’ and was used in Hellenistic Greek for the local ‘assembly’.<sup>77</sup> The foundation of the church is the revelation of God given through His apostles, and the Lord of the church is the cornerstone of that foundation. Because it is His Word that the apostles taught and that the faithful church has always taught, Jesus Christ Himself is the true foundation, the living Word to whom the written Word bears witness (John 5:39). And ‘No man,’ Paul says-not even an apostle “can lay a foundation other than the one which is laid, which is Jesus Christ” (1 Cor 3:11). The Lord builds the church on the truth of Himself, and because His people are inseparable from Him, they are inseparable from His truth. And because the apostles were endowed with His truth in a unique way, by their preaching of that truth they were the foundation of His church in a unique way.

Although Peter recognized himself as an apostle (1 Pet 1:1; 2 Pet. 1:1), he never claimed a superior title, rank, or privilege over the other apostles. He even referred to himself as a ‘fellow elder’ (1 Pet 5:1) and as “a bond-servant” of Christ

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<sup>77</sup> LEANDER E. KECK, ed., *The Interpreter’s Bible*, Nashville, Abingdon Press, 1995, 346.

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(2 Pet. 1:1). Far from claiming honor and homage for himself, he soberly warns his fellow elders to guard against lording it over those under their pastoral care (1 Pet 5:3). Nowhere else in the Gospels does Jesus speak of founding a Church. The very word *ἐκκλησία*, ‘church’, does not occur anywhere else in the Gospels, except for Mt 18:17.<sup>78</sup> Peter is the foundation and Jesus is the builder of the Church. Thus Peter does not compete with Jesus.<sup>79</sup>

### 3.4.3.1.3. *Keys of the kingdom of Heaven (τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν)*

A key was a sign of authority as a trusted steward would keep the keys to his master’s possession and dispense them according to his master’s orders. A steward is a caretaker who holds something in trust for the behalf of others-upholding what is best for others. Peter was given the κλεῖδας (‘keys’) implement the directives given from God. The figure in the word κλεῖδας suggests the ideas of binding and loosing. while the number of the keys is not specified. The two verbs used lead us to think of only two. A key which binds is simply the power to shut out from the kingdom of the heavens, and a key that looses is the authority to admit to this kingdom.<sup>80</sup> In this declaration, Christ was making clear the authority and important place of Peter as having the message which unlocks the entrance into the kingdom of heaven.<sup>81</sup> He as well as the others, would be dispensers of the precious truths from God. The building of the Church would be a progressive work built on the strong, firm and lasting foundation of Christ which time would waste nor storms nor death overcome. The keys of the kingdom were promised to Peter, and he exercised that authority as he associated with the other members of the Twelve and preside over them. There were a number of occasions when the Savior took only Peter, James, and John with him, undoubtedly for additional spiritual experiences and instruction. When Jesus went up into the Mount of Transfiguration to prepare for his coming ordeal, he took these three Apostles with him so that, having seen his glory-the glory

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<sup>78</sup> FRANCIS WRIGHT BEARE, *The Gospel According to Matthew: A Commentary*, Oxford, Basil Blackwell, 1981, 353.

<sup>79</sup> LEANDER E. KECK, ed., *The Interpreter’s Bible*, 345

<sup>80</sup> R.C.H. LENSKI, *The Interpretation of St. Mathew’s Gospel*, 629.

<sup>81</sup> JOHN F. WALVOORD, *Matthew Thy Kingdom Come*, 124.

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of the Only Begotten of the Father-their hearts would be fortified and their faith strengthened as they gazed upon this heavenly event. There they received the promised keys of the priesthood. During this heavenly event Moses and Elias also appeared, and the three Apostles heard the voice of the Father bearing witness that Jesus is his Beloved Son and the command that they were to hear and obey.

### *3.4.3.1.3.1. Symbolism of the Keys of the Kingdom*

In both the Old and New Testaments, keys symbolize power and authority. The nature of that power and authority varies depending on the context. In Jewish interpretation, the key of David refers to the teachers of the Law; According to t 23:13, the keys of the kingdom of Heaven are in the hands of the teachers of the Law. A contrast is here drawn between them and Peter. He is thus not the gatekeeper of heaven, but the steward of the kingdom of heaven upon earth. His function is described in more detail as; binding and loosing'.<sup>82</sup> Is 22:22 refers to "the key of the house of David," which in the context refers to the authority of the steward who manages the household of the king. That same imagery is applied to the risen Christ (Rev 3:7), who also has 'the keys of Death and Hades' (Rev 1:18). In Luke 11:52, Jesus claims that the experts in the Jewish Law "have taken away the key of knowledge." In other words, through their hypocrisy they have not only failed to enter the kingdom of God themselves, but have prevented others from entering as well.

