

[Mateo 16:18] Masiva recopilación de Eruditos y Académicos Protestantes que reconocen que Petra tiene el mismo significado que Petros, y por tanto se refiere a San Pedro (Otra vez, ¿Y la perspicuidad de las Escrituras?)

Fuente:

<https://sanjudastadeomilagros.wordpress.com/2017/07/18/mateo-1618-masiva-recopilacion/>

En esta entrega presentaré una recopilación de cuarenta y seis (46) eruditos, teólogos y/o académicos protestantes que admiten que no hay distinción entre Petros y Petra en Mateo 16:18, y que Petra en la segunda cláusula de dicho versículo se refiere a la persona de San Pedro, descartándose por tanto las interpretaciones que sostienen que Petra se refiere al Señor Jesús, o que se refiere a la Confesión de Fe de San Pedro. Si bien finalmente casi la totalidad de estos eruditos protestantes terminan rechazando la autoridad jurisdiccional del Obispo de Roma, lo interesante aquí es que sus razones son otras, las cuales no se sustentan en establecer una distinción artificial entre Petros y Petra en el versículo de Mateo 16:18.

Entre los nombres que listo se pueden encontrar académicos de todos los calibres, muchos de ellos con

los grados más altos de estudios (Th.D, Ph.D, M.D., D.D.) y algunos de ellos reconocidos mundialmente en el protestantismo.

Ciertamente, también soy consciente del grupo de los académicos protestantes que sostienen que Petra se refiere a la confesión de Fe de San Pedro, o se refieren al mismo Señor Jesús.

Entre los académicos protestantes que he podido recopilar que sostienen que Petra es la Confesión de Fe de San Pedro he encontrado doce (12): Adam Clarke; James Burton Coffman; John Wesley; J. W. McGarvey and Philip Y. Pendleton.; John Calvin; John Trapp; Burkitt, William; Matthew Poole; Nicol, W. Robertson, M.A., L.L.D.; Bullinger, Ethelbert William; Ice, Rhoderick D.; W.E. Vine.

Por otro lado, entre los académicos protestantes que sostienen que Petra se refiere al Señor Jesús, he encontrado once (11): Exell, Joseph S.; John Gill; Theodoro de Beza; John B. Lightfoot; Johnson, Barton W; Scofield, C. I.; Burkitt, William; Justin Edwards; “Cambridge Greek Testament for Schools and Colleges”; Thomas Constable DD; Ellicott, Charles John.

En total, he revisado 68 comentaristas protestantes, sin

embargo, lo interesante aquí será citar, uno por uno, a los 45 académicos PROTESTANTES que sostienen que Petra no se distingue de Petros y por tanto se refiere a San Pedro, la cual es una posición combatida férreamente por muchos protestantes actualmente, principalmente del sector fundamentalista y pentecostal. Una vez más, ¿Dónde queda la tan mentada perspicuidad de las Sagradas Escrituras que nos quieren vender los protestantes?

1. Gerhard Kittel. Fue un muy reconocido teólogo protestante alemán del Nuevo Testamento. Kittel fue hijo de Rudolf Kittel, profesor del Antiguo Testamento que era un experto del Judaísmo de la época del Antiguo Testamento y rector de la Universidad de Leipzig desde 1917 hasta 1919. Kittel asistió la König Albert-Gymnasium en Leipzig de 1907 a 1912 donde estudió idiomas orientales y teología. Posteriormente estudió en Tübingen, Berlín y en Halle. Recibió el doctorado de la Universidad de Kiel en 1913.

“The obvious pun which has made its way into the Gk. text as well suggests a material identity between *petra* and *Petros*, the more so as it is impossible to differentiate strictly between the meanings of the two words. On the other hand, only the fairly assured Aramaic original of the saying enables us to assert with confidence the formal and material identity between *petra* and *Petros*: *petra* = *kepha* = *Petros*. . . . If, then, Mt. 16:18 forces us to assume a formal and material identity between *petra* and *Petros*, this shows how fully the apostolate, and in it to a special degree the position of Peter, belongs to and is essentially enclosed within, the revelation of Christ. *Petros* himself is this *petra*, not just his faith or his confession. . . . In a way which transcends the Rabb. view of Abraham, Peter is brought into this picture of Abraham as the cosmic rock. He takes the place of Abraham, but he does so as the foundation of Israel *kata pneuma*, the community of the new covenant which Christ builds on the rock Peter (*oikodomeo*, V, 139, 3ff.; *ekklesia*, III, 518-526).” Gerhard Friedrich, ed., and Geoffrey W. Bromley, trans. and ed., *Theological Dictionary of the New Testament*, vol. VI, (Grand Rapids, MI: Eerdmans, 1968), 98-99.

“But what does Jesus mean when He says: ‘On this rock I will build my church’? The idea of the Reformers that He is referring to the faith of Peter is quite inconceivable in view of the probably different setting of the story, 105, 38 ff. for there is no reference here to the faith of Peter. Rather, the parallelism of ‘thou art Rock’ and ‘on this rock I will build’ shows that the second rock can only be the same as the first. It is thus evident that Jesus is referring to Peter, to whom he has given the name Rock. He appoints Peter, the impulsive, enthusiastic, but not persevering man in the circle, to be the foundation of His *ecclesia*. To this extent Roman Catholic Exegesis is right and all Protestant attempts to evade this interpretation are to be rejected.” Gerhard Friedrich, ed., and Geoffrey W. Bromley, trans. and ed., *Theological Dictionary of the New Testament*, vol. 6, (Grand Rapids, MI: Eerdmans, 1968), 108.

En el segundo párrafo Kittel es categórico en afirmar que la roca donde el Señor edificaría su Iglesia en Mateo 16:18 es San Pedro, y que todos los intentos protestantes para evadir esta interpretación, tienen que ser rechazados.

2. Dr. John Broadus. Erudito bíblico y bautista reformado. Fue presidente del Seminario Teológico Bautista del Sur. Sobre Broadus, el historiador bautista Albert Henry Newman llegó a afirmar lo siguiente: “Broadus es quizás el hombre más grande que los Bautistas han producido.”.

“Many insist on the distinction between the two Greek words, thou art Petros and on this petra, holding that if the

rock had meant Peter, either petros or petra would have been used both times, and that petros signifies a separate stone or fragment broke off, while petra is the massive rock. But this distinction is almost entirely confined to poetry, the common prose word instead of petros being lithos; nor is the distinction uniformly observed.” —John A. Broadus, Commentary on the Gospel of Matthew, (Valley Forge, PA: Judson Press, 1886), 355.

“But the main answer here is that our Lord undoubtedly spoke Aramaic, which has no known means of making such a distinction [between feminine petra and masculine petros in Greek]. The Peshitta (Western Aramaic) renders, ‘Thou are kipho, and on this kipho.’ The Eastern Aramaic, spoken in Palestine in the time of Christ, must necessarily have said in like manner, ‘Thou are kepha, and on this kepha.’ (Comp. Buxtorf.) Beza called attention to the fact that it is so likewise in French: ‘Thou are Pierre, and on this pierre ’; and Nicholson suggests that we could say, ‘Thou art Piers (old English for Peter), and on this pier.’” —John A. Broadus, Commentary on the Gospel of Matthew, (Valley Forge, PA: Judson Press, 1886), 355-356.

“Edersh finds the words petros and petra borrowed in the late Rabbinical language, and things that Jesus, while speaking Aramaic, may have borrowed those Greek words here. But this is grossly improbable, and the suggestion looks like a desperate expedient; nor has he shown that the

late Rabbis themselves make the supposed distinction between the two words.” –John A. Broadus, *Commentary on the Gospel of Matthew*, (Valley Forge, PA: Judson Press, 1886), 356.

