

Verse by Verse Matthew

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[0 : 00] those Bibles this morning and find Matthew, the Gospel of Matthew chapter 16. And we are not going to get very far today in this book.

We are coming right smack into some heavy stuff. Some tricky stuff, maybe. Some very commonly misinterpreted and, well, some damning doctrine here for some.

So Matthew 16, and let's pray together, then let's get into the text. Father, thank you for this morning. Thank you for each one that has come out. And Lord, I ask that you'll just move in our hearts as we open up the Word of God and give us just a clarity of thought here and help us to rightly divide the Word of Truth, to rightly interpret these words.

And Lord, we believe every word is yours. So Lord, help us to let the Bible teach itself, and may you be glorified in it. We pray in Jesus' name. Amen. All right, so coming into this text, and now we ended in verse 16 last week where Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And you made that confession, that confession that I said last week, was a Jewish confession, rather a Messianic confession, one that's declaring Jesus to be the Christ, the one that was the anointed one, the one sent from God to fulfill these prophecies, the kingdom of heaven and so forth.

[1 : 51] This is the confession that goes all the way up early in the book of Acts. What Paul says in Romans 10 when he's teaching Gentiles to trust Jesus Christ alone for their salvation, he says to confess with thy mouth the Lord Jesus.

But he adds something to it that's not back here in the Gospels. He says, And believe in thine heart that God hath raised him from the dead, thou shalt be saved. And so the finished work of Calvary makes some changes and adds another element to what men are receiving or believing, you might say.

And in this case, there's no death of Jesus Christ to be believing in or burial or resurrection. And they're not even privy to that information until a little later in that chapter in verse 21, you'll see that he starts to teach that.

So up to this point, it's just believing on him to be their Messiah, the chosen one of God, the king, the son of David. And that was believing on Christ.

In Matthew chapter 16, he initiates this in verse 13. When he comes in the coast of Caesarea Philippi, he asked his disciples saying, Whom do men say that I, the son of man, am? So he, and now this is just me thinking on the text and thinking on the situation and thinking on, and maybe I'm overthinking, I don't know.

[3 : 09] But up to this point, just very recently, he's not just been going toe to toe with these hypocrites back in 15 verse 7, the Pharisees.

And in chapter 16, he calls them hypocrites. In verse 3, he's got to deal with them again. He's not just dealing with the Pharisees. But then in chapter 16, the Pharisees and the Sadducees have joined forces to come together against him, which is not normal for these two different religious sects and their different beliefs to join and to find common ground of attacking Jesus Christ.

And so he's not just dealing with them, but I think he's also frustrated in mind and in spirit with his own disciples. Look back at chapter 15 and remember this. Remember that he makes some comments into a multitude in verse 10.

He called the multitude and said unto them, Hear and understand, not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man. And he said, hear this, understand this, and he makes the comments, fully expecting the multitude, surely his disciples, to get what he's saying.

And they don't. And you know what they're more worried about in chapter 15? Verse 12, they come to him saying, Knowest thou not that the Pharisees were offended after he heard the saying? Don't you know you upset them? And Christ is like, I'm not worried that they're offended.

[4 : 35] They need to be offended. You guys are more worried about the Pharisees getting upset. You're still revering these men and looking upon them and worried. Oh no, we upset them.

And so then Christ is upset with his disciples. When Peter in verse 15 says, Declare unto us the parable. And Jesus says in verse 16, Are you also yet without understanding? Do you not yet understand? And then explains to his disciples in more childish terms, if you will, a little brings it down a little lower to their level to get them to understand.

So that being said, he had just, the previous chapter fed the 5,000 plus women and children with five loaves and two fishes.

Then in chapter 15, he feeds more toward the end of this chapter. And another 4,000 and such.

And then in chapter 16, they take off after he deals with the Pharisees and Sadducees.

And he gets in the boat and they're going across the shore to another shore. In verse 6, he says, Take heed and beware of the leaven and the Pharisees and the Sadducees. And they reason among themselves, saying, It's because we've taken no bread.

[5 : 43] And so Christ rebukes them for this, saying, O ye of little faith, Why reason ye among yourselves? Because you haven't brought no bread. Do you not yet understand? Neither remember? And so I think this God-man, this Savior, is frustrated with these men that he's picked, and he's chosen, and he's taught, and he's trained, and he's empowered.

And they're just, they're showing so little fruit, and so little faith, and just being so carnally minded, just thinking about food and bread, and oh, we offended the Pharisees.

