14-18. ~ ST. MATTHEW.   
 119   
   
 17 And Jesus answered and said unto him, Blessed art   
 thou, Simon Bar-jona: for flesh and blood hath not re-   
 vealed it unto thee, but ‘my Father which is in heaven. , 9¢.')%,   
 18 And I say also unto thee, That ‘thou art Peter, and "iff   
 BPs:   
 upon this rock I will build my church; and \* the gates of }   
 idols: it is here emphatic, and imparts   
 force and precision to Son. t, See 1 Pet. ii. 1 Tim. iii. (where   
 Peter when he uttered the words, under- the pillar is Timotheus, but the con-   
 stood by them in detail all we now jion of the faithfal) note: Gal.   
 understand, is not of course asserted: ii. 9: Eph. ii. Rev. iii. And it is   
 bot that they were his testimony to the on Peter, as by divine revelation   
 true Humanity and true Divinity of the this confession, thus under the influence   
 Lord, in that sense deep truth and re- of the Holy Ghost, as standing out before   
 Tiance, out of springs the Christian the Apostles in the strength this faith,   
 life of the 17.) Blessed art as himself founded on the one foundation,   
 thou, as in ch. v. &., isa solemn ex- Jesus Christ, 1 Cor. iii. 11—that the   
 pression of blessing, inclusion him to Jewish portion of the Church was built,   
 whom it is addressed in the kingdom of Acts ii.. , and the Gentile, Acts x.,   
 heaven, not a mere word of praise. And After this last we hear little him ;   
 the reason of it the fact that Father but during this, the building time,   
 had revealed the Son to him (see ch. is never lost Bengel, see ially i.   
 25—27) ; cf. i. 15, in which passage 15; with safety ; 12; what v. 15, 29;   
 the occurrence of the “reveal” seems with Rome?” 25, Nothing can be further   
 to indicate the to and very saying from any legitimate interpretation this   
 to St. Lord. in our text,—as establishing promise, than the idea of a pri-   
 Paulin claim chapter forms a remarkable macy in the successors Peter; the very   
 pillar as Peter and the other t AL notion of succession is precluded by the   
 tles, the Son had oon revealea in form of the comparison, which concerns   
 him not of man nor by men, but by God the person, and him only, so fur as in-   
 Himself. The name Bar-jona is volves a direct In its other and   
 doubtless used as indicating his fleshly eral sense, as applying to all those   
 state and extraction, and forming the ving stones (Peter’s own expression for   
 greater contrast to his spiritual state, members of Christ’s of whom the   
 name, and blessing, which follow, The Church should be built, it implies,   
 same ‘Simon son of Jonas’ is when Origen excellently comments on it, say-   
 be is reminded, by the repeated en- ing, that all this must be understood as   
 quiry, ‘ thou me ?’ of his in said not only to Peter, in the letter   
 his previous of his Lord. 18.) the Gospel, but to every one who is such   
 The name Peter (not now first given, as Peter here showed himself, the spirit   
 prophetically by our Lord on His of the Gospel teaches The application   
 first interview Simon, John i. or of the promise St. Peter been elabo-   
 Cephas, signifying rock, the termination rately impugned by Dr. Wordsworth. His   
 being only altered from Petra to Petros zeal to appropriate the rock to Christ   
 to suit the masculine appellation, has somewhat overshot itself. argui   
 the eon position of this Apostle in that the term can apply to none but   
 the building the Church of Christ. He he will find difficult surely deny all   
 was the first of thosd reference to a rock in the name Peter.   
 (Rev. xxi. 14) which the living temple To me, it is equally difficult, im-   
 of God was built: this building iteelf possible, to deny all in “upon   
 inning on the day of Pentecost by the this rock,” to the ing word Peter.   
 ying of three thousand living stones on Let us keep to the plain straightforward   
 this very foundation. That this is the sense of Scripture, however that sense   
 simple and only of the words may have been misused by Rome.   
 of our Lord, the whole usage of the New church] This word occurs but in one   
 ‘Testament shews: in which not doctrines place besides the Gospels, ch. xviii.   
 nor confessions, men, are uniformly and there in the same sense as here,   
 pillars and stones the spiritual the congregation of the faithful: only   
 there it is portion of that congrega-