“As Peter means rock, the natural interpretation is that ‘upon this rock’ means *upon thee*. No other explanation would probably at the present day be attempted. . . . But there is a play upon words, understand as you may. It is an even more far-fetched and harsh play upon words if we understand the rock to be Christ; and a very feeble and almost unmeaning play upon words if the rock is Peter’s confession.” John A. Broadus, *Commentary on the Gospel of Matthew*, (Valley Forge, PA: Judson Press, 1886), 355.

“Let it be observed that Jesus could not here mean himself by the rock, consistently with the image, because he is the builder. To say, ‘I will build,’ would be a very confused image. The suggestion of some expositors that in saying ‘thou art Peter, and on this rock’ he pointed at himself, involves an artificiality which to some minds is repulsive.” John A. Broadus, *Commentary on the Gospel of Matthew*, (Valley Forge, PA: Judson Press. 1886), 356.

Califica de artificioso y repulsivo los comentarios que indican que Jesús se apuntó a sí mismo cuando dijo “y sobre esta roca edificaré mi Iglesia”.

3. D. Guthrie. Académico británico sobre Nuevo Testamento. Expositor en Nuevo Testamento en el Instituto Bíblico de Londres del cual fue presidente hasta su deceso.

“Some interpreters have therefore referred to Jesus as rock here, but the context is against this. Nor is it likely that Peter’s faith or Peter’s confession is meant. It is undoubtedly Peter himself who is to be the Rock, but Peter confessing, faithful and obedient.” D. Guthrie and others, *The New Bible Commentary*, (Grand Rapids, MI: Eerdmans, 1953) [reprinted by Inter-Varsity Press], 837.

4. Heinrich Meyer. Teologo Protestante Aleman.
Reconocido por su monumental obra “Critical and Exegetical Commentary on the New Testament” de 16 volúmenes.

Matthew 16:18. But I again say to thee. The point of the comparison in κἀγώ is, that Peter having made a certain declaration in reference to Jesus, Jesus also, in His turn, now does the same in reference to Peter.

πέτρος] as an appellative: thou art a rock, Aram. ܐܦܬܝܢܐ. The form ὁ πέτρος(455) is likewise common among classical writers, and that not merely in the sense of a stone, as everywhere in Homer in contradistinction to πέτρα (see Duncan, p. 937, ed. Rost, and Buttmann, Lexil. II. p. 179), but also as meaning a rock (Plat. Ax. p. 371 E: σισύφου πέτρος; Soph. Phil. 272, O. C. 19, 1591; Pind. Nem. iv. 46, x. 126). JESUS DECLARES PETER TO BE A ROCK on account of that strong and stedfast faith in himself to which, under the influence of a special revelation from God, he had just given expression. According to John 1:43, however, Jesus conferred the name Cephas upon him at their very first interview

(according to Mark 3:16, somewhat later); but our passage is not to be understood as simply recording the giving of the name, or the giving of it for the second time. It is rather intended to be taken as a record of the declaration made by Jesus, to the effect that Simon was in reality all that the name conferred upon him implied. Consequently our passage is in no way inconsistent with that of John just referred to, which could only have been the case if the words used had been σὺ κληθήσῃ πέτρος.

καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ] THE EMPHASIS IS ON ταύτῃ, WHICH POINTS TO PETER (NOT TO JESUS, as Augustine would have us suppose), and to be understood thus: on no other than on this rock,—hence the feminine form in this instance, because it is not so much a question of the name as of the thing which it indicates, i.e. of that rocky element in the apostle's character which furnished so solid a foundation for the superstructure of the church that was to be built upon it.

οἰκοδομήσω μου τὴν ἐκκλησίαν] will I build for myself (μου, as in Matthew 8:3, and frequently; see note on John 11:32) the church. The ἐκκλησία—in the Old Testament לְקָהָל, Deuteronomy 18:16; Deuteronomy 23:1, Judges 21:8, the whole assembly of the Jewish people (Acts 7:38), the theocratic national assembly (comp. Sirach 24:1, and Grimm's note)—is used in the New Testament to denote the community of believers, the Christian church, which,

according to a common figure (1 Corinthians 3:10 f.; Ephesians 2:19 ff.; Galatians 2:9; 1 Peter 2:4 f.), IS REPRESENTED AS A BUILDING, OF WHICH CHRIST HERE SPEAKS OF HIMSELF AS THE ARCHITECT, AND OF PETER AS THE FOUNDATION ON WHICH A BUILDING IS TO BE RAISED (Matthew 7:24 f.) that will defy every effort to destroy it. But the term ἐκκλ. was in such current use in its theocratic sense, that it is not necessary to suppose, especially in the case of a saying so prophetic as this, that it has been borrowed from a later order of things and put into Jesus' mouth (Weisse, Bleek, Holtzmann). Besides, there can be no doubt whatever that the primacy among the apostles is here assigned to Peter, inasmuch as Christ singles him out as that one in particular whose apostolic labors will, in virtue of the steadfast faith for which HE IS PECULIARLY DISTINGUISHED, be the means of securing, so far as human effort can do so (comp. Revelation 21:4; Galatians 2:9), the permanence and stability of the church which Jesus is about to found, and to extend more and more in the world. As in accordance with this, we may also mention the precedence given to this disciple in the catalogues of the apostles, and likewise the fact that the New Testament uniformly represents him as being, in point of fact, superior to all the others (Acts 15:7; Acts 2:14; Galatians 1:18; Galatians 2:7-8).

(...)

THE EXPLANATION FREQUENTLY HAD RECOURSE TO IN ANTI-POPISH CONTROVERSIES, TO THE EFFECT THAT THE ROCK DOES NOT MEAN PETER HIMSELF, BUT HIS STEADFAST FAITH AND THE CONFESSION HE MADE OF IT (Calovius, Ewald, Lange, Wieseler), IS INCORRECT, BECAUSE THE DEMONSTRATIVE EXPRESSION: ἐπὶ ταύτῃ τῇ πέτρᾳ, COMING IMMEDIATELY AFTER THE σὺ εἶ πέτρος, CAN ONLY POINT TO THE APOSTLE HIMSELF, as does also the καὶ δώσω, etc., which follows, it being understood, of course, THAT IT WAS IN CONSIDERATION OF PETER'S FAITH THAT THE LORD DECLARED HIM TO BE A FOUNDATION OF ROCK. It is this circumstance also that underlies the reference to the apostle's faith on the part of the Fathers (Ambrose: "non de carne Petri, sed de fide;" comp. Origen, Cyril, Chrysostom, Augustine).

5. Vincent, Marvin R. DD. Ministro presbiteriano profesor de Exégesis y Crítica del Nuevo Testamento en el Seminario Teológico Unión, Nueva York. Conocido por su obra "Vincent's Word Studies in the New Testament".

Thou art Peter (οὐ εἶ Πέτρος)

Christ responds to Peter's emphatic thou with another, equally emphatic. Peter says, "Thou art the Christ." Christ replies, "Thou art Peter." Πέτρος (Peter) is used as a proper name, but without losing its meaning as a common noun. The name was bestowed on Simon at his first interview with

Jesus (John 1:42) under the form of its Aramaic equivalent, Cephas. In this passage attention is called, not to the giving of the name, but to its meaning. In classical Greek the word means a piece of rock, as in Homer, of Ajax throwing a stone at Hector ("Iliadvii., 270), or of Patroclus grasping and hiding in his hand a jagged stone ("Iliadxvi., 784).

