

Peter's Confession

Matthew 16:13-28; Mark 8:27-9:1; Luke 9:18-27

Peter's Declaration about Jesus

Matthew 16:13-20	Mark 8:27-30	Luke 9:18-21
<p>13When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 耶穌到了該撒利亞腓立比的境內，就問門徒說：人說我（有古卷沒有我字）人子是誰？</p>	<p>8:27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? 耶穌和門徒出去，往該撒利亞腓立比的村莊去；在路上問門徒說：人說我是誰？</p>	<p>18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 耶穌自己禱告的時候，門徒也同他在那裡。耶穌問他們說：眾人說我是誰？</p>
<p>14And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 他們說：有人說是施洗的約翰；有人說是以利亞；又有人說是耶利米或是先知裡的一位。</p>	<p>28 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets. 他們說：有人說是施洗的約翰；有人說是以利亞；又有人說是先知裡的一位。</p>	<p>19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 他們說：有人說是施洗的約翰；有人說是以利亞；還有人說是古時的一個先知又活了。</p>
<p>15He saith unto them, But whom say ye that I am? 耶穌說：你們說我是誰？</p>	<p>29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 又問他們說：你們說我是誰？彼得回答說：你是基督。</p>	<p>20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. 耶穌說：你們說我是誰？彼得回答說：是神所立的基督。</p>
<p>16And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 西門彼得回答說：你是基督，是永生神的兒子。</p>	<p>30 And he charged them that they should tell no man of him. 耶穌就禁戒他們，不要告訴人。</p>	<p>21 And he straitly charged them, and commanded them to tell no man that thing; 耶穌切切的囑咐他們，不可將這事告訴人，</p>
<p>17And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 耶穌對他說：西門巴約拿，你是有福的！因為這不是屬血肉的指示你的，乃是我在天上的父指示的。</p>		
<p>18And 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.</p>		

<p>我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。</p> <p>19And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 我要把天國的鑰匙給你，凡你在地上所捆綁的，在天上也要捆綁；凡你在地上所釋放的，在天上也要釋放。</p> <p>20Then charged he his disciples that they should tell no man that he was Jesus the Christ. 當下，耶穌囑咐門徒，不可對人說他是基督。</p>		
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Jesus Predicts His Death

Matthew 16:21-28	Mark 8:31-9:1	Luke 9:22-27
<p>21From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 從此，耶穌才指示門徒，他必須上耶路撒冷去，受長老、祭司長、文士許多的苦，並且被殺，第三日復活。</p> <p>22Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 彼得就拉著他，勸他說：主阿，萬不可如此！這事必不臨到你身上。</p> <p>23But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest <i>(relish; pleasurable appreciation of anything; liking)</i> not the</p>	<p>8:31And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 從此，他教訓他們說：人子必須受許多的苦，被長老、祭司長，和文士棄絕，並且被殺，過三天復活。</p> <p>32And he spake that saying openly. And Peter took him, and began to rebuke him. 耶穌明明的說這話，彼得就拉著他，勸他。</p> <p>33But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. 耶穌轉過來，看著門徒，就責備彼得說：撒但，退我後邊去罷！因為你不體</p>	<p>22Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 又說：人子必須受許多的苦，被長老、祭司長、和文士棄絕，並且被殺，第三日復活。</p> <p>23And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 耶穌又對眾人說：若有人要跟從我，就當捨己，天天背起他的十字架來跟從我。</p> <p>24For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 因為，凡要救自己生命（生命：或作靈魂；下同）的，必喪掉生命；凡</p>

things that be of God, but those that be of men.

耶穌轉過來，對彼得說：撒但，退我後邊去罷！你是絆我腳的；因為你不體貼神的意思，只體貼人的意思。

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

於是耶穌對門徒說：若有人要跟從我，就當捨己，背起他的十字架來跟從我。

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

因為，凡要救自己生命（生命：或作靈魂；下同）的，必喪掉生命；凡為我喪掉生命的，必得著生命。

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

人若賺得全世界，賠上自己的生命，有甚麼益處呢？人還能拿甚麼換生命呢？

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

人子要在他父的榮耀裡，同著眾使者降臨；那時候，他要照各人的行為報應各人。

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

我實在告訴你們，站在這裡的，有人在沒嘗死味以前必看見人子降臨在他的國裡。

貼神的意思，只體貼人的意思。

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

於是叫眾人和門徒來，對他們說：若有人要跟從我，就當捨己，背起他的十字架來跟從我。

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

因為，凡要救自己生命（或作：靈魂；下同）的，必喪掉生命；凡為我和福音喪掉生命的，必救了生命。

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

人就是賺得全世界，賠上自己的生命，有甚麼益處呢？

37 Or what shall a man give in exchange for his soul?

人還能拿甚麼換生命呢？

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

凡在這淫亂罪惡的世代，把我和我的道當作可恥的，人子在他父的榮耀裡，同聖天使降臨的時候，也要把那人當作可恥的。

9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which

為我喪掉生命的，必救了生命。

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

人若賺得全世界，卻喪了自己，賠上自己，有甚麼益處呢？

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

凡把我和我的道當作可恥的，人子在自己的榮耀裡，並天父與聖天使的榮耀裡降臨的時候，也要把那人當作可恥的。

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

我實在告訴你們，站在這裡的，有人在沒嘗死味以前，必看見神的國。

shall not taste of death, till they
have seen the kingdom of
God come with power.

耶穌又對他們說：我實在告
訴你們，站在這裡的，有人在
沒嘗死味以前，必要看見神
的國大有能力臨到。

Peter's Confession

Caesarea-Philippi

Matthew 16:13-28; Mark 8:27-9:1; Luke 9:18-27

CONNECTION

After His unpleasant experience with the Judaistic leaders across the lake, Jesus was doubtless glad to be again in a country free from their unholy influence. On His first visit to Bethsaida-Julius He had fed a company of more than five thousand people, and on His second visit (in the last Move) He had healed a blind man, and no doubt performed many other miracles. With His disciples He then journeyed northward, through the domain of Philip, and "went into the towns around Caesarea-Philippi,"(Mk. 8:27) the capital city, where Philip resided. It would be interesting to know whether Philip, like his half-brother Herod, desired to see Jesus and if they ever met during the sojourn of our Lord in his territory. Philip's wife, Herodias, had forsaken him for Herod, and was the instigator^{唆使着} of the death of John the Baptist, who reproved them for their sin.

