

## (46) 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. 8:27,29; Lk. 9:18,20).
    - 1) 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).
    - 2) 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)
    - 3) 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).
  - b. The Son of Man (Mt. 16:13). The Son of Man (84x in the Gospels: Mt. 8:20; 9:6; 10:23; 11:19; 12:8,32,40; 13:37,41; 16:13,27,28; 17:9,12,22; 19:28; 20:18,28; 24:27,30,37,39,44; 25:31; 26:2,24,45,64 cf. Dan. 7:13; 8:17 & 93x in Ezek.).
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 rabbinic 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 *mashiy<sup>a</sup>ch* <sup>#4899</sup><sub>39x</sub>: *anointed*, Messiah (2<sup>nd</sup> Sam. 23:1; Ps. 45:7; Dan. 9:25; Isa. 45:1).
  - c. Χριστός *Christos* <sup>#5547</sup><sub>529x</sub>: *anointed*, Christ.
  - d. Anointing was the action for the office of prophet (Isa. 61:1), priest (1<sup>st</sup> Sam. 2:35), and king (2<sup>nd</sup> 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; 1<sup>st</sup> Chr. 17:13; Isa. 9:6; Hos. 11:1).
5. The celebration of Jesus (Matt. 16:17).
  - a. "Blessed are you" μακάριος εἶ *makarios ei*. cf. Matt. 5:3-11.
  - b. Peter understood truth because God the Father had provided the instruction (Matt. 16:17 cf. Isa. 54:13).
6. The "Church" (Matt. 16:18-19 cf. Matt. 18:17-20; Jn. 20:23).
  - a. "I will build" fut.act.ind. οἰκοδομέω *oikodomeō* <sup>#3618</sup><sub>40x</sub>.
  - b. "My Ekklesia" ἐκκλησία <sup>#1577</sup><sub>114x</sub>.
    - 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 לְקַהַל *qahal* <sup>#6951</sup><sub>123x</sub> but *qahal* also finds itself translated by συναγωγή *sunagōgē* <sup>#4864</sup><sub>56x</sub>.
  - 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).