On this rock (ἐπὶ ταύτῃ τῇ πέτρᾳ)

The word is feminine, and means a rock, as distinguished from a stone or a fragment of rock (πέτρος , above). Used of a ledge of rocks or a rocky peak. In Homer ("Odyssey," ix., 243), the rock (πέτρην) which Polyphemus places at the door of his cavern, is a mass which two-and-twenty wagons could not remove; and the rock which he hurled at the retreating ships of Ulysses, created by its fall a wave in the sea which drove the ships back toward the land ("Odyssey," ix., 484). The word refers neither to Christ as a rock, distinguished from Simon, a stone, nor to Peter's confession, but to Peter himself, in a sense defined by his previous confession, and as enlightened by the "Father in Heaven." The reference of πέτρα to Christ is forced and unnatural. The obvious reference of the word is to Peter. The emphatic this naturally refers to the nearest antecedent; and besides, the metaphor is thus weakened, since Christ appears here, not as the foundation, but as the architect: "On this rock will I build." Again, Christ is the great foundation, the "chief corner-stone," but the New Testament writers recognize no impropriety in applying to the members of Christ's church

certain terms which are applied to him. For instance, Peter himself (1 Peter 2:4), calls Christ a living stone, and, in 1 Peter 2:5, addresses the church as living stones. In Revelation 21:14, the names of the twelve apostles appear in the twelve foundation-stones of the heavenly city; and in Ephesians 2:20, it is said, "Ye are built upon the foundation of the apostles and prophets (i.e., laid by the apostles and prophets), Jesus Christ himself being the chief corner-stone."

Equally untenable is the explanation which refers πέτρα to Simon's confession. Both the play upon the words and the natural reading of the passage are against it, and besides, it does not conform to the fact, since the church is built, not on confessions, but on confessors – living men.

"The word πέτρα," says Edersheim, "was used in the same sense in Rabbinic language. According to the Rabbins, when God was about to build his world, he could not rear it on the generation of Enos, nor on that of the flood, who brought destruction upon the world; but when he beheld that Abraham would arise in the future, he said 'Behold, I have found a rock to build on it, and to found the world,' whence, also, Abraham is called a rock, as it is said 'Look unto the rock whence ye are hewn.' The parallel between Abraham and Peter might be carried even further. If, from a misunderstanding of the Lord's promise to Peter, later Christian legend represented the apostle as sitting at the gate of heaven, Jewish legend represents Abraham as sitting

at the gate of Gehenna, so as to prevent all who had the seal of circumcision from falling into its abyss” (“Life and Times of Jesus”).

The reference to Simon himself is confirmed by the actual relation of Peter to the early church, to the Jewish portion of which he was a foundation-stone. See Acts, Acts 1:15; Acts 2:14, Acts 2:37; Acts 3:12; Acts 4:8; Acts 5:15, Acts 5:29; Acts 9:34, Acts 9:40; Acts 10:25, Acts 10:26; Galatians 1:15.

[“Commentary on Matthew 16:18”. “Vincent’s Word Studies in the New Testament”.]

6. J. Knox Chamblin. Teólogo reformado y Profesor de Nuevo Testamento en el Seminario Teológico Reformado. Miembro de la Iglesia Presbiteriana, llega a la siguiente conclusión luego de analizar el texto Griego.

“By the words ‘this rock’ Jesus means not himself, nor his teaching, nor God the Father, nor Peter’s confession, but Peter himself. The phrase is immediately preceded by a direct and emphatic reference to Peter. As Jesus identifies himself as the Builder, the rock on which he builds is most naturally understood as someone (or something) other than Jesus himself. The demonstrative *this*, whether denoting what is physically close to Jesus or what is literally close in Matthew, more naturally refers to Peter (v. 18) than to the more remote confession (v. 16). The link between the clauses of verse 18 is made yet stronger by the play on words, ‘You are Peter (Gk. *Petros*), and on this rock (Gk. *petra*) I will build my church.’ As an apostle, Peter utters the confession of verse 16; as a confessor he receives the designation *this rock* from Jesus.” J. Knox Chamblin, “Matthew,” in Walter A. Elwell, ed., *Evangelical Commentary on the Bible*, (Grand Rapids, MI: Baker, 1989, 742.

7. Henry Alford. Decano Anglicano de la Catedral de Canterbury, autor de “The Greek Testament. With a critically revised text; a digest of various readings; marginal references to verbal and idiomatic usage; prolegomena; and a critical and exegetical commentary.” 4 Volúmenes, 3500 páginas.

The application of the promise to St. Peter has been elaborately impugned by Wordsw., whose note see. His zeal to appropriate πέτρα to Christ has somewhat overshot itself. In arguing that the term can apply to none but God, he will find it difficult surely to deny all reference to a rock in the name πέτρος. To me, it is equally difficult, nay

impossible, to deny all reference, in ἐπὶ ταύτῃ τῇ πέτρᾳ, to the preceding πέτρος. Let us keep to the plain straightforward sense of Scripture, however that sense may have been misused by Rome. In this as in so many other cases we may well say, 'Non tali auxilio, nec efensoribus istis.'

No obstante, en el mismo comentario, Alford deja en claro su punto de vista que, aunque Petra se refiere a Pedro (Petros), ello no implica avalar todas las pretensiones de la Iglesia de Roma con relación a sus sucesores.

Fuente: [Alford, Henry. Greek Testament Critical Exegetical Commentary.]

8. Craig Blomberg. Bautista. Ph.D. de University of Aberdeen. Académico y profesor distinguido de Nuevo Testamento en el Seminario de Denver.

“Acknowledging Jesus as The Christ illustrates the appropriateness of Simon’s nickname “Peter” (*Petros* = rock). This is not the first time Simon has been called Peter (cf. John 1:42 [wherein he is called Cephas]), but it is certainly the most famous. Jesus’ declaration, “You are Peter,” parallels Peter’s confession, ‘You are the Christ,’ as if to say, ‘Since you can tell me who I am, I will tell you who you are.’ The expression ‘this rock’ almost certainly refers to Peter, following immediately after his name, just as the words following ‘the Christ’ in v. 16 applied to Jesus. The play on words in the Greek between Peter’s name (*Petros*) and the word ‘rock’ (*petra*) makes sense only if Peter is the rock and if Jesus is about to explain the significance of this identification.” Craig L. Blomberg, *The New American Commentary: Matthew*, vol. 22, (Nashville: Broadman, 1992), 251-252.

9. William Hendriksen. Th. D. Princeton, renombrado Teólogo protestante reformado, profesor de Literatura del Nuevo Testamento en el Seminario Calvino.

“Jesus, then, is promising Peter that he is going to build his church on him! I accept this view.” –William Hendriksen, *New Testament Commentary: Exposition of the Gospel According to Matthew*, (Grand Rapids, MI: Baker, 1973), 647.

“The meaning is, ‘You are Peter, that is Rock, and upon this rock, that is, on you, Peter, I will build my church.’ Our Lord, speaking Aramaic, probably said, ‘And I say to you, you are Kepha, and on this kepha I will build my church.’” –William Hendriksen, *New Testament Commentary: Exposition*

on the Gospel According to Matthew, (Grand Rapids, MI: Baker, 1973), 647.

10. Edwin W. Rice, D.D. "Commentary on the Gospel According to Matthew", giving Critical and Exegetical Notes, 1909

11. That Jesus referred not to Peter, but to his confession only, which may be indicated by the supposed play on the Greek words *Petros* and *petra*. It is favored by Huss, Calvin, Luther, Gregory the Great, Ewald and others. This is the extreme opposite of the Romanist interpretation, but is surrounded with many difficulties. The Church is not founded of nor on confessions alone, but of and on living persons. III. That Jesus referred to himself. This he did when he said "destroy this temple" (John 2: 19-21), perhaps adding a gesture to make the meaning definite. It is an old view favored by Jerome, Augustine in later life, Fabricius, A. Clarke, Calovius, Wordsworth, and apparently J. A. Alexander. It is a truth; Christ is elsewhere called the "foundation" (1 Cor. 3: 11), and also the "chief corner-stone" (Eph. 2: 20-22). The reference in John 2: 19 is expressly explained there as referring to Jesus. Here there is no such explanation, and the context does not favor such an interpretation. And since Jesus probably spoke Aramaic, not Greek, it is "begging the question" to assume that the change in the grammatical form of the word *Petros* favors it. Moreover "upon this rock" points to Peter, not to Jesus. See Meyer *in loco*. This view seems to require us to read into the text the gesture or something not there. IV. That Jesus referred to Simon in view of his great

COMMON VERSION.