Caesarea-Philippi nestled among the foothills of majestic Mount Hermon, and the bridge leading in to the gate of the city, built by Philip for the Romans, still stands. It was a most delightful spot, and at this beautiful season of the year Jesus and His disciples doubtless enjoyed some opportunity for rest. During the days spent on the journey, one may imagine many unrecorded acts of mercy, and intimate conversations among themselves at wayside resting places, and on the part of our Lord, times of communion with His Father in the solitude of mountain heights. They were now withdrawing from the populous centers, into new and more remote country, away from the pressure of the crowds and the menace^{恐嚇} of their enemies.

More than once the Lord had sought some expression from the people of what they really thought of Him, in an effort to learn just how much they had comprehended of His relationship to God and His mission among men. When the real truth was set forth of His mystical union with the Father and with those who would share His life, a great company of His followers had turned away and walked no more with Him. The Twelve, however, had continued faithful, and Peter had definitely affirmed (Move 29) that there was no other to whom they could go. They had no thought of leaving Him. This was comforting, but He knew that even one of them would betray Him, and He told them so.

Peter's Confession

<i>[Move #29] Capernaum</i>	<i>[Move #32] Caesarea Philippi</i>		
John 6:67-69	Matthew 16:15-16	Mark 8:29	Luke 9:20
Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that <u>thou art that Christ, the Son of the living God.</u> 耶穌就對那十二個門徒說：你們也要	He saith unto them, But whom say ye that I am? 耶穌說：你們說我是誰？ And Simon Peter answered and said, <u>Thou art the Christ, the Son of the living God.</u> 西門彼得回答說：你是基督，是永生神的兒子。	And he saith unto them, But whom say ye that I am? 又問他們說：你們說我是誰？ And Peter answereth and saith unto him, <u>Thou art the Christ.</u> 彼得回答說：你是基督。	He said unto them, But whom say ye that I am? 耶穌說：你們說我是誰？ Peter answering said, <u>The Christ of God.</u> 彼得回答說：是神所立的基督。

去麼？西門彼得回答說：主阿，你有永生之道，我們還歸從誰呢？我們已經信了，又知道你是神的聖者。			
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As they journeyed to Caesarea-Philippi He inquired of them what the opinions of the people were concerning Him, and then pressed the more personal question to find out what convictions, if any, they themselves had formed. There burst from the lips of Peter the "great confession," and this brought our Lord's first mention of His Church, which He told them He would build of those who are on the "Rock," through faith in Him as the Son of God.

From that time He began to show them the things that were coming to pass, and how He should go to Jerusalem to suffer and die, and rise again the third day. He set before them the cost of following Him, in this life, but foretold the time when He shall come again in glory, when they shall receive their reward. He also told them that some standing with Him should soon see His kingdom, and in the next few days He went up into Mount Hermon and was transfigured before them, revealing to them His glory.

DISCUSSION

By this time our Lord's ministry had matured to a point where realities already clear to Him had to be faced by His disciples also. While He was in a quiet place alone praying (Lk. 9:18), they joined Him, and He abruptly put the question to them: "Whom do men say that I, the Son of Man, am?" (Mt. 16:13; Mk. 8:27; Lk. 9:18) He wanted to know the opinions of men as contrasted with God's revelation. One wonders if it mattered very much to Jesus, or whether it was just to prepare the way for the more personal and important question that was to follow. The answers He received are very interesting, and give indication of the ideas that were floating about concerning Him, and how few really regarded Him as the Messiah. They told Him that some thought He was John the Baptist, risen from the dead; others Elijah or Jeremiah, or one of the other prophets who had returned from the dead. All the answers were based on the false doctrine of transmigration(輪回)轉生, for which the traditions of the elders had made way and which brought the comforting assurance that some of the "fathers" might reappear to continue their work. This shows that Jesus had made a profound impression even upon those who were not yet willing to accept Him as Messiah, but perhaps as His forerunner. It was not the last time that men have rejected the highest, in the hope that there might come later something more accommodating and acceptable.

"Whom do men say that I, the Son of Man, am?"

Matthew 16:13	Mark 8:27	Luke 9:18
When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 耶穌到了該撒利亞腓立比的境內，就問門徒說：人說我（有古卷沒有我字）人子是誰？	And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am 耶穌和門徒出去，往該撒利亞腓立比的村莊去；在路上問門徒說：人說我是誰？	And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 耶穌自己禱告的時候，門徒也同他在那裡。耶穌問他們說：眾人說我是誰？

Then He makes the question more personal. After all, the attitude of His immediate followers was of greatest importance, for if they, after continuing with Him for two or three years, were unable to grasp the significance of who He was and what He had come to do, how could He expect it of the people generally? He knew His work must be left in the hands of a few, and not the many. **But, are there a few?** He now puts this to the test, and surely it is not an exaggeration to say that this was one of the most tense moments of history. Even as one reads the question now, there is the sense of a breathless stillness falling upon the heart, so that when the answer comes it has an electrifying quality.

"Thou art the Christ of God! The Son of the living God!" (Mt. 16:16) It bursts from the lips of Peter, always the impulsive spokesman of the group, but this time it is not just a hasty utterance, but a revelation from God. He acknowledges that the Son of Man is also Son of God; that it was truly the Son of God who had *become* the Son of Man - the Christ, the "anointed One" for the great work of God.