This reference to the key of knowledge sheds light on the expression "keys of the kingdom" here. Through Peter's faithful proclamation of the gospel, Peter will open the door of the kingdom to those who respond in faith, while at the same time keeping it shut from those who do not. Because the gospel determines what is bound and what is loosed, Peter's actions of binding and loosing here on earth express heaven's verdict itself.

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<sup>82</sup> GRAHAM STANTON, eds., *Issues in Religion and Theology 3: The Interpretation of Mathew*, Philadelphia, Fortress Press, 1983, 343.

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While the focus in this passage is Peter, this same authority is extended to the entire church in Mathew 18:18. Jesus uses the same language of binding and loosing in the context of how the church should handle unrepentant sinners. When the church follows Jesus' teaching, they can be confident that their actions of binding and loosing are an extension of God's actions in heaven.

Thus, when it comes to the authority and power of the keys of the kingdom, it is not something that rests in Peter as an individual or even in the church as an institution. That is because the final authority rests in the gospel itself. Galatians makes this point crystal clear. In Gal 1:6-9 Paul stresses that if anyone even he or an angel from heaven preaches a gospel other than the one he preached, they are under God's eternal curse. Later in the letter, Paul recounts a time where he publicly rebuked Peter because his "conduct was not in step with the truth of the gospel" (Gal 2:14). So, the keys of the kingdom are God's gift to his people to state heaven's verdict on who will and will not enter the kingdom based on their response to the gospel. As such, all who faithfully preach and teach the gospel are able to exercise them under the authority of Jesus Christ himself.

### **3.5 Two dimensional aspects of the discipleship in the pericope Mathew 16:13-20**

Like the two sides of the coin there are two faces in the discipleship. First one is the external level. That is personal answer to the question who do men says about Jesus? It is our faith in Jesus built up by teachings of Jesus and life witness of many. Parents, teachers, friends, brothers, neighbors, Catechism teachers, priests and sisters are come under this group. Those who are sharing the witness of Jesus being part of this group. Second one is the internal level. That is the personal answer to the question who do you say about Jesus? It is the faith in Jesus and my personal response to that faith. An answer of my personal witness to Jesus. External level is the basis for this internal level.

#### ***3.5.1 External Level of Discipleship***

Discipleship as journeying with Jesus. following Jesus is a journey that begins with a radical change in the direction of our lives. We call this journey



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discipleship. The disciples followed Jesus through the villages and towns of Galilee and eventually to a cross outside of Jerusalem. to journey with Jesus means living in community-becoming part of the alternative community of Jesus. Discipleship is not an individual path, but a journey in the company of other disciples. In Mathew 16:14, disciples answered to the question of Jesus that, “some say John the Baptist but others Elijah and still others Jeremiah or one of the prophets”. Through this answer disciples unintentionally speaks that Jesus is a roaring lion like John the Baptist, who showed the way to the redeemer. Jesus is like Elijah who is a man of prayer. Jesus is also like Jeremiah or one of the prophets means mediator between men and God. All these qualities of the representatives of God are the paths of disciples to the life of Jesus. In our present-day life receiving Jesus himself is the mark of discipleship. Receiving the sacraments regularly, engaging in personal prayer every day, reading Scripture daily, constantly learning more about the faith and seeking to live by it. These are the practical steps to the discipleship. To follow Jesus is to be in a constant process of growth, like the seed that fell on rich soil. We seek more like Jesus, to treat others as he did, to pray as he prayed, to love as he loved and to honor God in every area of our lives. Discipleship demands a daily surrender to the one who loved us and gave his life for us: “I live, no longer I, but Christ lives in me” (Gal 2:20).