And Christ is on, Christ is like, if he's over here, the disciples are over here, and he's, he's trying to bring them over, and it's just not working, and he's frustrated, and of course he wants to bring them all the way, and they're worried about the bread, they're worried about carnal things, they're worried about the Pharisees getting offended.

And the Lord Jesus Christ is, I just see him on this boat ride, and you don't see it in Matthew 16, it's in Mark, and it tells us, Mark chapter 8, that he's, they enter into the ship, and they're heading over into this other side, verse 13, when they come into the coast, accessory of Philippi.

Now on this boat ride, I just see him, kind of sitting by himself, looking off into the water, off to the shore, and just thinking, and just thinking, because he gets on the boat, and he's like, he's doing it already, and he says, beware of that, he's thinking about what just took place, these Pharisees and Sadducees, they're coming together, and he's like, beware of them, and the men don't get, what, what are you talking about, about the leaven, and all the bread, we didn't bring bread, and then he explains, the doctrine, no, the doctrine, so he's thinking, on a whole other level, in a different area, he's worried about, this, their false doctrine, and how they're, infiltrating, and destroying, the nation of Israel, who should be receiving, their kingdom, and their Messiah, and they're not, and now, he asks this question, to his disciples, and I believe, this is coming off, of this, Pharisees, Sadducees, build up, this, this little faith, disciples, and their lack, of understanding, of these spiritual matters, things he's teaching them, they're not perceiving, they're not grasping it, and so he says this, in verse 13, whom do men say, that I the son of man am, and they answered, well they say, you're John the Baptist, lies,

[7 : 57] Jeremiah, one of the prophets, but then he asks this question, and I think it's, I think there's something there, he's the one asking, the question to them, I think he's asking them, to test them to see, so what do you guys, really think, based on, your track record, of recent days, of the way you've been acting, and the way you've, lacked faith, and understanding, I'm assuming you're getting, these things, and you're not, so whom do ye say, that I am, whom say ye, that I am, and Simon Peter, of course, as always, answers right away, and he says it right, and I think this statement, is a, really a relief, to the Lord Jesus Christ, perhaps even an encouragement, to him, because he probably is, somewhat discouraged, with these 12, even a little later, we've looked at it before, in John, I think it's 14, he says to Philip, Philip's like, show us the father, he's like, have I been so long time, with you Philip, how sayest thou, show us the father, you're still not, getting this stuff Philip, and so there's disciples, there's men, that are just as carnal, as in their mind, as can be, they're not receiving, all that he's, they're not picking up, what he's putting down, in every case, but Peter says it,

Peter says, thou art the Christ, the son of the living God, now look at, John chapter 6 quickly, and notice, Peter's confession here, it's even, more certain, and stronger, in John chapter 6, I don't know that this is, the identical setting here, in John's account, but it's comparable, in this case though, Christ teaches a discourse, on the bread of life, and he says some things, that are hard to hear, his disciples admit that, and verse 60, this is a hard saying, who can hear it, and so, verse 66, a lot of disciples, a lot of those, that are following him, wherever he goes, they take off, they said, that's enough of this, he can't be the one, not talking like that, he's a lunatic, he's a crazy man, talking about eating his flesh, and now in verse 67, then said Jesus, unto the 12, will ye also go away, then Simon Peter, there he is, answered him,

Lord, to whom shall we go, thou hast the words, of eternal life, and notice his confession, and we believe, and are sure, that thou art that Christ, the son, of the living God, we believe, and are sure, Peter is absolutely sure, about one thing, and that is, Jesus, you are that Christ, the son, of the living God, notice again, that faith, comes first, we believe, and then comes, the understanding, and the certainty, and are sure, the assurance, that thou art to Christ, God operates in faith, now coming back, to Matthew 16, let's try to get into, some tricky stuff here, in response, to Peter's confession, notice in verse 15, he's speaking, to the group, you see the pronoun, ye, he says, whom say ye, that's plural, to the disciples, the 12, whom say ye, that I am, Simon Peter speaks up, first in response, and then Christ, in the next few verses, addresses Peter only, in verse 17,