"Son of Man" was His title as man, representative of all mankind, while Son of David was His Jewish title, to Israel, and Son of God His divine title. He was representing God among men, but He was also destined to represent man before God: first in His substitutionary work at Calvary, and then at the right hand of the Majesty on high, where He "ever liveth to make intercession for us." (Heb. 7:25) He was the "last Adam," (1 Cor. 15:45) God's Man, who would fulfill His high purpose for the human race. **Man was made for God, to have communion and fellowship with Him**, but because of the fall, and the advent 出現 of sin, the only way back to God was through the Saviour from sin, *the* Son of Man. But long before He actually appeared on earth as Son of Man, He was the Christ of God, the Eternal Son, co-existent with the Father. Other men, the prophets of old, had been moved upon by His Spirit, as He *himself* foretold through them His own incarnation, His sufferings on earth and the glory that should follow (1 Pet. 1:11). God's message to man was given through the words of man, and then through the Son of Man (Heb. 1:2). **Man was made for glory and honor, a high destiny** 命運; but "now we see not yet all things put under him, but we do see Jesus (our representative Man) crowned with glory and honor," and His purpose is to "bring *many* sons unto glory" (Heb. 2:9-10). He *became* the Son of man, in order that He might lift man back into the place from which he had fallen, the high destiny for which God had created him in His own image.

"ever liveth to make intercession for us"

Hebrews 7:25	Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 凡靠著他進到神面前的人，他都能拯救到底；因為他是長遠活著，替他們祈求。
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"last Adam"

1 Corinthians 15:45	And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 經上也是這樣記著說：首先的人亞當成了有靈（靈：或作血氣）的活人；末後的亞當成了叫人活的靈。
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"suffering...glory..."

1 Peter 1:11	Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 就是考察在他們心裡基督的靈，預先證明基督受苦難，後來得榮耀，是指著甚麼時候，並怎樣的時候。
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"spoken unto us by His Son"

Hebrews 1:2	Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 就在這末世藉著他兒子曉諭我們；又早已立他為承受萬有的，也曾藉著他創造諸世界。
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"bring many sons..."

Hebrews 2:9-10	But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 惟獨見那成為比天使小一點的耶穌（或作：惟獨見耶穌暫時比天使小）；因為受死的苦，就得了尊貴榮耀為冠冕，叫他因著神的恩，為人人嘗了死味。原來那為萬物所屬為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合宜的。
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Peter had looked out beyond Jesus, Son of Man, who in a temple of clay was journeying with them down the dusty roads of time, and had caught a glimpse of the Christ, the very offspring, or outspringing of God Himself; the "only begotten of the Father." He had had a vision of that eternal Life which had been "made flesh and dwelt among them" (Jn. 1:14).

"only begotten of the Father" "made flesh..."

John 1:14	And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。
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Peter was the first to arrive at this understanding of the Master, and there is a note of exultant joy in the words with which Jesus met this confession of faith, which even our cold hearts can feel. "Blessed art thou, Simon Barjona! for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." (Mt. 16:17) He at once pronounces a blessing upon him. Here was authentic revelation. The great Truth which Jesus was, frail man had spoken, but in his words was something of *the* Word. Jesus saw not only the dawning of the truth upon the consciousness of Peter, but the fact that the Father was working out His purpose. He had moved upon Peter. Flesh and blood could not reveal it to him. "Flesh and blood cannot inherit the kingdom," (1 Cor. 15:50) neither can it apprehend God except as He is revealed through the Son (Mt. 11:27; 1 Cor. 12:3).

"..Simon Barjona..."

Matthew 16:17	And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 耶穌對他說：西門巴約拿，你是有福的！因為這不是屬血肉的指示你的，乃是我在天上的父指示的。
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"Flesh and blood cannot inherit the kingdom"

1 Corinthians 15:50	Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 弟兄們，我告訴你們說，血肉之體不能承受神的國，必朽壞的不能承受不朽壞的。
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"...revealed through the Son"

Matthew 11:27	1 Corinthians 12:3
All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。	Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. 所以我告訴你們，被神的靈感動的，沒有說耶穌是可咒詛的；若不是被聖靈感動的，也沒有能說耶穌是主的。

In His great discourse on the Bread of Life, Jesus had tried to reveal to His followers **the inner meaning of that mystical union with Himself, which must exist if they would have the life of God and be related to Him.** He had told them that **they must live by Him, as He lived by the Father (Jn. 6:57).** This was the heart of His message, the very essence of His eternal purpose, the "sword" with which He had come to divide mankind (Mt. 10:34). There was an immediate cleavage劈裂 – many went back from that time (Move 29). In His conversation with the cultured Nicodemus (Move 9) He had revealed this truth as a *new birth*, a birth from above; to the sinful woman of Sychar (Move 10) He had described it as a *well of living water* within; and to the larger company it had been set forth as the bread of life - the very source and sustenance of spiritual life. And at last, here is one who, for the moment at least, has been transported into that place of inspiration and revelation where the Truth shines forth in letters of fire, as Peter is given an insight into the great reality of God's purpose, in sending His own Son.

"I live by the Father"

John 6:57	As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 永活的父怎樣差我來，我又因父活著；照樣，吃我肉的人也要因我活著。
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"sword"

Matthew 10:34	Think not that I am come to send peace on earth: I came not to send peace, but a sword. 你們不要想我來是叫地上太平；我來並不是叫地上太平，乃是叫地上動刀兵。
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This was the "Rock" on which the Church of Jesus Christ was to be built, the Rock of the Ages. We have here our Lord's first mention of that "hid treasure" lying so close to His heart, for which He would "give himself" (Eph. 5:25) and "buy the whole world" (Mt. 13:44) - His Church, the "called out ones" (1 Peter 2:9) who were to share His life. Peter had not yet advanced to that truth, that Jesus would "bring *many* sons unto glory" (Heb. 2:10); He had received a vision of Him as *the* eternal Son, the life of God dwelling in man - but *one* man only.

