

MATHEW 16 vs 1 马太福音 16

KJV-lite™ VERSES

www.ilibros.net/KJV-lite.html

¹ The Pharisees also with the Sadducees came testing Him, and desired that He show them a sign from heaven / the religious legalistic Pharisees steeped in traditions... along with the aristocracy, ancestors of Zadok the high priest... who held solely to the written law, but had no belief in life after death... two groups who opposed each other, found a common rival in Jesus; they wanted proof of his authority to instruct; he had received no commission from either of them.



¹ 法利赛人和撒都该人，来试探耶稣，请他从天上显个神迹给他们看。/虔诚的法利赛人浸没在传统中…与贵族一道的是大祭司撒督的祖先…他们只遵守成文法，但不相信死后的生活…两个互相反对的团体，在耶稣身上找到了一个共同的对手;他们想要证明他有发号施令的权威;他没有从他们两人那里得到任何委托。

² He answered and said to them, When it is evening, you say, It will be fair weather: for the sky is red.

² 耶稣回答说，晚上天发红，你们就说，天必要晴。

³ And in the morning, It will be foul weather today: for the sky is red and threatening. O you hypocrites, you can discern the face of the sky; but you cannot discern the signs of the times?

³ 早晨天发红，又发黑，你们就说，今日必有风雨。你们知道分辨天上的气色，倒不能分辨这时候的神迹。

⁴ A wicked and adulterous generation seeks after a sign; and there will no sign be given to it, but the sign of the prophet Jonah / so Jesus gave them one miraculous sign to look for: Jonah was in the belly of the great fish, 3 days and 3 nights.

⁴ 一个邪恶淫乱的世代求神迹，除了约拿的神迹以外，再没有神迹给他看。/于是耶稣给他们一个神迹看：约拿在大鱼的腹中，三天三夜。

And He left them, and departed.

耶稣就离开他们去了。

⁵ And when His disciples came to the other side, they forgot to take bread.

⁵ 门徒渡到那边去，忘了带饼。

⁶ Then Jesus said to them, Take heed and beware of the leaven / the common activity, some incorrect little error... daily mixed with the truth of the Pharisees and of the Sadducees.

⁶ 耶稣对他们说，你们要谨慎，/常见的活动，一些不正确的小错误…每天混杂着真相，防备法利赛人和撒都该人的酵。

⁷ And they reasoned among themselves, saying, It is because we took no bread.

⁷ 门徒彼此议论说，这是因为我们没有带饼吧。

8 When Jesus saw, He said to them, O you of little faith, why do you reason among yourselves, because you brought no bread?

9 Do you not yet understand, nor remember the five loaves of the 5,000, and how many baskets you took up? / yes, I looked up the answers: 12 small hand baskets full; one for each disciple.

10 Nor the seven loaves of the 4,000, and how many baskets you took up? / and the answer is: 7 large wicker containers full probably requiring 2 people to carry.

11 How is it that you do not understand what I spoke to you was not concerning bread, but that you beware of the leavening influence of the Pharisees and of the Sadducees?

12 Then they understood how He did **not say beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees** / their twisted influence is still around today.

13 When Jesus came to the coast of Caesarea Philippi / this is the furthest north region recorded that Jesus travelled with His closest followers,

He asked His disciples, saying, Who do men say that I the Son of Man am?

14 And they said, Some say that You are John the Baptizer / the students in his class feeling at liberty to speak up; and by these words we understand several disciples spoke freely; some say, the somewhat strange, quirky guy whose voice... was reverberating in the wilderness:

some, Elijah and others, Jeremiah or one of the prophets / Elijah, empowered and resolute; one against many; Jeremiah, guardian of God's people... sent at the time... not only to root out, to pull down, and to destroy; but also... to build and to plant.

8 耶稣看出来，就说，你们这小信的人，为什么因为没有饼彼此议论呢？

9 你们还不明白吗？不记得那五个饼，分给五千人，又收拾了多少篮子的零碎吗？ /是的，我查了答案:12 个小篮子满满的;每位弟子一人一枚。

10 也不记得那七个饼，分给四千人，又收拾了多少筐子的零碎吗？ /答案是:7 个装满的大柳条容器可能需要两个人来搬运。

11 我对你们说，要防备法利赛人和撒都该人的酵，这话不是指着饼说的。你们怎么不明白呢？

12 门徒这才晓得他说的，不是**叫他们防备饼的酵，乃是防备法利赛人和撒都该人的教训。** /他们扭曲的影响至今仍然存在。

13 耶稣到了该撒利亚腓立比的境内， /这是有记载的耶稣和他最亲密的追随者一起旅行的最远的北部地区，

就问门徒说，人说我人子是谁。（有古卷无我字）

14 他们说，有人说是施洗的约翰。 /他班上的学生觉得可以自由地畅所欲言;通过这些话，我们明白几个门徒畅所欲言;有人说，这个有点奇怪、古怪的家伙，他的声音在荒野中回荡:

有人说是以利亚。又有人说是耶利米，或是先知里的一位。 /以利亚，刚毅有力;一个对许多;耶利米，神子民的守护者...在那时被派去...不仅要拔出，拆毁，毁灭;还可以建造和种植。

MATHEW 16 vs 1 马太福音 16

KJV-lite™ VERSES

www.ilibros.net/KJV-lite.html

Apparently as Jesus spoke,

there were many things that reminded the people of the many prophets of old; and His disciples paid attention to what was said.

