

PETER'S CONFESSION

Peter's confession of faith is recorded in all three synoptic gospels (Matt.16:13-20; Mark 8:27-30; and Luke 9:18-21). However, Jesus' famous beatitude to Peter is NOT recorded by all synoptic gospels. It is only recorded in Matthew (16:17-19).

We will examine this beatitude by the following six homiletical points.

- The focus – referendum (16:13-15)
- The Father – revelation (16:17)
- The foundation – rock (16:18a)
- The fight – resistant (16:18b)
- The future – ring of keys (16:19-20)
- The failure – rebuke (16:21-23)

Peter's confession came as a result of Jesus asking His disciples two "who-do" questions.

- "Who do people say the Son of Man is?" (16:13)

Write the answer (16:14) _____.

- "Who do you say I am?" (16:15)

Write the answer (16:16) _____.

Jesus gave this beatitude in response to Peter's confession – **"You are the Christ, the Son of the living God."** (16:16)

This lesson will study FIVE aspects of Peter's Confession of faith as recorded by Book of Matthew.

- 1. While public opinion may be divided as to who Jesus is, the word of God is absolutely united in Peter's confession – "You are the Christ, the Son of the living God." (16:16).**

The angel Gabriel proclaimed Heaven's opinion to Mary – "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David, and he will reign over the house of Jacob forever; his kingdom will never end." (Luke 1:32-33)

"The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God (Luke 1:35)

Why did Jesus ask the two "who-do" questions that evoked Peter's confession?

- 2. Jesus wanted to know if the leaven of the Pharisees (cosmos diabolicus) had infected His disciples. (Matt.16: 1, 6, 11-12 / context).**

Paul reminds us of the danger of cosmos diabolicus (CD) – "a little leaven leavens the whole lump." (Gal.5:7-10)

Pharisees held a different view of Jesus than His disciples or the populace (John 7:45-52; Jonah; 8:52-59).

The populace seemed to be unsure but Peter is confident that Jesus is the Messiah.

3. Peter had reached this conclusion earlier (John 5:39-40; 6:66-67) – “We believe (pisteuo / perf.a.ind) and know (ginosko / perf.a.ind) that You are the Holy One of God. (6:69, NIV)

In Matthew’s beatitude, Jesus explains that Peter’s confession of faith was revealed to him by Jesus’ heavenly Father – “Blessed are you, Simon Barjona, because flesh and blood (human system of perception / HV) did not reveal this to you, **but** (alla / contrast) My Father who is in heaven (DV)

This special beatitude is a pronounced and profound divine blessing based on the word of God residing and functioning as truth in the soul of a spiritual advancing believer.

“I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.” (Matt.11:25-26)

Now Jesus is able to reveal more to Peter and those open to truth.

4. Jesus pronounced a five-part blessing of revelation upon Peter’s confession (16:17-19).

- Divine revelation to Peter (16:17).
- Divine revelation as the foundation of the Church (16:18a; John 1:42; 1 Cor.3: 11; 10:4; 1 Pet.2: 8).
- Divine revelation able to successfully resist the “gates of Hades” attack (16:18b).
- Divine revelation resulting in future keys that will open and close doors of the kingdom of God (16:19).
- Divine revelation of the apostolic faith to bind and loose during the four Pentecost’s experiences of the Book of Acts (Acts 2 / Jews, 8 / Samaritans, 10-11 / Gentiles, 19 / John Baptist disciples).

“The rock on which the Church is built may be Peter’s inspired (17) confession of faith in Jesus as the messiah, ‘the Son of living God,’ or it may be Peter himself, since Eph.2:20 indicates that the Church is built on the foundation of the apostles and prophets.” (Matt.16:18, NIV)

5. Peter’s confession was based on the belief that Jesus was the Christ. However, Peter’s denial was based on the belief that Christ did not have to become the suffering Savior of Isa.52-53.

“From that time Jesus Christ began (archo / a.m.ind) to show (deiknumi / p.a.infin) His disciples that He must (dei / p.a.impv) **[note the four aorist infinitives / absolute facts]**

- Must go (aperchomai / a.a.infin) to Jerusalem,
- Must suffer (pascho / a.a.infin) many things from the elders and chief priests and scribes,
- Must be killed (apokteino / a.p.infin),
- Must be raised up (egeiro / a.p.infin) on the third day.”

Mark 8:31 says that the elders, chief priests, and scribes rejected (apodokimazo / a.p.infin) Jesus as the Messiah. Peter is engaged in a similar cosmos diabolicus when he began (archo / a.m.ind) rebuking (epitimao / p.a.infin) Jesus (Matt.16: 21-23).

“But He turned and said to Peter, ‘Get (hupago / p.a.impv) behind Me, Satan. You are a stumbling block to Me; for you are not setting your mind on God’s interests (NMDV), but man’s (OMCD).’ (16:23)