"give himself"

Ephesians 5:25	Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 你們作丈夫的，要愛你們的妻子，正如基督愛教會，為教會捨己。
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"buy the whole world"

Matthew 13:44	Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 天國好像寶貝藏在地裡，人遇見了就把他藏起來，歡歡喜喜的去變賣一切所有的，買這塊地。
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"call out ones"

1 Peter 2:9	But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath <u>called you out</u> of darkness into his marvellous light; 惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民，要叫你們宣揚那召你們出黑暗入奇妙光明者的美德。
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Up to this time Jesus had always called him Simon, but now He called him by the name He had given him. In the Greek there is a play upon the various forms of the word. Jesus said to him, "You are petros, a little rock," but you are a chip off the great rock - you are a part of Myself, the real Rock (petra), upon which I will build my Church. (Mt. 16:18) He knew that Peter was a real rock, because the Father had contacted him and given him this revelation. He did not say that He would build His church upon Peter, but upon Himself, the real spiritual Rock (1 Cor. 10:4), of which Peter was to be a part. Peter himself makes this very plain in his

epistle (1 Pet. 2:4-8), where he pictures the Church as a spiritual house built of living stones, with Christ as the "Chief Corner Stone, elect, precious." (1 Pet. 2:6)

"...upon this rock..."

Matthew 16:18	And I say also unto thee, That thou art Peter (<i>petros</i>), and upon this rock (<i>petra</i>) I will build my church; and the gates of hell shall not prevail against it. 我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。
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"spiritual rock"

1 Corinthians 10:4	And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 也都喝了一樣的靈水。所喝的，是出於隨著他們的靈磐石；那磐石就是基督
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"chief corner stone, elect, precious"

1 Peter 2:4-8	
⁴ To whom coming, as unto a living 活著的；有生命的 stone , disallowed indeed of men, but chosen of God, and precious, 主乃活石，固然是被人所棄的，卻是被神所揀選、所寶貴的。	
⁵ Ye also, as lively 充滿生氣的 stones , are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 你們來到主面前，也就像活石，被建造成為靈宮，作聖潔的祭司，藉著耶穌基督奉獻神所悅納的靈祭。	
⁶ Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 因為經上說：看哪，我把所揀選、所寶貴的房角石安放在錫安；信靠他的人必不至於羞愧。	
⁷ Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner (<i>Psalms 118:22</i>), 所以，他在你們信的人就為寶貴，在那不信的人有話說：匠人所棄的石頭已作了房角的頭塊石頭。	
⁸ And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 又說：作了絆腳的石頭，跌人的磐石。他們既不順從，就在道理上絆跌（或譯：他們絆跌都因不順從道理）；他們這樣絆跌也是預定的。	

The Church is built upon the fact that as Son of Man, as Jesus, He makes it possible for men to become a part of the Christ of God, of which He is the Head, with many members. "So also is the Christ" (1 Cor. 12:12). This is the true Rock (Psa. 18:31; Rom. 9:33), the Rock of Ages, the Gibraltar要基地 against which the forces of hell have no power. The Lord knew that all hell would do its worst to destroy first Himself, and then His Church. He warned them they might expect that the battle would wax hot; but the promise is sure: "The gates of hell shall not prevail against it." (Mt. 16:18)

"So also is Christ"

1 Corinthians 12:12	For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 就如身子是一個，卻有許多肢體；而且肢體雖多，仍是一個身子；基督也是這樣。
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<p>Psalm 18:31</p>	<p>Romans 9:33</p>
<p>For who is God save the LORD? or who is a rock save our God? 除了耶和華，誰是神呢？除了我們的神，誰是磐石呢？</p>	<p>As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. 就如經上所記：我在錫安放一塊絆腳的石頭，跌人的磐石；信靠他的人必不至於羞愧。</p>

Comparison 對照

<p>What Peter preached "1 Peter 2:6-8"</p>	<p>What Paul preached "Romans 9:32-33"</p>
<p>Wherefore also it is contained in the scripture, <u>Behold, I lay in Sion</u> a chief corner stone, elect, precious: and he that <u>believeth on him shall not be confounded</u> 混淆. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And <u>a stone of stumbling, and a rock of offence</u>, even to them which <u>stumble</u> at the word, being disobedient: whereunto also they were appointed. 因為經上說：看哪，我把所揀選、所寶貴的房角石安放在錫安；信靠他的人必不至於羞愧。所以，他在你們信的人就為寶貴，在那不信的人有話說：匠人所棄的石頭已作了房角的頭塊石頭。又說：作了絆腳的石頭，跌人的磐石。他們既不順從，就在道理上絆跌（或譯：他們絆跌都因不順從道理）；他們這樣絆跌也是預定的。</p>	<p>Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they <u>stumbled</u> at that <u>stumblingstone</u>; As it is written, <u>Behold, I lay in Sion a stumblingstone and rock of offence</u>: and whosoever <u>believeth on him shall not be ashamed</u>. 這是甚麼緣故呢？是因為他們不憑著信心求，只憑著行為求，他們正跌在那絆腳石上。就如經上所記：我在錫安放一塊絆腳的石頭，跌人的磐石；信靠他的人必不至於羞愧。</p>

Jesus also revealed to His disciples that into their hands He would deliver the keys of the kingdom of heaven. They had been preaching that the kingdom of heaven was at hand. While He was in their midst the kingdom was at hand, and soon were to come to pass the events which should establish it as a reality in the hearts of men. He began to tell them of the time when He should leave them, and that at His departure for the realms of glory, He would commit the keys of the kingdom into their keeping. For the age that was soon to be ushered in, **His Church was to hold the power and authority of the kingdom**, and whatever they shall bind or loose on earth shall be done in heaven. It was not Peter alone who was to receive the keys, although he was the first to make the great confession. Jesus said, "I will give thee the keys." (Mt. 16:19) This transfer of power was to be made on the day of Pentecost, when, after His ascension to heaven, **He poured out of His own Spirit upon His Church. Then they went forth with a new power**, and Peter was privileged to be the instrument, in his great sermon (Acts 2), to open the door of opportunity to the people of Israel from all parts of the country, and later also to the Gentiles, in the house of Cornelius, after God had again dealt with him and shown him that the gospel was for all men (Acts 10).