¹⁵ He said to them, But who do you say I am? / and now, Jesus the good Teacher... gives His students the bonus question: and I bet the class was silent; finally, one in the group raises his hand.

¹⁶ And Simon Peter answered and said, You are the Christ / the Messiah, the Son of the living God.

¹⁷ And Jesus answered and said to him / He responds not merely delighted; He was greatly elated!

Blessed are you, Simon son of John / Jesus says: Peter you are marked with God's good favor: for flesh and blood has not revealed it to you, but My Father who is in heaven.

¹⁸ And I also say to you,

You are Peter / the Greek phrase: **hoti sy ei Petros**... literally: **you are Peter**... of the 174 times in the NT, it seems Jesus directly called him this name only twice, now, and the night Jesus was betrayed. In the NT **Simon Peter** is similar to the OT **Jacob Israel**... **Jacob = a scoundrel**; and **Israel = someone ruled by God**... amazing examples of the good and bad natures: the old and new natures living and warring... in the lives of God's people,

You are Petros...

and on this rock / this Greek phrase: **kai epi taute te petra**... literally: **and on this the rock**... notice the word **petra**... is a variant, a feminine noun; and NO! Jesus did not just call Simon... a woman! Jesus always looks on the heart... and Jesus just labeled that heartfelt declaration belonging to Simon – You are the Christ; the son of the living God; Jesus is talking about Simon's faith.

很明显，正如耶稣所说，

有许多事情使人们想起了古代的许多先知;门徒就留心听他所说的话。

¹⁵ 耶稣说，你们说我是谁。/现在，好老师耶稣...给了他的学生一个额外的问题:我敢打赌全班都沉默着;最后，组里的一个人举起了手。

¹⁶ 西门彼得回答说，你是基督/弥赛亚，是永生神的儿子。

¹⁷ 耶稣对他说，/他的回应不仅仅是高兴;他非常高兴!

西门巴约拿，你是有福的。/耶稣说:彼得，你得到了神的恩惠 因为这不是属血肉的指示你的，乃是我在天上的父指示的。

¹⁸ 我还告诉你，

你是彼得，/希腊语: **hoti sy ei Petros**...意思是:你是彼得...在新约出现 174 次，看来耶稣只直接叫了他两次这个名字，就在耶稣被出卖的那晚。在新界，西门彼得和雅各以色列很相似...雅各=一个无赖;以色列=被神掌管的人...这是好性情和坏性情的惊人例子:新旧性情的人在神的百姓生活中互相争斗，

我要把我的教会建造在这磐石上，/希腊语: **kai epi taute te petra**...意思是: 在磐石上...注意 **petra**这个词是一个变体，一个女性名词;也没有!耶稣不只是叫西门...女人!耶稣总是注视着心灵...耶稣刚刚标记了这发自内心的宣言属于西蒙——你是基督;永生神的儿子;耶稣说的是西门的信心。

and on this rock... this rock-solid declaration of faith!

I will build **MY** church / this Greek phrase: **oikodomeso mou ten ekklesian**, I will build my church. This word is used 109 times in the New Testament.

In Matthew 18: Jesus says, Where 2 or 3 gather in My name, there I am in the midst of them; and most of the time, the **church** met in homes. In the Gospel, only Matthew records **Jesus** using the word 3 times. Here in Matthew 16. Then, twice in Matthew 18:15-17 The next time we read about the **ecclesia** in scripture is: Acts 2:47... **And the Lord added to the church.** **ἐκκλησία** is used 17 more times in the book of Acts.

Romans 16, **Paul** to the Romans uses the word 5 times: speaking of the **ecclesia**... the **ἐκκλησία** Jesus is building, meeting in their house; **Paul** calls it: **the church** of gentiles; and **the church of Christ**. Also, it is noted in verse 23: **Paul** uses an adjective **holos** ὅλος: meaning the whole... the entire... describing **the church**... Jesus said He was building. In 1 Corinthians 5:6, **Paul** uses the same word, he writes: A little leaven leavens the whole lump.