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, and I say also, unto thee, and in verse number 19, and I will give unto thee, and so those next three verses, are going to be some tricky stuff, he's speaking directly to Peter, then verse 20, then charged he, his disciples, that they, so what he says, he says to Peter, and it's, it's some stuff, that we're going to go through here, and probably won't even, now we're, already pushing 930, not even going to get very far, but so be it, first things first, notice verse 17, Jesus answered, and said unto him, blessed art thou, Simon Barjona, now isn't that a strange thing, and you may just chalk it up, oh that's just biblical stuff, Barjona, what's that mean, it means, it's Aramaic, the word B-A-R, is son, means son of Jonah, or Jonas, Peter's father, it's just a prefix, to his father's name, and this is so common, but let me show it to you, in the Bible again, look at Mark chapter 10, to see this, almost spelled out, to where you can't miss it, so you don't need to study, any foreign languages, your Bible will teach you, what it means, if you'll stay in the book, and keep reading it, look at Mark chapter 10, and verse 46, a sixth grader, could read this, and get it, and could make the connection, verse 46, and they came to Jericho, and as he went out of Jericho, his disciples, and a great multitude, or a great number of people,

I don't know, he went out of Jericho, a great number of people, blind Bartimaeus, notice, the son of Timaeus, sat by the wayside, begging, how could you not look at that, and understand, Bartimaeus, means son of Timaeus, when Jesus Christ says to Peter, Bart Jonah, he's saying Simon, son of Jonah, now this is what's called, I think the way to say, it's a patronym, meaning paternal, father name, father's name, and it's in every language, or every civilization, that you know of, in Spanish, it's the EZ, on the end of Martinez, son of Martin, Rodriguez, son of Rodrigo, Hernandez, the son of Hernando, and it's everywhere, and guess what it is in English, son, Peterson, Johnson, Wilson, Erickson, just to name a few, and you've seen it, so it's not uncommon at all, it's pretty normal, in Hebrew, it's the B-E-N,

[14 : 11] Ben, and you'll see, remember in, is it, it's Genesis 35, when Rachel is giving birth to her son, her second son, that she's dying, and she calls his name Benoni, and it's called son of sorrow, but Jake, or, yeah, Jacob's like, no, no, no, his name's going to be Benjamin, son of my right hand, and that's Ben, Ben all over the place, in Hebrew as well, so anyway, back to Matthew 16, there's nothing to be scared of, or think, that's weird, it's actually very normal, and you know it, in your own life, and in your own culture, and language, it's just coming out, of a different language here,

blessed art thou, Simon Barjona, for flesh and blood, hath not revealed it unto thee, but my father, which is in heaven, so Peter, then, Simon, gets what we call, special revelation, from God, this is that Jesus, is the Christ, or that Christ, the son of the living God, if you want to categorize, revelation, or God, making something known to man, you can categorize it, in two ways, one in general terms, general revelation, meaning that's something, that just is worldwide, like a blanket, across all humanity, this has been revealed, and then there's special, like one on one things, where God reveals, individual, or maybe collectively, like to the body of Christ, things like that, take a look at Romans chapter one, for an example, of special,

I'm sorry, of general revelation, something that's revealed, to all mankind, Romans one, and let's look at verses 19 and 20, because that which may be known of God, so it's something that is being revealed, that which may be known of God, is manifest in them, for God hath showed it unto them, for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power, and Godhead, so that they are without excuse, so the existence of God, and the power, that he's almighty God, is understood, by the physical creation, even though those things, himself, his nature, his person, is invisible, they're clearly seen, or as the word is understood, in verse 20, by the things that are made, so the Bible says, the heavens declare, declare the glory of God, look back at Job chapter 12,

Job chapter 12, so anybody that is alive on this planet, that has physical senses, can detect the presence, the existence of God, I should say, you have to be taught, that there's no God, that there's no creator, you have to be trained, against what's natural, or what's been revealed to you, in a general sense, look at Job chapter 12, and verse number 7, but ask now the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee, or speak to the earth, and it shall teach thee, and the fishes of the sea, shall declare unto thee, who knoweth not in all these, that the hand of the Lord, athoroth this, in whose hand is the soul, of every living thing, and the breath of all mankind, you look around at nature, and here specific, just the earth, and then the animals, the creatures, the fowls, the fish, they will teach you, they will declare to you, that there's a creator, you ought to, it ought to intrigue you, it ought to draw you, the world that God created, even in its fallen condition, ought to draw you, into considering it, and to studying it, or to wanting to know more, or just to being, in all of it perhaps,