"I will give thee the keys"

<p>Matthew 16:19</p>	<p>And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 我要把天國的鑰匙給你，凡你在地上所捆綁的，在天上也要捆綁；凡你在地上所釋放的，在天上也要釋放。</p>
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A preliminary granting of the keys was made by our Lord after His resurrection (Jn. 20:22-23), when the disciples were given the power to remit sins and to bind and loose. On this is based the confessional of the Roman Catholic Church, but this is not true remission, for there is no "repentance not to be repented of," (2 Cor. 7:10) in the putting away of the sins confessed, but only absolution赦免 from the sense of guilt. The Roman system also claims that Peter is head of the Church. Peter himself never made this claim. He never assumed any special authority, except as an apostle (1 Pet. 1:1), and in the council at Jerusalem it was not he but James, who seems to have been the one to preside over the group (Acts 15:19). Peter was the leading apostle to Israel (Gal. 2:7-9), as Paul was to the Gentiles, **but all who receive the power of the Holy Spirit share in the authority to bind and loose** (Mt. 18:18-19).

A preliminary granting of the keys...

John 20:22-23	<p>And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.</p> <p>說了這話，就向他們吹一口氣，說：你們受聖靈！你們赦免誰的罪，誰的罪就赦免了；你們留下誰的罪，誰的罪就留下了。</p>
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"repentance not to be repented of"

2 Corinthians 7:10	<p>For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.</p> <p>因為依著神的意思憂愁，就生出沒有後悔的懊悔來。以致得救；但世俗的憂愁是叫人死。</p>
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"Peter, an apostle"

1 Peter 1:1	<p>Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,</p> <p>耶穌基督的使徒彼得寫信給那分散在本都、加拉太、加帕多家、亞西亞、庇推尼寄居的，</p>
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"James, ...preside over..."

Acts 15:19	<p>Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:</p> <p>所以據我的意見，不可難為那歸服神的外邦人；</p>
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Peter was the leading apostle to Israel

Galatians 2:7-9	<p>But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.</p> <p>反倒看見了主託我傳福音給那未受割禮的人，正如託彼得傳福音給那受割禮的人。（那感動彼得、叫他為受割禮之人作使徒的，也感動我，叫我為外邦人作使徒；）又知道所賜給我的恩典，那稱為教會柱石的雅各、磯法、約翰，就向我和巴拿巴用右手行相交之禮，叫我們往外邦人那裡去，他們往受割禮的人那裡去。</p>
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"all who receive the power of the Holy Spirit share in the authority to bind and loose" & Compare with Matthew 16:19

<p>Matthew 18:18-19 [Move #34]</p> <p>Verily I say unto you, <u>Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.</u> Again I say unto you, That if two of you shall agree on earth</p>	<p>Matthew 16:19 [Move #32]</p> <p>And I will give unto thee the keys of the kingdom of heaven: and <u>whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.</u></p>
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as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

我實在告訴你們，凡你們在地上所捆綁的，在天上也要捆綁；凡你們在地上所釋放的，在天上也要釋放。我又告訴你們，若是你們中間有兩個人在地上同心合意的求甚麼事，我在天上的父必為他們成全。

我要把天國的鑰匙給你，凡你在地上所捆綁的，在天上也要捆綁；凡你在地上所釋放的，在天上也要釋放。

This power to bind and loose does not involve the eternal destiny of souls. That is a power which is held by Christ alone ([Rev. 1:18](#)), Who conquered "him that had the power of death, that is the devil" ([Heb. 2:14](#)). It is "whatsoever thou shalt bind or loose" - not whomsoever. These scriptures reveal to us how little we have apprehended of **the great powers that are resident in the Church of Jesus Christ, through its living Head.**

"...a power which is held by Christ alone"

Revelation
1:18

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

又是那存活的；我曾死過，現在又活了，直活到永永遠遠；並且拿著死亡和陰間的鑰匙。

"...that is the devil"

Hebrews
2:14

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

兒女既同有血肉之體，他也照樣親自成了血肉之體，特要藉著死，敗壞那掌死權的，就是魔鬼，

Here was a new beginning. Great and eternal things were to be built upon this Rock foundation ([1 Cor. 3:11](#)): the Church and its mystic fellowship between heaven and earth, out of which should grow the citizenship of the Kingdom of God ([Phil. 3:20](#)).

"this Rock foundation"

1 Corinthians
3:11

For other foundation can no man lay than that is laid, which is Jesus Christ.

因為那已經立好的根基就是耶穌基督，此外沒有人能立別的根基。

"Our citizenship is in heaven"

Philippians
3:20

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

我們卻是天上的國民，並且等候救主，就是主耶穌基督從天上降臨。

But first the Cross. "From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem and suffer many things . . . and be killed, and be raised again the third day." ([Mt. 16:21](#)) He knew that the apostles must be prepared for the great blow that awaited them, which would shake the very foundations of their faith and plunge them into darkness and despair. He had charged them to tell no man that He was the Christ, for to the people "the Christ" ([Mt. 16:20](#)) meant power and glory and a visible kingdom; but, "first He must suffer and die": that old "stumbling block," ([1 Cor. 1:23](#)) that "foolishness," ([1 Cor. 1:18, 23](#)) but, "the power of God unto salvation to everyone that believeth." ([Rom. 1:16](#))

"suffer...be killed...be raised again..."