18 And 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.

¹ Gr. *Petros*.

REVISED VERSION.

18 is in heaven. And I also say unto thee, that thou art ¹ Peter, and upon this ² rock I will build my church; and the gates of

² Gr. *petra*.

confession. He was rightly named Peter—"a rock"—because of his rock-like faith and life, given him of God. As such a divinely-renewed soul living in Christ, Peter would become the first human foundation stone built into the Church; not first in importance necessarily, but first in the order of time. This is not building the foundation of the Church on a confession, but constructing it of a redeemed person, redeemed in Christ. For in weighing these interpretations it is important to remember—(1) That Christ is elsewhere represented as the *divine* founder, and also the *divine* foundation, of the Church. (2) That in the Gospels he is usually the founder, not the foundation, Matt. 28: 18, 19; Mark 16: 15; Luke 24: 46, 47; John 15: 16; Acts 1: 8. (3) In other New Testament books he is more especially the foundation, 1 Cor. 3: 11; Eph. 2: 20-22. Christ must then be accepted as the divine founder and the divine foundation of his Church. His reference here is plainly to the human organization and foundation of his Church on earth, not to the divine foundation. In the human elements going into his Church, Peter, from his remarkable confession given him of God, is declared as in order of time the first living stone. Compare Peter's own words, "Ye also as lively stones are built up a spiritual house," 1 Pet. 2: 5. This honor of being of the first lively stones, and the power of binding and loosing, he shared with the other apostles, as will be seen later. Compare 18: 18 and Eph. 2: 20-22; Gal. 2: 9; Rev. 21: 14; John 20: 23. Peter was prominent at the Pentecost and in other labors in spreading the Church in

11. M. Eugene Boring. Denominación de los Discípulos de Cristo y profesor en la Universidad Cristiana de Texas, escribiendo una publicación para Arbingdon

Press de la Iglesia Metodista Unida.

“16:18, Peter as Rock. Peter is the foundation rock on which Jesus builds the new community. The name ‘Peter’ means ‘stone’ or ‘rock’ (Aramaic Kepha Cepha; Greek petros).... There are no documented instances of anyone’s ever being named ‘rock’ in Aramaic or Greek prior to Simon. Thus English translations should render the word ‘stone’ or ‘rock,’ not ‘Peter,’ which gives the false impression that the word represented a common name and causes the contemporary reader to miss the word play of the passage: ‘You are Rock, and on this rock I will build my church.’ Peter is here pictured as the foundation of the church....

12. Albert Barnes. Teólogo presbiteriano conservador.

“The meaning of this phrase may be thus expressed: ‘Thou, in saying that I am the Son of God, hast called me by a name expressive of my true character. I, also, have given to thee a name expressive of your character. I have called you Peter, a rock, denoting firmness, solidity, stability, and your confession has shown that the name is appropriate. I see that you are worthy of the name, and will be a distinguished support of my religion.’” Albert Barnes, *Notes on the New Testament*, Robert Frew, ed., (Grand Rapids, MI: Baker, 1973), 170.

“Another interpretation is, that the word *rock* refers to Peter himself. This is the obvious meaning of the passage. . . . ‘Thou art a rock. Thou hast shown thyself firm, and fit for the work of laying the foundation of the church. Upon thee will I build it. Thou shalt be highly honoured; thou shalt be first in making known the gospel to both Jews and Gentiles.’” Albert Barnes, *Notes on the New Testament*, Robert Frew, ed., (Grand Rapids, MI: Baker, 1973), 170.

13. A.H. Strong. Ministro y teólogo Bautista. Conocido por su obra “Systematic Theology”. En la página 909 de dicha obra podemos encontrar.

Mat. 16 : 18, 19 — “And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 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.” Peter exercised this power of the keys for both Jews and Gentiles to preach Christ to them, and so admit them to the kingdom of heaven with a confessing heart. The confession of Christ makes Peter a rock upon which a church can be built. Plumptre on Epistles of Peter, Introd., 14 — “one with that rock with which he was now joined by an indissoluble bond; and others come to be associated with him: Eph. 2:20 — “built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone”; Rev. 21:14 — “And the wall of the city was built upon the foundations, and on them twelve names of the twelve apostles of the Lamb.” Acts 15:1 — “The elders therefore among you I exhort, who am a fellow-elder.” Gal. 2:11 — “But when Cephas came to Antioch, I resisted him to the face, because he stood not with the truth”; 1 Pet. 5:1 — “The elders therefore among you I exhort, who am a fellow-elder.”

Here it should be remembered that three things were necessary for an apostle: (1) he must have seen Christ after his resurrection, so as to be a witness of the fact that Christ had risen from the dead; (2) he must be a witness to certify that he was Christ's messenger; (3) he must be an inspired man, so that his final utterances are the very word of God. In Rome, I am writing to you, my kinsmen, and my fellow-prisoners, who are of note among the apostles, 'who are highly esteemed among, or by, the apostles.' Barnabas is in the etymological sense of a messenger: Acts 13:2, 3 — “Separate me Barnabas and I, and send us away whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away”; Heb. 3:1 — “consider the Apostle and High Priest of our confession, even Jesus.” the number of the apostles was not limited to twelve.

Protestants err in denying the reference in Mat. 16:18 to Peter's personality in the founding of his kingdom. But Romanism, ignoring Peter's confession as constituting him the “rock.” Creeds and dogmas will never convert the world; they need to be embodied in living men, in order to save; this is the grain of correct doctrine in Romanism.

14. A. T. Robertson. Reconocido académico Bautista del Sur, especializado en Nuevo Testamento y Griego Koine. En su trabajo “Word Pictures In The New Testament Volume 1 Matthew-Mark – A.T. Robertson” podemos encontrar lo siguiente:

are characteristic--warm, generous, unstinted. The style is not that of an ecclesiastical editor laying the foundation for church power, and prelatie pretentions, but of a noble-minded Master eulogizing in impassioned terms a loyal disciple" (Bruce). The Father had helped Peter get this spiritual insight into the Master's Person and Work.

Verse 18

And I also say unto thee (*kàgô de soi legô*). "The emphasis is not on 'Thou art Peter' over against 'Thou art the Christ,' but on *Kagô*: 'The Father hath revealed to thee one truth, and I also tell you another' (Mcneile). Jesus calls Peter here by the name that he had said he would have (John 1:42). Peter (*Petros*) is simply the Greek word for Cephas (Aramaic). Then it was prophecy, now it is fact. In verse Mat 16:17 Jesus addresses him as "Simon Bar-Jonah," his full patronymic (Aramaic) name. But Jesus has a purpose now in using his nickname "Peter" which he had himself given him. Jesus makes a remarkable play on Peter's name, a pun in fact, that has caused volumes of controversy and endless theological strife. On this rock (*epi tautêi têi petrâi*) Jesus says, a ledge or cliff of rock like that in Mat 7:24 on which the wise man built his house. *Petros* is usually a smaller detachment of the massive ledge. But too much must not be made of this point since Jesus probably spoke Aramaic to Peter which draws no such distinction (*Kêphâ*). What did Jesus mean by this word-play? **I will build my church** (*oikodomêsô mou tèn ekklêsian*). It is the figure of a building and he uses the word *ekklêsian* which occurs in the New Testament usually of a local organization, but sometimes in a more general sense. What is the sense here in which Jesus uses it? The word originally meant "assembly" (Acts 19:39), but it came to be applied to an "unassembled assembly" as in Acts 8:3 for the Christians persecuted by Saul from house to house. "And the name for the new Israel, *ekklêsia*, in His mouth is not an anachronism. It is an old familiar name for the congregation of Israel found in Deut. (Deut 18:16; Deut 23:2) and Psalms, both books well known to Jesus" (Bruce). It is interesting to observe that in Ps 89:1ff most of the important words employed by Jesus on this occasion occur in the LXX text. So *oikodomêsô* in Ps 89:5; *ekklêsia* in Ps 89:6; *katischuô* in Ps 89:22; *Christos* in Ps 89:39, 52; *hâidês* in Ps 89:49 (*ek cheiros*

15. Suzanne de Dietrich. Téologa Presbiteriana.

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“The play on words in [Matthew 16] verse 18 indicates the Aramaic origin of the passage. The new name contains a promise. ‘Simon,’ the fluctuating, impulsive disciple, will, by the grace of God, be the ‘rock’ on which God will build the new community.” Suzanne de Dietrich, *The Layman's Bible Commentary: Matthew*, vol. 16, trans. Donald G. Miller, (Atlanta: John Knox Press, 1961), 93.