I don't know, different people, different strokes, for different folks, but there's just something, about certain things, in nature, that just catch my attention, and because of that, it automatically draws me, to glorifying God, or to appreciating him, or just to considering, his wisdom, and just, it just blows my mind, to put it mildly, God, when I consider, not just the heavens, but that one just, that's a quick, to know that it just goes, and goes, and goes, and what man has done, is best to understand, and declare, they always put this, little phrase, the known universe, because there's, only so much, that they think they know, about the universe, they know though, or they realize, and admit, that there's more, than we know, there's more out there, we haven't figured it out, or gotten to the end of it, or the bottom, or the top, that, just a little study of that, of the stars, and beyond, and I don't believe, half of what, they tell you, or study, or proclaim about it,

I think they're, because they're confined, to this planet, they really are, they send some things, out there, but, I don't buy, half of what they sell, but anyway, that's something else, something that really gets me, is, looking at fish, just for one thing, looking at the variety, the species, there's so many, not just of fish, but of birds, of, you pick one flower, and then find out, how many, of a variety, or species, of that kind of flower, arose, it's dozens, and dozens of them, of just one kind, and it's incredible to me, that, there's a creator, that designed, and laid all this, you take a little tiny seed, and look at that thing, and realize, that inside that, is all the information, necessary, a genetic code, that is going to grow, a mighty sequoia, a mighty oak tree, that'll stand 40, and 60 feet tall, or, it's hard to fathom, this stuff, but just to consider, the wisdom of God, the creation, will tell you, this didn't happen, by chance, the creation, will speak, of its creator, of his power, and of his wisdom, and those two things, right there, that's enough, that's general revelation,

[21 : 07] I could go on, and on, one thing that just, is something, that I, would love to learn on, and know more on, is light, light, and I know, that might sound weird, to you, like okay, light, ooh, it's not flip a switch, light, it's light, it's what God said, in Genesis 1, verse 3, let there be light, the Bible says, God is light, he is light, and in him, is no darkness, at all, and consider that, being part of his, very nature, and being, it just, it twists me, all up, when I start to study, what man has uncovered, or learned, about light, and, that it has physical properties, in this universe, and that it can be, a white light, can be broken, into the spectrum, and variety of colors, and it has different wavelengths, to different colors, I love it, but I don't understand it all, and it hurts my brain, when I start reading, some of this stuff, and I want to learn on, I want to know, because I know, there's such a depth, to just this one subject, and as I start to try, to learn what man has, an understanding of, it hurts me, the words they use, to try to, and I just have to stop, but I want to know, it's inside of me,

I can't wait, to get out of this body, and to get a new one, and to have this mind, unlocked, to where I can receive, all of God's truth, and just plug it all in there, and be able to appreciate, and to glorify him, for his wisdom, to fully understand it all, I look forward to that, but until then, I get, I get pretty

excited, when I see, how many millions of ants, are traveling, how far they travel, and go down into the dirt, and come back up, and just go, all night long, or all day long, working, and working, and working, and to see a bee, hitting those flowers, and that flower, and that flower, and doing his thing, and then going, and communicating, to the other bees, and coming back, it just, all of nature, just, it gets me, it's good stuff, and it declares one thing, so anyway, that's general revelation, there's special revelation, then, that's what we're really dealing with, and I don't know why, we wasted so much time there, hopefully it wasn't a waste, the prophets, for example, in the Old Testament, they received special revelation, of future events, things that, the congregation of Israel, didn't receive, but one man, received a vision, that's special revelation, in this case, Peter receives, special revelation, because Christ is saying, blessed art thou, why, because flesh and blood, have not revealed it unto thee, but my father, which is in heaven, revealed, he opened your eyes, to knowing, and to believing, that I'm the Christ, and so that's special revelation, now let's, let's enter into, the next few verses here, and see where this takes us, verse number 18, and I say unto thee, Peter, that thou art Peter, and upon this rock, I will build my church, and the gates of hell, shall not prevail against it, that sounds easy enough, right, well, if it wasn't so, grossly misinterpreted, it might be easier, than it is, so I almost have to, untangle a few things, and first of all, the Roman Catholic Church, has decided, without apology, that this passage, refers to them, that Peter, is their first Pope, and that Jesus Christ, is building, is building, their Holy Mother Church, as they call it, upon them, upon Peter, and this apostolic, secession after him, all the way up to today, as they claim, to follow and trace, this Pope line, back to Peter, they privately, interpreted this passage, now first of all, when you're studying the Bible, when you're, when you're interpreting, the scripture, it is never wise, never wise, to develop, and build a doctrine, on a, a peculiar, a, a, confusing, phrase, or verse, that's just foolishness, to try to build, a doctrine on something, that's confusing,