Then **Paul** uses the word **ecclesia**: 1 Corinthians 22 times; 2 Corinthians 9 times; Galatians 3 times; Ephesians 9 times; Philippians 2 times; Colossians 4 times; 1 Thessalonians 2 times; 2 Thessalonians 2 times; 1 Timothy 3 times; 2 Timothy 1 time; Titus 1 time; and Philemon 1 time. So **Paul** knew the word.

Ecclesia is used in: Hebrews 2 times;

John writes in 3rd John, using the word 3 times; and in the Revelation -- also given to **John**, 19 times, identifying **the church** in 7 cities -- none being Rome, or London, or Chicago, or even L.A.!

在这块磐石上，这块磐石般坚固的信仰宣言上！

我要把我的教会建造/ 希腊语: **oikodomeso mou ten ekklesian**, 我会建造我的教会。这个词在新约中被使用了 109 次。

马太福音第 18 章:耶稣说，哪里有两三个人因我的名聚集，哪里就有我在他们中间;大多数时候，教会都是在家里聚会。在福音中，只有马太记载了耶稣三次使用这个词。马太福音第 16 章。然后，在马太福音 18:15-17 中有两次，下一次我们在圣经中读到关于教会的内容是:使徒行传 2:47...主使教会增加。**ἐκκλησία**使用 17 次《使徒行传》中。

罗马书 16,保罗 5 次罗马人使用这个词:说到教会……**ἐκκλησία**耶稣是建造,会议上他们的房子;保罗称之为，外邦人的教会;还有基督教会。同时,指出在 23 节:保罗使用形容词完全“**ὅλος**”意义描述教堂的整个整个……耶稣说他是建筑。哥林多前书 5:6，保罗用了同一个词，他写道:，一点面酵，能使全团发起来。

然后保罗用了“教会”这个词，哥林多前书 22 次;哥林多后书 9 次;加拉太书 3 倍;以弗所书 9 倍;腓立比书 2 倍;《歌罗西书》4 倍;帖撒罗尼迦前书 2 次;《帖撒罗尼迦后书》两次;提摩太前书三次;提摩太后书 1;提多 1 次;腓力门 1 次。保罗知道这话。

《希伯来书》中使用了 2 次;

约翰福音在约翰三书中提到了三次;在《启示录》中——也给了约翰 19 次，指出教堂在 7 个城市——没有罗马、伦敦、芝加哥，甚至洛杉矶!

MATHEW 16 vs 1 马太福音 16

KJV-lite™ VERSES

www.ilibros.net/KJV-lite.html

And John writes 7 times:

Hear what the Spirit says to the church our Advocate, who came and instructs

One last time, the word εκκλησια is used in the New Testament: By **James**, who is considered to be a half-brother of Jesus... yet, someone who never followed Jesus during His earthly ministry. And the Bible is so interesting: **Peter was not inspired by the Holy Spirit to use the word even once**; though, translators interpret one verse by **Peter** as identifying: **the church** ____ or whatever was in **Babylon!** Hmm?!

Jesus said...**You are Peter, and on this rock, I will build MY church** ...mou ekklesian...

mou = **my**, ekklesian = out called ones

ek = **out**, **kle** = **called**, **sian** = **ones**... the church, those in every nation, tribe and language group; the great assembly of people called out of the streets of life... the church belongs to Jesus; the church is His body here on earth – which Paul tells us... Jesus is the Head; and this living, lively edifice is **the love of His life**... that He hopes to find when He returns;

I will build My church; and the gates of hell will not prevail against it / end of discussion, God our Father in heaven... has His enemies; who are powerful, but know this...though hades is powerful, no matter how hard they try, they will lose; they are losers! They will not ultimately succeed. To the church in Philadelphia, Jesus said, I know you are weak, but you have kept the word of My endurance, and not denied My Name; therefore, I will keep you from the terrible test that will come upon the whole earth.

¹⁹ **And I give you the keys** / in Greek: **kleidas**... Jesus speaks of the tools needed to gain or prevent entrance where The Father reigns;

约翰七次写道

你们当听圣灵向那来指教我们的教会所说的话

最后一次,这个词εκκλησια新约中使用:**雅各**,谁被认为是耶稣同父异母的兄弟……然而,从来没有人跟随耶稣在地上的。圣经也很有趣:**彼得没有**受到圣灵的启发而使用这个词,甚至一次也没有;然而,翻译者把**彼得**的一节解释为:教会____或任何在巴比伦的东西!嗯?!

耶稣说:“你是彼得,我要在这磐石上建造我的教会。”

mou = **my**, ekklesian = out called ones

ek = **out**, **kle** = **called**, **sian** = **ones**...教会,每个民族、部落和语言群体的教会;人们从生活的街道上聚集起来,教会属于耶稣;教会是他在地上的身体——保罗告诉我们…耶稣是头;这个充满活力的建筑是他一生的挚爱,他希望在他回来的时候找到它;

我要建造我的教会;地狱的门也不能胜过它/讨论结束,我们在天上的父神…有他的敌人;他们很强大,但要知道,虽然冥王很强大,但无论他们如何努力,他们都会失败;他们是失败者!他们最终不会成功。耶稣对非拉铁非的教会说, 我知道你们软弱,但你们遵守了我忍耐的道,没有弃绝我的名。所以,我必保护你,不使你受那将要临到全地的可怕试炼.