Matthew 16:21

Mark 8:31

Luke 9:22

From that time forth began Jesus

And he began to teach them, that

Saying, The Son of man must suffer

to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 從此，耶穌才指示門徒，他必須上耶路撒冷去，受長老、祭司長、文士許多的苦，並且被殺，第三日復活。	the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 從此，他教訓他們說：人子必須受許多的苦，被長老、祭司長，和文士棄絕，並且被殺，過三天復活。	many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 又說：人子必須受許多的苦，被長老、祭司長、和文士棄絕，並且被殺，第三日復活。
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"the Christ"

Matthew 16:20	Mark 8:30	Luke 9:21
Then charged he his disciples that they should tell no man that he was Jesus <u>the Christ</u> . 當下，耶穌囑咐門徒，不可對人說他是基督。	And he charged them that they should tell no man of him. 耶穌就禁戒他們，不要告訴人。	And he straitly charged them, and commanded them to tell no man that thing; 耶穌切切的囑咐他們，不可將這事告訴人，

"stumblingblock, foolishness"

1 Corinthians 1:18, 23	For the preaching of the cross is to them that perish <u>foolishness</u> ; but unto us which are saved it is the power of God. 因為十字架的道理，在那滅亡的人為愚拙；在我們得救的人，卻為神的大能。 But we preach Christ crucified, unto the Jews a <u>stumblingblock</u> , and unto the Greeks <u>foolishness</u> ; 我們卻是傳釘十字架的基督，在猶太人為絆腳石，在外邦人為愚拙；
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"the power of God..."

Romans 1:16	For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 我不以福音為恥；這福音本是神的大能，要救一切相信的，先是猶太人，後是希利尼人。
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Poor Peter! How quickly he lost sight of the revelation - how quickly he got off the beam that had lifted his soul to heights sublime and given him a glimpse of the very counsels of God! Taking his eyes from the heavenly beam, he saw only the ugly shadow of the cross, and the lovely life of his wonderful Friend whom he would have without suffering. Jesus had spoken openly concerning the things that would happen to Him at Jerusalem, but as they walked along at the head of a company of followers, Peter stepped up beside the Lord and undertook to remonstrate^{苦諫} with Him. "Be it far from thee, Lord; this shall not be unto Thee!" (Mt. 16:22)

Matthew 16:22	Mark 8:32
Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 彼得就拉著他，勸他說：主阿，萬不可如此！這事必不臨到你身上。	And he spake that saying openly. And Peter took him, and began to rebuke him. 耶穌明明的說這話，彼得就拉著他，勸他。

Immediately Jesus turned His back upon Peter, and looking back upon the others He rebuked Peter: "Get thee behind me, Satan; thou art an offence unto me," A short time before, Peter had been highly

commended and blessed of the Lord; now He calls him "Satan," and tells him he is an offence. He was a satan, an enemy of God. "Thou savourest not the things that be of God, but those that be of men." (Mt. 16:23; Mk. 8:33; Rom. 8:7) He had descended from the plane of revelation from God, to grovel on the plane of mere man, where everything is related to self, and is decided upon that basis, without reference to **the will of God**, or **His plans for us**. That natural self life is the ground, and the only ground, on which Satan can work in the life. How hard it is for any of us to see the wisdom of the cross, or accept the way of the cross! It is not pleasing to the flesh.

Matthew 16:23	Mark 8:33
But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 耶穌轉過來，對彼得說：撒但，退我後邊去罷！你是絆我腳的；因為你不體貼神的意思，只體貼人的意思。	But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. 耶穌轉過來，看著門徒，就責備彼得說：撒但，退我後邊去罷！因為你不體貼神的意思，只體貼人的意思。

"The carnal mind is not subject to the law of God..."

Romans 8:7	Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 原來體貼肉體的，就是與神為仇；因為不服神的律法，也是不能服，
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Jesus then called all the people to Him (Mk. 8:34) and said, "The way of the cross is the way I am going. If *any man* will come after Me, let him deny self and take up his cross and follow Me." (Mt. 16:24; Mk. 8:34; Lk. 9:23) Peter had said to Him: "Lord, save thyself." **But Jesus knew that if He would save others, himself He could not save.** It was self that made the cross necessary. Man's sinful self deserved eternal death, but Christ became man's substitute and representative, and there on Calvary's cross He "tasted death for every man" (Heb. 2:9) - in the place of every man; but, every man died there in Him, and it is only when we are willing to take our place there with Him, **by denying that self that desires to come down from the cross and live again in its own right, that we are truly following the Lord.** Since I was crucified with Christ, it is no longer I that live, but Christ liveth in me (Gal. 2:20); but this must be made real in experience, by faith and surrender. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, shall find it." (Mt. 16:25; Mk. 8:35; Lk. 9:24; 17:33)

"deny..take ...follow..."

Matthew 16:24	Mark 8:34	Luke 9:23
Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 於是耶穌對門徒說：若有人要跟從我，就當捨己，背起他的十字架來跟從我。	And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 於是叫眾人和門徒來，對他們說：若有人要跟從我，就當捨己，背起他的十字架來跟從我。	And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 耶穌又對眾人說：若有人要跟從我，就當捨己，天天背起他的十字架來跟從我。

"crucified together with Christ"

Galatians 2:20	I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
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我已經與基督同釘十字架，現在活著的不再是我，乃是基督在我裡面活著；並且我如今在肉身活著，是因信神的兒子而活；他是愛我，為我捨己。

"whoever shall save his life..."

[Move #32] Peter's Confession		[Move #41] Second Tour in Perea	
Matthew 16:25	Mark 8:35	Luke 9:24	Luke 17:33
For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 因為，凡要救自己生命（生命：或作靈魂；下同）的，必喪掉生命；凡為我喪掉生命的，必得著生命。	For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and <u>the gospel's</u> , the same shall save it. 因為，凡要救自己生命（或作：靈魂；下同）的，必喪掉生命；凡為我和福音喪掉生命的，必救了生命。	For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 因為，凡要救自己生命（生命：或作靈魂；下同）的，必喪掉生命；凡為我喪掉生命的，必救了生命。	Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 凡想要保全生命的，必喪掉生命；凡喪掉生命的，必救活生命。

Jesus here makes His great declaration concerning the worth of a human soul. Even the whole world is of no profit in comparison to a man's soul, for what can he give in exchange for it? If he should gain the whole world he cannot thereby save his soul. (Mt. 16:26; Mk. 8:36,37; Lk. 9:25) It is the never-dying soul that has eternal value, and not the things of this world. It was for the souls of men that Jesus came to die.