Dr. Ruckman, in his Matthew, his commentary, on this Gospel of Matthew, said that this is, the blood stained text, that was used, to cause the death, of a list of millions, of believers, because of that church, it's history, it's documented history, that the Catholics, and their Popes, have launched, holy crusades, and they've held, held inquisitions, against Bible believing, and God fearing men, even women and children, and murdered them, and killed them, declaring it, to be holy, and righteous, in the name, of their church, because they've, taken a stand, on this passage, saying that, this is the church, and anyone who doesn't agree, with the position, of the church, well back in those days, they were so bold, as to say, put them to death, a little bit, they've altered, for their PR, I guess, this, their stand, on such things, but let's consider, what the passage, might be saying, here then, so first of all,

I say also, unto thee, verse 18, that thou art Peter, and upon this rock, I will build, my church, who is the builder, the builder, is Jesus Christ, I will build, my church, who is the possessor, of this church, Jesus Christ, says, I will build, my church, so this is, the Lord Jesus Christ, church, this, there's a lot, of false doctrine, that comes out of this, a lot of mess, more than just, the Catholics, and their teaching, like you know, the church of Christ, today, where'd they get that idea, to call it, the church of Christ, oh well they're the church, that Christ is, building upon, or they're the, they're the church, that he's building, not only that, they're not the only ones, that get stuff messed up here, even the, even, decent Christians, gospel believing, born again, Baptists, take this passage, and say, oh this, this church, is us, and the gates of hell, won't prevail against it, and that means, that if you're truly saved, here we go again, if you're truly saved, you won't backslide, you won't fall into sin, but bless God, if you're blood washed, and they'll get on, some emotional little, rah rah rah, that if that's, if you're this and that, and born again, then you've got, the spirit of God in you, and the gates of hell, can't prevail against you, and if you're living, for the devil, and living in the world, and living in sin, then you're not truly saved, and that's a slant, they take on this passage, and it's wrong, it's dead wrong, and it's false doctrine, and I'll say it, until I'm dead,

[28 : 18] I can't stand, at anybody telling you, that you're not truly saved, and putting those, adverbs in front of salvation, you're not really saved, none of that's true, getting this passage right, it's going to help out a lot, there's other false doctrine too, maybe we'll get to that, in a little bit, so the, so who is the rock, that's the question, who is the rock, that this church, will be built upon, thou art Peter, and upon this rock, I'll build my church, is it Peter, according to the Catholics, it is, but my question then, is really, would the Bible, give us any more evidence, to that, would it back it up, I can't find anywhere, in the Bible, where a man, is called a rock, or likened to a rock, but, I can find, an awful lot of cases, where somebody is, a rock, or likened to a rock, look at back, at chapter 7,

look at back, chapter 7, just before we get into that, and look at verse 24, just as a first cross reference, therefore, whosoever, heareth these sayings of mine, and doeth them,

I will liken him, unto a wise man, which built his house, upon a rock, the man is not the rock, but the man's building upon, a rock, and that's something, that's just in this book of Matthew, that Christ has already said, he's going to build upon, a wise man will build upon a rock, now, if Peter's the rock, he is some rock, why would I say that, look at verse 22, look at this rock, that the Catholics pretend, is their rock, then Peter took him, and began to rebuke him, who, Jesus Christ, Peter's rebuking, Jesus Christ, just a few verses, after that, is he some rock, is he, a little bit later, in this book, you know what else, he's doing to Jesus Christ, he's denying him, I know not the man, three times, in just a span, of a few hours, he's denying, the Lord Jesus Christ, is that the rock, that Christ is going to build, his church upon, not a very stable foundation, after Christ's death, burial, and resurrection, we learn in John, that Peter, they're waiting, and waiting, he's finally, Peter's like, I go fishing, I'm going back, to what I am, I'm a fisherman, and he goes back, and then Jesus Christ, reveals himself to him, and then he has to sit him down, by the fire, while he has some fish prepared, and he has to talk to him, and say, Simon, son of Jonas, lovest thou me, and he does it three times, he says, feed my sheep, lovest thou me, more than these, lovest thou me, Jesus Christ, has to deal with Peter, as a matter of fact, that's that same passage, where, Christ says, follow me, and John, he looks at John, he's like, well, what about this guy, what shall this man do, and Christ says, if I will, that he tarry till I come, what is that to thee, follow thou me, Peter, I mean, Peter's not some, some rock, his, his, his character in this Bible, he's got zeal, but, not too much wisdom, in many cases, and, not very, sound, in his, in his, just evidence of his, what do you want to call it there, his testimony, maybe, let me give you a list here, of, why Peter, does not make a good Pope, one of them is, that in Matthew chapter 8, we already saw it, Peter was married, he had a mother-in-law, living at home, that was sick of the fever, Christ went and healed her, Peter was married, are Popes married, are they allowed to marry, no, so why, that's strange, that's strange, that they've even developed that doctrine, when supposedly their first Pope, there's evidence, he was married, not only that, he had children, he has a son, named Marcus, as he writes, in the end of one of his epistles, in 1 Peter 5, verse 13, he has children, so he doesn't make a good Pope, not according to their standards today, Peter, in Acts chapter 10, when Cornelius fell down, and worshipped him, he would not receive worship, from a man, he said, get up, I'm a man, that doesn't sound like, any Pope I've ever heard of, my parents have been in Poland, they were there for 20 years, as missionaries, and they sent pictures, and being in the capital city of Warsaw, back there in the earlier 2000's, the Pope, I think it was John Paul II, was Polish, and when he came to his hometown, home country, and come through Warsaw, the whole place shuts down, it's a holy day, and everybody floods to the streets, it's a parade of this man, being carried on a throne, through the streets of the city, and people falling down, worshipping him, trying just to get close, kissing his ring, or anything they could touch, because this man is holy, is a vicar,