16. Davies y Allison. Reconocidos eruditos protestantes autores del trabajo “A Critical and Exegetical Commentary on the Gospel according to Saint Matthew”, Vol 11.

“The most natural interpretation [of Matthew 16:18] is that of the Roman Catholic tradition: the rock is Peter. The word-play, and the whole structure of the passage, demands that this verse is every bit as much Jesus’ declaration about Peter as verse 16 was Peter’s declaration about Jesus.” W. D. Davies and Dale C. Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, vol. 11, in J. A. Emerton, C. E. B. Cranfield, and G. N. Stanton, eds., *The International Critical Commentary*, (Edinburgh: Clark, 1991), 627. (J. A. Emerton is Fellow of St. John’s College, Regius Professor of Hebrew in the University of Cambridge, and Honorary Canon of St. George’s Cathedral, Jerusalem; C. E. B. Cranfield is Professor Emeritus at the University of Durham; and G. N. Stanton is Professor of New Testament Studies in King’s College, University of London.)

17. Herman Ridderbos. Profesor de Nuevo Testamento en el Seminario Teológico Reformado de las Iglesias Reformadas de Holanda, nos dice lo siguiente luego de analizar puramente el texto griego.

“It is well known that the Greek word (*petra*) translated ‘rock’ here is different from the proper name Peter. The slight difference between them has no special importance, however. The most likely explanation for the change from *petros* (‘Peter’) to *petra* is that *petra* was the normal word for ‘rock.’ Because the feminine ending of this noun made it unsuitable as a man’s name, however, Simon was not called *petra* but *petros*. The word *petros* was not an exact synonym of *petra*; it literally meant ‘stone’. Jesus therefore had to switch to the word *petra* when He turned from Peter’s name to what it meant for the Church. There is no good reason to think that Jesus switched from *petros* to *petra* to show that He was not speaking of the man Peter but of his confession as the foundation of the Church. The words ‘on this rock [*petra*]’ indeed refer to Peter. Because of the revelation that he had received and the confession that it motivated in him, Peter was appointed by Jesus to lay the foundation of the future church.” Herman N. Ridderbos, *Bible Student’s Commentary: Matthew*, (Grand Rapids, MI: Zondervan, 1987), 303.

18. R.T. France. Teólogo Anglicano y erudito del Nuevo Testamento. Fue director del Wycliffe Hall Oxford.

*“It is sometimes suggested that because the word for ‘rock’ (*petra*) differs from the name *Petros*, the ‘rock’ referred to is not Peter himself but the confession he has just made of Jesus as Messiah. In Aramaic, however, the same term *kefa* would appear in both places; the change in Greek is due to the fact that *petra*, the normal word for rock, is feminine in gender, and therefore not suitable as a name for Simon! The echo of Peter’s name remains obvious, even in Greek; **he is the rock**, in the sense outlined above.”* (France, *New Bible*

Commentary with consulting editors Carson, France, Motyer, Wenham [Intervarsity Press, 1994], page 925, 926)

19. Donald A. Hagner. Seminario Teológico Fuller.

“The natural reading of the passage [Matthew 16:18], despite the necessary shift from *Petros* to *petra* required by the word play in the Greek (but not the Aramaic, where the same word *kepha* occurs in both places), is that it is Peter who is the rock upon which the church is to be built (thus rightly Morris, France, Carson, Blomberg, Cullmann [*Peter*, 207], Davies-Allison; so too the interconfessional volume by Brown, Donfried, and Reumann [*Peter in the NT*, 92]). The frequent attempts that have been made, largely in the past, to deny this in favor of the view that the confession itself is the rock (e.g., most recently Caragounis) seem to be largely motivated by Protestant prejudice against a passage that is used by the Roman Catholics to justify the papacy.” Donald A. Hagner, *Matthew 14-28*, in David A. Hubbard and others, eds., *Word Biblical Commentary*, vol. 33b, (Dallas: Word Books, 1995), 470.

20. D.A. Carson. Erudito y Teólogo Reformado Evangélico, Ph.D. (1975) en Nuevo Testamento del Emmanuel College, Cambridge. Profesor de Nuevo Testamento en el Trinity Evangelical Divinity School.

“Although it is true that petros and petra can mean ‘stone’ and ‘rock’ respectively in earlier Greek, the distinction is largely confined to poetry. Moreover, the underlying Aramaic is in this case unquestionable; and most probably

kephawas used in both clauses ('you are kepha' and 'on this kepha'), since the word was used both for a name and for a 'rock.' The Peshitta (written in Syriac, a language cognate with Aramaic) makes no distinction between the words in the two clauses. The Greek makes the distinction between petros and petra simply because it is trying to preserve the pun, and in Greek the feminine petra could not very well serve as a masculine name." (Carson, The Expositor's Bible Commentary [Zondervan, 1984], volume 8, page 368, as cited in Butler/Dahlgren/Hess, page 17-18)

"The word Peter petros, meaning 'rock,' (Gk 4377) is masculine, and in Jesus' follow-up statement he uses the feminine word petra (Gk 4376). On the basis of this change, many have attempted to avoid identifying Peter as the rock on which Jesus builds his church yet if it were not for Protestant reactions against extremes of Roman Catholic interpretations, it is doubtful whether many would have taken 'rock' to be anything or anyone other than Peter." (D.A. Carson, Zondervan NIV Bible Commentary [Zondervan, 1994], volume 2, page 78, as cited in Butler/Dahlgren/Hess, page 18)

21. Oscar Cullman. Doctor a los 28 años. Célebre y famoso teólogo Luterano. Fue profesor de la Facultad de Teología de la Universidad de Basilea (Suiza), y de la Sorbona de París.

*“The obvious pun which has made its way into the Gk. text as well suggests a material identity between petra and petros, the more so as it is impossible to differentiate strictly between the meanings of the two words. On the other hand, only the fairly assured Aramaic original of the saying enables us to **assert with confidence the formal and material identity between petra and petros: petra = Kepha = petros....** Since Peter, the rock of the Church, is thus given by Christ Himself, the master of the house (Is. 22:22; Rev. 3:7), the keys of the kingdom of heaven, he is the human mediator of the resurrection, and he has the task of admitting the people of God into the kingdom of the resurrection...The idea of the Reformers that He is referring to the faith of Peter is quite inconceivable in view of the probably different setting of the story...For there is no reference here to the faith of Peter. Rather, the parallelism of ‘thou art Rock’ and ‘on this rock I will build’ shows that the second rock can only be the same as the first. It is thus evident that Jesus is referring to Peter, to whom He has given the name Rock. He appoints Peter, the impulsive, enthusiastic, but not persevering man in the circle, to be the foundation of His ecclesia. To this extent Roman Catholic exegesis is right and all Protestant attempts to evade this interpretation are to be rejected.”* (Cullmann, article on “Rock” (petros, petra) trans. and ed. by Geoffrey W. Bromiley, Theological Dictionary of the New Testament [Eerdmans Publishing, 1968], volume 6, page 98, 107, 108)

22. William F. Albright and C.S. Mann (from The Anchor Bible series). Albright fue un destacado orientalista estadounidense, pionero de la arqueología, lingüista y experto en cerámica. Desde principios del siglo XX hasta su muerte fue el decano de los arqueólogos y el padre mundial de la Arqueología bíblica. Su más destacado pupilo, George Ernest Wright, siguió sus pasos como líder de tal movimiento. Entre otros de sus pupilos notables se encuentran Frank Cross, Raymond Edward Brown y David Noel Freedman, que llegaron a ser especialistas internacionalmente reconocidos en el estudio de la Biblia, en Arqueología bíblica o del antiguo Cercano Oriente, incluyendo epigrafía noroccidental semítica y paleografía.

