Peter’s Great Confession (Mt. 16:13–20; Mk. 8:27–30; Lk. 9:18–21)

1. The Lord tested His disciples with a two-part question (Mt. 16:13, 15; Mk. 8:27, 29; Lk. 9:18, 20).
   a. What is the understanding of (οἱ ἄνθρωποι hoi anthrōpoi) the people?
   b. What is your understanding? The contrast is a strong contrast designed to demonstrate the value of divine viewpoint and the worthlessness of public opinion based on human viewpoint.

2. The two questions centered on the identity of Jesus.
   a. I am (Mt. 16:15; Mk. 8:29; Lk. 9:18). The specific identity of Jesus as the Messiah/Christ is non-negotiable for Him to be understood as the promised coming one (Mt. 16:16 cf. 11:3; Jn. 4:25–26, 29, 42; 11:27).
   b. The expected Prophet was another debate. Was the expected Moses-like Prophet to be identified with the Elijah/Forerunner or with the Messiah/Christ? (Jn. 1:20–21; 6:14; 7:40)
   c. The Son of Man was a stumbling block (Jn. 12:34). The title “Son of Man” did not fit with the Jewish expectations for the “Son of David” Messiah/Christ (Mt. 22:42).

3. The confusion of the people.
   a. John the Baptist (Mt. 16:14; Mk. 8:28; Lk. 9:19). The fear of John the Baptist’s return was spawned by Herod’s guilt over his execution (Mt. 14:2; Mk. 6:14).
   b. Elijah (Mt. 16:14; Mk. 8:28; Lk. 9:19). Elijah the coming Forerunner was expected for centuries (Mal. 3:1; 4:5; Isa. 40:3; Jn. 1:20–21).
   c. Jeremiah (Mt. 16:14) or one of the Prophets (Mk. 8:28) of old who has risen again (Lk. 9:19). Moses promised a prophet like him to arise (Deut. 18:15–18) and many rabbinitic traditions designated Jeremiah as that anticipated great prophet.

4. The certainty of Peter.
   a. The Christ, the Son of the Living God (Mt. 16:16); the Christ (Mk. 8:29); The Christ of God (Lk. 9:20).
   b. מָשִׁיחַ mashiyach #4899 39x: anointed, Messiah (2nd Sam. 23:1; Ps. 45:7; Dan. 9:25; Isa. 45:1).
   c. Χριστός Christos #5547 529x: anointed, Christ.
   d. Anointing was the action for the office of prophet (Isa. 61:1), priest (1st Sam. 2:35), and king (2nd Sam. 22:51; 23:1).
   e. The anticipated Messiah was understood to be a King: the Son of David (Ps. 72).
   f. The anticipated Messiah was understood to be a King-Priest: of the order of Melchizedek (Ps. 110:4).
   g. Sonship was an accurate hermeneutical conclusion (Psa. 2:7, 11, 12; 89:26, 27; 1st Chr. 17:13; Isa. 9:6; Hos. 11:1).

5. The celebration of Jesus (Matt. 16:17).
   b. Peter understood truth because God the Father had provided the instruction (Matt. 16:17 cf. Isa. 54:13).

   a. “I will build” fut.act.ind. οἰκοδομέω oikodome #3618 40x.
   b. “My Ekklesia” ἐκκλησία #1577 114x.
      1) Without knowledge of mystery doctrine what would Peter’s understanding be?
      2) LXX has 103 uses of ἐκκλησία in 96vv.
         a) High concentration in Chronicles, Ezra–Nehemiah, Joel & Sirach.
         b) The usage is largely secular rather than spiritual.
         c) ἐκκλησία typically translates קָהָל qahal #6951 123x, but qahal also finds itself translated by συναγωγή sunagogē #4864 56x.
   c. The gates of Hades is an OT idiom for physical death (Job 38:17; Ps. 9:13; 107:18; Isa. 38:10; Jon. 2:6).
d. Binding and loosing are work responsibilities accomplished through entrusted keys (Matt. 16:19; 18:18).

1) The human activity is accomplished on earth in the subjunctive mood.

2) The Divine activity is accomplished in heaven as a periphrastic future perfect participle.

3) Binding and loosing are idiomatically understood in the sense of **forbidding** or **allowing**. No other terms were in more constant use in Rabbinic canon-law than those of binding and loosing. They represented the legislative and judicial powers of the Rabbinic office (Marvin Vincent, *Word Studies in the New Testament*).

4) What is spoken in the singular to Peter (Mt. 16:19) is repeated in the plural to the Apostles (Mt. 18:18).

5) The entrusted keys speak of authority and do not communicate “access” as much as they communicate “stewardship.” See UBS Handbook on the Gospel of Matthew.

7. The warning not to reveal this (Mt. 16:20; Mk. 8:30; Lk. 9:21).