¹⁹ **我要把天国的钥匙给你**/在希腊文中:**kleidas**…耶稣谈到了获得或阻止进入父所统治的地方所需的工具;

if this verse is directly spoken to Simon Peter, **then know in Matthew 18:18 the exact same words equally pertain to everyone else** where 2 or 3 gather in Jesus' name.

I give you the keys... of the kingdom of heaven: and whatever you bind on earth will be bound in heaven: and whatever you loose on earth will be loosed in heaven / [a lengthy note is at: Matthew 18:18](#).

²⁰ Then He charged His disciples that they tell no one that **He was Jesus the Christ.**

²¹ From that time, Jesus began to show His disciples, how He must go to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

²² Then Peter took Him, and began to rebuke him, saying, Be it far from You, Lord: this will not happen to You.

²³ But He turned and said to Peter, Get behind me Satan: You are an offence to Me: for you savor not the things that are of God, but those that are of men / and without raising His voice, did Jesus in calm yet forceful demeanor just give Simon Peter a look? I always wondered, but I bet it took Simon about 2 seconds after Jesus finished... to quickly step aside.

²⁴ Then Jesus said to His disciples, If anyone will join Me, let him deny himself, take up his cross, and follow Me.

²⁵ For whoever will save his life will lose it: and whoever will lose his life for My sake will find it.

²⁶ For what will it profit a man, if he gains the whole world, and loses his own soul? or what will a man give in exchange for his soul?

如果这句话是直接对西门彼得说的, **那么在马太福音 18:18 中, 同样的话同样适用于其他 2 或 3 人聚集在耶稣的名里。**

我要把天国的钥匙给你。凡你在地上所捆绑的, 在天上也要捆绑。凡你在地上所释放的, 在天上也要释放。 **[在马太福音 18:18 有一个很长的注释。](#)**

²⁰ 当下, 耶稣嘱咐门徒, 不可对人说**他是基督**。

²¹ 从此耶稣才指示门徒, 他必须上耶路撒冷去, 受长老祭司长文士许多的苦, 并且被杀, 第三日复活。

²² 彼得就拉着他, 劝他说, 主阿, 万不可如此, 这事必不临到你身上。

²³ 耶稣转过来, 对彼得说, 撒但退我后边去吧。你是绊我脚的。因为你不体贴神的意思, 只体贴人的意思。/耶稣没有提高他的声音, 只是平静而有力地看了西门彼得一眼吗?我一直在想, 但我敢打赌, 在耶稣结束后, 西门花了大约 2 秒的时间, 迅速地站到一边。

²⁴ 于是耶稣对门徒说, 若有人要跟从我, 就当舍己, 背起他的十字架, 来跟从我。

²⁵ 因为凡要救自己生命的, (生命或作灵魂下同) 必丧掉生命。凡为我丧掉生命的, 必得着生命。

²⁶ 人若赚得全世界, 赔上自己的生命, 有什么益处呢? 人还能拿什么换生命呢?

27 For the Son of Man will come in the glory of His Father with His angels; then He will reward every man according to his works.

28 Verily I say to you, There are some standing here, who will not taste death till they see the Son of Man coming in His kingdom / but this verse does not speak about His parousia; His official coming again which Matthew records in chapter 24. Obviously, Judas would soon be dead.

till they see the Son of Man coming in His kingdom. Mark 9 says, till they see the kingdom of God come with power; Luke writes, till they see the kingdom of God.

In Barnes Notes we read: established and spreading with great rapidity and extent. All this was accomplished. All these apostles, except Judas, lived to see the wonders of the day of Pentecost; some of them, John particularly, saw the temple destroyed, the gospel established in Asia, Greece, Rome, and in a large part of the known world.

27 人子要在他父的荣耀里，同着众使者降临。那时候，他要照各人的行为报应各人。

28 我实在告诉你们，站在这里的，有人在没尝死味以前，必看见人子降临在他的国里。/但是这一节并没有提到他的 parousia;马太福音第 24 章记载了他再次出现。很明显，犹太很快就要死了。

有人在没尝死味以前，必看见人子降临在他的国里。

在巴恩斯的笔记中我们读到:以极大的速度和范围建立和传播。这一切都完成了。除犹大以外，众使徒都活了，看见五旬节的奇事。其中一些人，特别是约翰，目睹圣殿被毁，福音在亚洲、希腊、罗马，以及已知世界的大部分地区得以流传。