“Rock (Aram. Kepha). This is not a name, but an appellation and a play on words. There is no evidence of Peter or Kephas as a name before Christian times. On building on a rock, or from a rock, cf. Isa 51:1ff; Matt 7:24f. Peter as Rock will be the foundation of the future community (cf. I will build). Jesus, not quoting the OT, here uses Aramaic, not Hebrew, and so uses the only Aramaic word which would serve his purpose. In view of the background of vs. 19 (see below), one must dismiss as confessional interpretation any attempt to see this rock as meaning the faith, or the Messianic confession, of Peter. To deny the pre-eminent position of

Peter among the disciples or in the early Christian community is a denial of the evidence. Cf. in this gospel 10:2; 14:28-31; 15:15. The interest in Peter's failures and vacillations does not detract from this pre-eminence; rather, it emphasizes it. Had Peter been a lesser figure his behavior would have been of far less consequence (cf. Gal 2:11ff)."
(Albright/Mann, The Anchor Bible: Matthew [Doubleday, 1971], page 195)

23. Craig S. Keener (Protestant Evangelical). Craig S. Keener es un académico norteamericano y profesor de Nuevo Testamento en Asbury Theological Seminary. Keener recibió su Ph.D. en Estudios de Nuevo Testamento y raíces Cristianas de Duke University.

"'You are Peter,' Jesus says (16:18), paralleling Peter's 'You are the Christ' (16:16). He then plays on Simon's nickname, 'Peter,' which is roughly the English 'Rocky': Peter is 'rocky,' and on this rock Jesus would build his church (16:18)....Protestants...have sometimes argued that Peter's name in Greek (petros) differs from the Greek term for rock used here (petra)....But by Jesus' day the terms were usually interchangeable, and the original Aramaic form of Peter's nickname that Jesus probably used (kephas) means simply 'rock.' Further, Jesus does not say, 'You are Peter, but on this rock I will build my church'....the copulative kai almost always means 'and'.... Jesus' teaching is the ultimate foundation for disciples (7:24-27; cf. 1 Cor 3:11),

but here Peter functions as the foundation rock as the apostles and prophets do in Ephesians 2:20-21....Jesus does not simply assign this role arbitrarily to Peter, however; Peter is the 'rock'because he is the one who confessed Jesus as the Christ in this context (16:15-16)...." (Keener, A Commentary on the Gospel of Matthew [Eerdmans, 1999], page 426-427)

"In Aramaic 'Peter' and Rock are the same word; in Greek (here), they are cognate terms that were used interchangeably by this period." —Craig S. Keener, The IVP Bible Background Commentary New Testament, (Downer's Grove, IL: Intervarsity Press, 1993), 90.

24. Francis Wright Beare (Presbyterian/Reformed)

"The play on words — 'Peter', this 'rock' — requires a change in Greek from petros (properly, 'stone') to petra. In Aramaic, the two words would be identical — Kepha the name given to Peter, transliterated into Greek as Kephas (Gal. 2:9), and kepha, 'rock'. The symbol itself is Hebraic: Abraham is the 'rock' from which Israel was hewn, and in a rabbinic midrash, God finds in him a rock on which he can base and build the world..." (Beare, The Gospel According to Matthew[Harper and Row, 1981], page 355)

25. F.F. Bruce. Reconocido académico bíblico.

It is well known that “You are Peter, and on this rock I will build my church” involves a play on words. In Greek “Peter” is petros and “rock” is petra (the difference being simply that between the masculine termination -os, necessary in a man’s name, and the feminine termination -a). In the Aramaic which Jesus probably spoke, there was not even such a minor grammatical distinction between the two forms: “You are kepha,” he said, “and on this kepha I will build my church.” The form kepha, as applied to Peter, appears in many New Testament versions as Cephas (for example, in Jn 1:42; 1 Cor 1:12), an alternative form of his name. As a common noun, the Aramaic kepha means “rock”; the Hebrew equivalent keph is used in this sense in Job 30:6 and Jeremiah 4:29. In some modern languages the play on words can be exactly reproduced: thus in most editions of the French New Testament Jesus says to Peter, “Tu es Pierre, et sur cette pierre je batirai mon eglise.” But this cannot be done in English; if the play on words is to be brought out, a rendering like that of the NEB has to be adopted: “You are Peter, the Rock; and on this rock I will build my church.” Now that someone has been found who is prepared to confess Jesus as what he really is, and not try to fit him into some inherited framework, a start can be made with forming the community of true disciples who will carry on Jesus’ mission after his departure.

Fuente: [F.F. Bruce, Hard Sayings of Jesus. Inter-Varsity, 1983.]

26. Eduard Schweizer (Presbyterian/Reformed).

Académico suizo de Nuevo Testamento. Ganó la medalla Burkitt de Estudios Bíblicos en 1996.

"The 'rock' is Peter himself, not his confession. Only on this interpretation does the pun make sense." (Schweizer, *The Good News According to Matthew* [John Knox Press, 1975], page 341)

27. Ivor H. Jones (Methodist)

"...in 16.18 Peter is the rock on which the new community could be built, as Abraham was described in rabbinic writings as the rock on which God could erect a new world to replace the old....The arguments have raged across the centuries over the phrase 'on this rock': does it mean on Peter, or on Peter's confession? But the text is clear: Peter was divinely inspired and this was the reason for his new function and the basis of his authorization. His function was to provide for Jesus Christ the beginnings of a stronghold, a people of God, to stand against all the powers of evil and death...They are God's people, the church...as the church they represent God's sovereign power over evil (18.18b) and rely upon a new kind of divine authorization...This authorization is given to Peter; so Peter is not only a stronghold against evil; he also is responsible for giving the community shape and direction." (Jones, *The Gospel of*

Matthew [London: Epworth Press, 1994], page 99)

28. Thomas G. Long (Presbyterian/Reformed) Ph.D.
de Princeton Theological Seminary

“Since, in the original Greek, Petros and petra both mean ‘rock,’ it is easy to spot this statement as a pun, a play on words: ‘Your name is “Rock,” and on this “rock” I will build my church.’ Jesus’ meaning is plain: Peter is the rock, the foundation, upon which he is going to erect his church...Jesus spoke Aramaic, however, not Greek. In Aramaic, the words for ‘Peter’ and ‘rock’ are the same (Kepha)...the most plausible interpretation of the passage is that Jesus is, indeed, pointing to Peter as the foundation stone, the principal leader, of this new people of God...there is much evidence that he also played a primary leadership role in the early Christian church....For the church, the new people of God, Peter was, indeed, the ‘rock,’ corresponding to Abraham of old, who was ‘the rock from which you were hewn’ (Isa. 51:1).” (Long, Matthew [Westminster John Knox Press, 1997], page 185, 186)

29. Richard B. Gardner (Brethren/Mennonite).
Académico bíblico. Recibió el grado de D.Theol. degree summa cum laude in 1973

“The key question here is whether the rock foundation of the church is Peter himself, or something to be distinguished

from Peter. If the latter, Jesus could be speaking of Peter's faith, or of the revelation Peter received. It is more likely, however, that the rock on which Jesus promises to build the church is in fact Peter himself, Peter the first disciple (cf. 4:18; 10:2), who represents the whole group of disciples from which the church will be formed. At least four considerations support this view...." (Gardner, Believers Church Bible Commentary: Matthew [Herald Press, 1991], 247)

30. Frank E. Gaebelein. Autor, editor y educador evangélico americano. Conocido por ser el editor general de la obra de 12 volúmenes "Expositor's Bible Commentary".