Matthew 16:26	Mark 8:36,37	Luke 9:25
For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 人若賺得全世界，賠上自己的生命，有甚麼益處呢？人還能拿甚麼換生命呢？	For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? 人就是賺得全世界，賠上自己的生命，有甚麼益處呢？人還能拿甚麼換生命呢？	For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 人若賺得全世界，卻喪了自己，賠上自己，有甚麼益處呢？

After setting forth the way of the cross and the life of self denial, Jesus raises their hopes again by showing the other side of the picture. He tells them of the time when, all humiliation and suffering past and gone forever, He shall come again in glory, to reward those who have been willing to deny self and follow Him - to lose their lives here, that they may gain them for eternity. But those who are ashamed of Him here, and refuse to take up the cross, of them shall He be ashamed in that day. He shall come in *His own* glory, and that of His Father, and of the angels (Lk. 9:26). What a triumphant train of glory! How glad we shall be to recognize and acknowledge Him then! *His meek and lowly walk on earth was a great trial to those who expected His kingdom to come "with observation" (Lk. 17:20) and make a great showing;* but when He comes again His own personal glory shall shine forth, and His true character shall be revealed, which had been veiled to them by the flesh in which He tabernacled in order to fulfill His Father's will.

"He shall come in His own glory..."

Matthew 16:27	Mark 8:38	Luke 9:26
For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 人子要在他父的榮耀裡，	Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he	For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in <u>his own glory</u> , and in his Father's, and of the holy

<p>同著眾使者降臨；那時候，他要照各人的行為報應各人。</p>	<p>cometh in the glory of his Father with the holy angels. 凡在這淫亂罪惡的世代，把我和我的道當作可恥的，人子在他父的榮耀裡，同聖天使降臨的時候，也要把那人當作可恥的。</p>	<p>angels. 凡把我和我的道當作可恥的，人子在自己的榮耀裡，並天父與聖天使的榮耀裡降臨的時候，也要把那人當作可恥的。</p>
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“with observation”

<p>Luke 17:20</p>	<p>And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, “The kingdom of God cometh not with observation: 法利賽人問：神的國幾時來到？耶穌回答說：神的國來到不是眼所能見的。</p>
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Then comes the revelation that although He was soon to suffer, there were some standing there with Him who should see His kingdom glory. This may have referred to the transfiguration of our Lord which occurred a few days later, when His glory was revealed and all the aspects of the coming kingdom were set forth, although if it were to have such an immediate fulfillment it would seem unnecessary to mention their not tasting of death. It is more probable that Jesus was speaking of the fact that the apostles would see the inauguration of the Church, for Mark's record is: "Till they have seen the kingdom of God come with power" (Mk. 9:1). The power descended on the day of Pentecost - the Spirit of the ascended Son of Man, and the apostles were all filled with that Holy Spirit, and went forth to use the keys of the kingdom and to preach the gospel of the kingdom to all nations.

“Till they have seen the kingdom of God come with power”

Matthew 16:28	Mark 9:1	Luke 9:27
<p>Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. 我實在告訴你們，站在這裡的，有人在沒嘗死味以前必看見人子降臨在他的國裡。</p>	<p>And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, <u>till they have seen the kingdom of God come with power.</u> 耶穌又對他們說：我實在告訴你們，站在這裡的，有人在沒嘗死味以前，必要看見神的國大有能力臨到。</p>	<p>But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. 我實在告訴你們，站在這裡的，有人在沒嘗死味以前，必看見神的國。</p>

MEDITATION

Peter's recognition of the Christ came not by human agency or enablement, but from God. Jesus Himself attested this fact. We, too, must know Him not historically or theologically only, but, *through prayer and faith, in a vital union with His life*. The result will be humble consecrated service.

"Get thee behind me, Satan." (Mt. 16:23; Mk. 8:33) Peter forgot the revelation of God and began to look at the natural, and immediately he descended to the Satanic plane. Jesus called him "satan." If we get off the heavenly beam we shall crash. Has Jesus ever called you a satan? Do you try to evade (*avoid*) the cross in your life? This is always an indication of the Satanic. Satan's purpose with us, as it was with the Son of God, is to turn us aside from the way of the cross. Jesus immediately saw beyond the natural human concern of Peter for His welfare, and smelled the smoke of the pit in the suggestion that He refuse the sufferings for which He had come to earth. This reveals to us the close proximity (*closeness*) of the Satanic to the divine, and the subtlety

of the temptations which deceive the people of God. Satan appeared in heaven ([Job 1:6](#)). He "stands at the right hand to resist" the Lord ([Zech. 3:1](#)). He is always right at the center of operations, and often appears immediately after a revelation from God, as he did with Peter. Jesus recognized him at once and rebuked him.

Satan appeared in heaven

Job 1:6	Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. 有一天，神的眾子來侍立在耶和華面前，撒但也來在其中。
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"stands at the right hand to resist"

Zechariah 3:1	And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. 天使（原文是他）又指給我看：大祭司約書亞站在耶和華的使者面前；撒但也站在約書亞的右邊，與他作對。
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"I give unto thee the keys." (Mt. 16:19) Keys are of no value unless they are used. The keys to all the glorious kingdom of our Lord have been committed into our hands, but because of **our failure to use them His glories are hid from our eyes and His treasures are lost to us**. We have not loosed them for ourselves and others, and because we do not bind the forces of Satan which oppose us, we are overcome by them.