### ***3.6.1 Internal Level of Discipleship***

Being a disciple of Jesus Christ means to learn from Him and to stay close to Him. Apostles have the calling and ordination to be special witness of the name of Christ in all the world, but the duty to witness and testify of Christ at all times and in all places applies to every member of the Church who has received the testimony of the Holy Spirit. We are all called to witness and share about God’s greatness to those around us. As Christians we are called to witnesses for Christ who present a testimony about the truth that we have experienced and heard. In Mathew 16:16 Peter acclaimed “You are the Messiah, Son of the living God”. It is what the truth Peter received from Jesus in the life time. In Acts 1:8 Jesus calls his disciples witnesses and calls them to go to the ends of the earth with this Goodnews by the power of the Holy Spirit. He calls a people to himself to know Him, to be set apart,

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and to tell of what they have experienced to all the nations around them. They were to be His representatives to the world. Throughout all of Scripture we can God's people called to be witness in order to declare this true and faithful God that we know and have experienced. This declaring is not only in word but in deed. Our lives should testify to the story we are a part of God's children.

### **Conclusion**

The term discipleship is the main idea of the different Gospels. Every book in the New Testament has its own creative idea on discipleship. Especially Matthean Gospel's theological concept of discipleship is purely strengthening us to grow in dedicated disciple of Jesus Christ. Two questions and its answers are the key to the theology of discipleship. A dedicated disciple will get three blessings in his life. Like Peter we should have the true faith and spirited confidence in Christ's life. Theological inferences are found in this chapter. Personal and communitarian dimensions are in the discipleship is the conclusion of this chapter. This study focuses on the two verses of Mathew 16:13-20. Two questions of Jesus and answers of disciples have really helped me to develop theology.

## GENERAL CONCLUSION

This dramatic scene in the Gospel of Mathew is referred to as Peter's confession at Caesarea Philippi. The disciples had walked with Jesus for about three years, listening to his teachings and witnessing his miracles. They came to know Jesus as a man. However, Peter had come to understand that Jesus was the long-awaited Messiah. This pericope has fittingly been acknowledged as pivotal and climatic in Mathew's narrative of Jesus' Galilean ministry.

Peter declared his faith in the Messiahship of Jesus, the son of God. His words fit the language of the Bible but in time he and the others would come to realize that those words meant more than they had understood at the time. Today how people answer the question, "who do you say I am?" will reveal whether or not they have faith, and so whether or not they are part of God's program and our task is to teach the truth of the Gospel, even though some will be offended and refuse it. The message is based on the person of Jesus, the Messiah, the son of the living God, and on His work, the work of redemption

My dissertation is focused on the pericope of Mathew 16:13-20. I used various methods to study the theme. I used narrative analysis methodology for my vast study. Throughout my study, I realized that the place of Caesarea Philippi played a significant role in the pericope. From the Old Testament onwards, there was a prominent theology towards that place. When Jesus gathered his disciples in that place, he wanted to get a life-changing answer and faith from His disciples.

The pericope goes like the question answer method. But slowly, it leads to the teaching of the commitment of discipleship. Peter is the true model of the perfect disciple. Peter answered, "You are the Son of the living God." This is the true mark of a disciple. The responsibility of the disciple is to witness Jesus Christ in every moment of life. So, discipleship demands dedication.

In the first chapter, I presented the work done on this pericope. Many biblical scholars contributed vast ideas on this theme. They highlighted the suffering of

## GENERAL CONCLUSION

Jesus, Messianism, Christology, Ecclesiology, the primacy of Peter, and the personal encounter of Jesus. But nobody explained detail about the discipleship aspect from this pericope. Through my study, I developed this theme. Through delimitation of the text and syntactical analysis, I find out the structure of the pericope. This structure is in question answer form and finally, there is Jesus' blessings upon Peter

In the second chapter, I used the narrative analysis method in my study. In the beginning, I compared pericope with other gospels. So, I find out that this pericope in Mathew 16:13-20 is a special pericope. Then, I divided each pericope into different scenes through narrative analysis methodology. This methodology leads me to the third chapter.

And the third chapter contains the theology of the pericope. Through my study, I realized that discipleship depends on two dimensions. Structural division of the pericope Mathew 16:13-20 leads to the two-dimensional theology of the thesis. Questions of Jesus, answers of disciples of Jesus and blessings of Jesus are the key moments in the pericope. Through this conversation theology of discipleship developed. They have external and internal dimensions. The first dimension of discipleship is what we learn from others, and the second is purely dependent upon the insights from our heart.

This study helped me to witness Jesus in my day-to-day life. Because there is scope for me to witness Jesus in each moment. Discipleship is really a vocation from God. God will guide us to the truthful ways. But from our part, we should have commitment in following Jesus. So, discipleship always demands dedication.

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