"Although it is true that petros and petra can mean 'stone' and 'rock' respectively in earlier Greek, the distinction is largely confined to poetry." –Frank E. Gaebelein, ed., The Expositor's Bible Commentary: Volume 8 (Matthew, Mark, Luke), (Grand Rapids, MI: Zondervan, 1984), 368. Francis Wright Beare (Presbyterian/Reformed)

"The play on words — 'Peter', this 'rock' — requires a change in Greek from petros (properly, 'stone') to petra. In Aramaic, the two words would be identical — Kepha the name given to Peter, transliterated into Greek as Kephas (Gal. 2:9), and kepha, 'rock'. The symbol itself is Hebraic: Abraham is the 'rock' from which Israel was hewn, and in a

rabbinic midrash, God finds in him a rock on which he can base and build the world...” (Beare, *The Gospel According to Matthew* [Harper and Row, 1981], page 355)

“The Greek makes the distinction between petros and petra simply because it is trying to preserve the pun, and in Greek the feminine petra could not very well serve as a masculine name.” –Frank E. Gaebelein, ed., *The Expositor’s Bible Commentary: Volume 8 (Matthew, Mark, and Luke)*, (Grand Rapids, MI: Zondervan, 1984), 368.

“The underlying Aramaic is in this case unquestionable; and most probably kepha was used in both clauses (‘you are kepha’ and ‘on this kepha’), since the word was used both for a name and for a ‘rock.’ The Peshitta (written in Syriac, a language cognate with Aramaic) makes no distinction between the words in the two clauses.” –Frank E. Gaebelein, ed., *The Expositor’s Bible Commentary: Volume 8 (Matthew, Mark, Luke)*, (Grand Rapids, MI: Zondervan, 1984), 368.

31. Gerhard Friedrich. Académico en Biblia. Autor del “*Theological Dictionary of the New Testament*”.

“The obvious pun which has made its way into the Gk. text as well suggests a material identity between petra and Petros, the more so as it is impossible to differentiate strictly

between the meanings of the two words.” –Gerhard Friedrich, ed., and Geoffrey W. Bromley, trans. and ed., Theological Dictionary of the New Testament, vol. VI, (Grand Rapids, MI: Eerdmans, 1968), 98-99.

*“... If, then, Mt. 16:18 forces us to assume a formal and material identity between *petra* and *Petros*, this shows how fully the apostolate, and in it to a special degree the position of Peter, belongs to and is essentially enclosed within, the revelation of Christ. *Petros* himself is this *petra*, not just his faith or his confession.”* –Gerhard Friedrich, ed., and Geoffrey W. Bromley, trans. and ed., Theological Dictionary of the New Testament, vol. VI, (Grand Rapids, MI: Eerdmans, 1968), 98-99.

*“On the other hand, only the fairly assured Aramaic original of the saying enables us to assert with confidence the formal and material identity between *petra* and *Petros*: *petra* = *kepha* = *Petros*.”* –Gerhard Friedrich, ed., and Geoffrey W. Bromley, trans. and ed., Theological Dictionary of the New Testament, vol. 6, (Grand Rapids, MI: Eerdmans, 1968), 98-99.

32. Juan Calvino.

*“I grant that in Greek Peter (*Petros*) and stone (*petra*) mean the same thing, save that the first word is Attic [from the ancient classical Greek dialect of the Attica region], the*

second from the common tongue.” –John Calvin, Calvin’s New Testament Commentaries: The Harmony of the Gospels Matthew, Mark, and Luke, vol. 2, trans. T. H. L. Parker, ed. David W. Torrance and Thomas F. Torrance, (Grand Rapids, MI: Eerdmans, 1972), 188.

33. James B. Shelton.

“When using both the masculine and feminine forms of the word, however, Matthew is not trying to distance Peter, Petros, from ‘this rock,’ petra . Rather, the evangelist changes the genders simply because Simon, a male, is given a masculine form of the feminine noun for his new name.” – James B. Shelton, letter to the authors, 21 October 1994, 1, in Scott Butler, Norman Dehlgren, and Rev. Mr. David Hess, Jesus Peter and the Keys: A Scriptural Handbook on the Papacy, (Goleta, CA: Queenship, 1996), 23.

“Furthermore, the whole passage contains semitic structures. In Aramaic the word for both Peter’s name and the rock would be identical, Kepha’ . . . kepha’.” –James B. Shelton, letter to the authors, 21 October 1994, 1, in Scott Butler, Norman Dahlgren, and Rev. Mr. David Hess, Jesus, Peter, and the Keys: A Scriptural Handbook on the Papacy, (Goleta, CA: Queenship, 1996), 21.

34. Gerhard Maier. Reconocido teólogo Alemán y Jurista.

“Nowadays a broad consensus has emerged which—in accordance with the words of the text—applies the promise to Peter as a person. On this point liberal (H. J. Holtzmann, E. Schweiger) and conservative (Cullmann, Flew) theologians agree, as well as representatives of Roman Catholic Exegesis.” –Gerhard Maier, “The Church in the Gospel of Matthew: hermeneutical Analysis of the Current Debate,” trans. Harold H. P. Dressler, in D. A. Carson, ed., *Biblical Interpretation and Church Text and Context*, (Flemington Markets, NSW: Paternoster Press, 1984), 58.

35. Allen C. Myers. Autor del “The Eerdmans Bible Dictionary”.

“PETER (Gr. Petros). Simon Peter, the most prominent of Jesus’ twelve disciples. Peter’s original name was Simon (Aram. sim’on, represented in Greek by Simon and Symeon). Jesus gave him the Aramaic name kepha “rock” (Matt. 16:18); Luke 6:14 par.; John 1:42), which is in Greek both transliterated (Kephass; Eng. Cephas) and translated (Petros).” –Allen C. Myers, ed., *The Eerdmans Bible Dictionary*, (Grand Rapids, MI: Eerdmans, 1987), 818.

36. William E. McCumber.

“The foundation of the messianic community will be Peter, the rock, who is recipient of the revelation and maker of the confession (cf. Eph 2:20). The significant leadership role of Peter is a matter of sober history [T]he plain sense of the whole statement of Jesus would seem to accord best with the view that the rock on which Jesus builds His Church is Peter.” –William E. McCumber, “Matthew,” in William M. Greathouse and Willard H. Taylor, eds., *Beacon Bible Expositions*, vol. 1, (Kansas City, MO: Beacon Hill, 1975), 125.

37. Robert Jamieson, Andrew Robert Fausset, and David Brown. *Populares comentaristas protestantes.*

“‘And upon this rock’—As ‘Peter’ and ‘rock’ are one word in the dialect familiarly spoken by our Lord—the Aramaic or Syro-Chaldaic, which was the mother tongue of the country—this exalted play upon the word can be fully seen only in languages which have one word for both. Even in the Greek it is imperfectly represented. in French, as Webster and Wilkinson remark, it is perfect, Pierre-pierre. I will build my church – not on the man Simon Bar-jona; but on him as the heaven-taught confessor of such a faith.” –Robert Jamieson, Andrew Robert Fausset, and David Brown, *One Volume Commentary*, (Grand Rapids, MI: Associated Publishers, n.d. [197?]), 47-48.