"Thou art an offence unto Me." (Mt. 16:23) Peter became an offence, because he refused the "offence of the cross," ([Gal. 5:11](#)) and said, "Be it far from thee, Lord." The offence of the cross has "ceased" when we take the way of self, the way of ease and convenience. **If we would not be an offence unto our Lord we must deny self, take up the offence of the cross, and follow Him.**

"offence of the cross"

Galatians 5:11	And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 弟兄們，我若仍舊傳割禮，為甚麼還受逼迫呢？若是這樣，那十字架討厭的地方就沒有了。
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"Thou savourest not the things of God." (Mt. 16:23; Mk. 8:33) What savour do you diffuse發散 abroad among those with whom you come in contact? Are you "a sweet savour of Christ," or do you savour of Satan? of self? Are you a savour of life, bringing life to others, or a savour of death, unto death? ([2 Cor. 2:15](#)).

"a sweet savour of Christ"

2 Corinthians 2:15	For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 因為我們在神面前，無論在得救的人身上或滅亡的人身上，都有基督馨香之氣。
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From the Greek: "savourest" is the same verb as "set your affection" of [Col. 3:2](#). It means "to be intent on, to set the mind to, to pursue." The "set of the sail" determines the course of a man's life.

Colossians 3:2	Set your affection on things above, not on things on the earth. 你們要思念上面的事，不要思念地上的事。
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STUDY

Do you think Jesus was really interested in what the populace thought of Him? Was Peter's confession made because of some experience of his own, or was it entirely from a heavenly source? Was it because of the will of the Father only, or because of Peter's will that this revelation was made to him? Do you think the other apostles felt the same as Peter did, about who Jesus was? How did the Father reveal the truth to Peter? Would you put the emphasis upon the desire of God to make His truth known, or upon Peter's ability to receive the message? Will God reveal His will to anyone in the same way? Was it revealed to Peter's mind or to his spirit? Why did Jesus tell them not to make it known that He was the Christ, when He was so pleased that Peter had discovered it?

What are the keys of the kingdom? Who may use the power of binding and loosing? Why do you think Jesus called Peter "Satan"? What is it to take up one's cross? How does one find his life by losing it? What is the worth of a soul? What is your thought about the coming of Christ in glory?

REVIEW

Questions	Answers
1. Where did Jesus and His disciples make a short visit on the west shore of Galilee?	Magdala
2. Why did they leave so quickly?	To evade the Judaistic opposers
3. Where did they land when they crossed over?	Bethsaida-Julius
4. What miracle was wrought there?	Jesus healed a blind man
5. Then which way did they journey?	They journeyed northward
6. Whose territory were they in?	Philip
7. What was the capital city?	Caesarea-Philippi
8. What towns did they visit?	The towns around Caesarea-Philippi
9. Is there any mention of crowds in this lesson?	No
10. What question did Jesus ask His disciples?	<i>"Who do people say that the Son of Man is?"</i>
11. What were some of the answers?	Some say John the Baptist, some say Elijah, and others say Jeremiah or one of the prophets.
12. What personal question did He ask?	<i>"But who do you say I am?"</i>
13. Who replied?	Peter
14. What was his answer?	<i>"Thou art the Christ, the Son of the living God"</i>
15. What is this statement called?	The "great confession"
16. What did Jesus answer?	<i>"Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."</i>
17. How did He say Peter received the message?	An authentic revelation from God
18. How did He know?	For flesh and blood could not reveal it to Peter
19. Could Peter have known the truth in any other way?	No
20. Why?	For flesh and blood can not apprehend God
21. Why do you think God revealed this to Peter at this time?	For Jesus' time on the earth was about to come to an end
22. What did our Lord mention here for the first time?	His church

23. What were His words?	<i>"That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."</i>
24. What rock did He refer to?	Himself - the Rock of the Ages, the real spiritual rock
25. What did He call Peter?	"petros" a little rock
26. Why?	Peter is a chip off the great rock – he is part of Jesus, the real Rock (petra)
27. Did His words intimate that the Church would have an easy time, or conflict?	Conflict – the battle would wax hot.
28. Who will be her enemies?	Satan and his forces
29. Will she be defeated?	No
30. What did Jesus say He would give them?	The keys of the kingdom of heaven
31. Did He mean to Peter or the whole Church?	The whole Church
32. For what purpose?	The Church is to hold the power and authority of the kingdom, and whatever they shall bind or loose on earth shall be done in heaven.
33. What do you understand this to mean?	The church of Jesus Christ should have great power through its living head (Jesus) to glorify God and bring salvation to all people.
34. Who can use this power now?	All who receive the power of the Holy Spirit
35. What did Jesus tell them to do about the truth God had revealed through Peter?	They should tell no man of Him.
36. What things did Jesus begin to tell His disciples from that time?	<i>"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."</i>
37. Why?	To prepare the disciples for the great blow that awaited them.
38. What did Peter say to the Lord about this?	<i>"Be it far from thee, Lord: this shall not be unto thee".</i>
39. Did he receive this from the Father also?	No
40. What did Jesus do?	Jesus rebuked Peter
41. What did He call Peter?	Satan
42. Why?	When Peter tried to replace the will of God with his own selfish desires, he became an enemy of God.
43. What caused the sudden change in Peter?	Peter lost sight of the heavenly revelation and saw only the ugly shadow of the cross. Out of natural reaction, he didn't want Jesus to suffer.
44. Why did Jesus say he was an offence?	Peter refused the "offence of the cross" – i.e. He tried to take the way of self, the way of ease and convenience.
45. What did Jesus say was the test of following Him?	One must deny himself and take up his cross and follow Him

46. How can one save his life by losing it?	We must put the self life to death in order to gain the spiritual (eternal) life.
47. What did Jesus say about the worth of a soul?	Even the whole world is of no profit in comparison to a man's soul.
48. What did He reveal about His coming again?	He shall come again in glory.
49. In whose glory shall He come?	He shall come in His own glory, and that of His Father, and of the angels
50. What did He say of rewards?	He shall reward every man according to his works
51. What of those who shall be ashamed to own Him here?	Jesus shall be ashamed of them when He comes again.
52. What did He predict concerning some of those who were standing with Him?	They would see the kingdom of God come with power