Peter didn't make a very good Pope then, not according to their standards today, Peter also, in his epistle, says that all Christians are priests, not a very good Pope, Peter says that salvation, in Acts 15, is by grace through faith, plus nothing, no sacraments, no monetary gifts, no prayers for the dead saints, plus nothing, Peter only baptized adults, in Acts chapter 10, and Peter was wrong, on his doctrine, in Galatians 2, the apostle Paul said, that he was to be blamed, and he said, I withstood him to the face, so Peter had a problem, don't make him your Pope, if we find errors, because they believe their Pope, when he speaks and teaches, he's, they call it ex cathedra, they speak, and flawlessly, they speak in the place of God, they believe that they're flawless, that their doctrine is true, it's the word of God, Peter in another place, also back in,

[34 : 35] I think it's 1 Peter 2, or maybe 4, he tells everybody to submit, to the king, now you find a Pope, in the history, that's submitted to a king, he told the kings, to submit to him, so this is a, it's a whole, the whole system, just is shattered, when you consider it, look at Acts chapter 11, I'm sorry, Acts chapter 4, what did Peter believe, about building anything, look at verse 10, Acts chapter 4 verse 10, and be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ, of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here, before you whole, this, Jesus Christ, is the stone, which was set at naught, of you builders, which has become, the head of the corner, neither is there salvation, in any other, take one more passage, we're going to have to stop, go back to 1 Peter chapter 2, and see what Peter

said, about building, 1 Peter chapter 2, and we'll start, in verse number 4, and he's speaking of Christ, and he says, to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ, wherefore it is also, contained in the scripture, behold I lay in Zion, a chief cornerstone, elect precious, and he that believeth on him, shall not be confounded, 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 a stone of stumbling, and a rock of offense, even to them, which stumble at the word, that's Peter's testimony, about the Lord Jesus Christ,

Paul says in Ephesians 2, I'm just going to read this, and run, just to try to, tie this up, Ephesians chapter 2, verse 20, Paul says that you're built, upon the foundation, of the apostles and prophets, Jesus Christ himself, being the chief cornerstone, which is what you need, if you're going to start, building anything, a chief cornerstone, something that is applied, to the Lord Jesus Christ, in prophecy, and by his apostles, quoting that prophecy, Paul and Peter, saying Jesus Christ, is that chief cornerstone, so if anything's getting built, it's being built upon, the Lord Jesus Christ, and we're going to have to stop there, and I want to take you through, a little bit more Bible, about the word rock, just to make sure it's plain, and then next week, we're going to, take a little gander, at this phrase, the gates of hell, shall not prevail against it, and we should be able, to get through that next week, and just trickle, right into the next verse, about this keys, of the kingdom of heaven, and try to make sense, of what that's talking about, as well, if possible, so we'll have to stop there, I know we didn't get far, and we're probably not going, to get far next week either, but let's take a break there, and come back in a few minutes. Let's take a look, just another one, let's try this one, let's see, see here,