38. Phillip Schaff. Reconocido historiador y erudito protestante.

Rather must we, with all the fathers, and the best modern Protestant interpreters, refer the words, "Thou art a rock," not by all means to Peter, indeed, but only to him as he appears in the immediate context; that is, to the renewed Peter, to whom God had revealed the mystery of the Incarnation (v. 16, 17), to Peter, the fearless confessor of the Saviour's divinity; in short, to *Peter in Christ*.

Fuente "History of the Apostolic Church (1851), Vol II, Capítulo IV, numerales del 89 al 94. Para más detalles de la posición de Schaff plasmada en dicho libro de 1851, pueden ir al siguiente enlace: [Artículo sobre Phillip Schaff y Mateo 16:18](#).

No obstante, en su libro "Schaff's Popular Commentary on the New Testament" de 1879, si bien Schaff sigue manteniendo que la Roca en la segunda cláusula se refiere a San Pedro, ahora lo matiza diciendo que es así siempre y cuando sea San Pedro como confesor de Cristo. Luego, a diferencia de su libro de 1851, procede a criticar de manera más agresiva a la posición Católica sobre Mateo 16:18.

39. John Peter Lange. Teólogo Calvinista.

"The Saviour, no doubt, used in both clauses the Aramaic word kepha (hence the Greek Kephas applied to Simon, John 1:42; comp. 1 Cor 1:12; 3:22; 9:5; Gal 2:9), which means

rock and is used both as a proper and a common noun. Hence the old Syriac translation of the N.T. renders the passage in question thus: 'Anath-her Kipha, v' all hode Kipha.' The Arabic translation has alsachra in both cases. The proper translation then would be: 'Thou art Rock, and upon this rock,' etc." –John Peter Lange, trans. Philip Schaff, Lange's Commentary on the Holy Scriptures: The Gospel According to Matthew, vol. 8, (Grand Rapids, MI: Zondervan, 1976), 293.

40. JOHN LOWE (Protestant Anglican). Vice canceller de la Universidad de Oxford.

John Lowe, an Anglican writes, 'The statement 'Thou art Peter (Kepha) and upon this rock (kepha) I will build my church' must certainly be taken to refer to Peter personally. However true it may be that ultimately Christ himself is the rock, a truth proclaimed in Matthew 21:42 and in 1 Corinthians 8:11, that is not said here. Nor is it at all natural to explain that the rock is the faith of Peter in virtue of which he has confessed that Jesus is Messiah. No doubt it is a legitimate homiletic application to make the point that the Lord's Messiahship and the faith represented in Peter's confession are both basic, but from the point of view of pure exegesis it is, I feel, impossible to claim that this meaning can be extracted from these words. Here the word-play does surely necessitate the identification of the rock with the man Peter. Reluctance to admit this, and there is a long

history of such reluctance, has been due, consciously or unconsciously, to the supposed requirements of confessional [Protestant] controversy, to the fear that such an admission is to concede the claims of Rome. The authority of Luther, who in most of his thinking virtually equates Peter and Pope, has dominated the reformed tradition, and in the interests of the doctrine of justification by faith alone it has become almost a point of honour to explain away the reference to Peter in this passage—either that or to cut the knot by denying its authenticity. Thus has the critical and exegetical question been beclouded by polemical considerations. If we resolutely cut ourselves loose from the confusing influence of later controversies and look at the words themselves, we must, I think, agree that it is Peter himself personally who is here said to be the rock upon which the Church is to be built’ (John Lowe, Saint Peter (New York: Oxford Univ. Press, 1956), 55–56).”

41. George SALMON (Protestant ANGLICAN).

Influyente teólogo anglicano. Se ordenó como ministro en la Iglesia de Irlanda (Anglicana)

“It is undoubtedly the doctrine of Scripture that Christ is the only foundation [of the Church]: ‘other foundation can no man lay than that is laid, which is Jesus Christ’ (1 Cor 3:11). Yet we must remember that the same metaphor may be used to illustrate different truths, and so, according to

circumstances, may have different significations. The same Paul who has called Christ the only foundation, tells his Ephesian converts (2:20):—'Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.' And in like manner we read (Rev 21:14):—'The wall of the city had twelve foundations, and on them the names of the twelve Apostles of the Lamb.' How is it that there can be no other foundation but Christ, and yet that the Apostles are spoken of as foundations? Plainly because the metaphor is used with different applications. Christ alone is that foundation, from being joined to which the whole building of the Church derives its unity and stability, and gains strength to defy all the assaults of hell. But, in the same manner as any human institution is said to be founded by those men to whom it owes its origin, so we may call those men the foundation of the Church whom God honoured by using them as His instruments in the establishment of it; who were themselves laid as the first living stones in that holy temple, and on whom the other stones of that temple were laid; for it was on their testimony that others received the truth, so that our faith rests on theirs..."

"...and (humanly speaking) it is because they believed that we believe. So, again, in like manner, we are forbidden to call anyone on earth our Father, 'for one is our Father which is in heaven.' And yet, in another sense, Paul did not scruple to call himself the spiritual father of those whom he had

begotten in the Gospel. You see, then, that the fact that Christ is called the rock, and that on Him the Church is built, is no hindrance to Peter's also being, in a different sense, called rock, and being said to be the foundation of the Church; so that I consider there is no ground for the fear entertained by some, in ancient and in modern times, that, by applying the words personally to Peter, we should infringe on the honour due to Christ alone" (George Salmon, The Infallibility of the Church (London: John Murray, 1914), 338–339, emphasis mine).

42. Johann Albrecht Bengel. Académico y clérigo Luterano, y erudito en Griego. Es conocido por su edición del nuevo testamento en Griego.

Matthew 16:18. σὺ εἶ πέτρος, thou art Peter) This corresponds with great beauty to the words, Thou art the Christ.(740)— πέτρος, πέτρα, Peter—rock) πέτρος elsewhere signifies a stone; but in the case of Simon, a rock. It was not fitting that such a man should be called πέτρα, with a feminine termination; on the other hand, St Matthew would gladly have written ἐπὶ τούτῳ τῷ πέτρῳ, if the idiom would have allowed it; wherefore these two, πέτρα and πέτρος, stand for one name and thing, as both words are expressed in Syriac by the one noun, Kepha. Peter is here used as a proper name; for it is not said, Thou shalt be, but, Thou art; and yet the appellative is at the same time openly declared to denote a rock. The Church of Christ is

certainly(741) (Revelation 21:14) built on the apostles, inasmuch as they were the first believers, and the rest have been added through their labours; in which matter a certain especial prerogative was conspicuous in the case of Peter, without damage to the equality of apostolic authority; for he first converted many Jews (Acts 2), he first admitted the Gentiles to the Gospel (Acts 10.(742)) He moreover was especially commanded to strengthen his brethren, and to feed the sheep and lambs of the Lord. Nor can we imagine that this illustrious surname, elsewhere commonly attributed to Christ Himself, who is also called the Rock, could without the most important meaning have been bestowed on Peter, who in the list of the apostles is called first, and always put in the first place; see Matthew 10:2; see also 1 Peter 2:4-7. Fuente: [Johann Albrecht Bengel's Gnomon of the New Testament]

43.Karl P. Donfried (Union Tehological Seminary, 1965; Harvard Divinity School, 1963; University of Heidelberg, 1968), Ordenado en la Iglesia Luterana de América en 1963.), y **Rev. Dr. John H. P. Reumann** (ministro Luterano ordenado, profesor emérito de Nuevo Testamento y Griego en el Seminario Teológico Luterano en Filadelfia, con una carrera de 45 años.)

“On that level, precisely because of the Aramaic identity of Kepha/kepha, there can be no doubt that the rock on which

the Church was to be built was Peter" [Karl P. Donfried, Rev. Dr. John H. P. Reumann y Raymond Brown; Peter in the New Testament, Minneapolis (MN): Augsburg; New York: Paulist: 1973, 72]

44. Beacon Hill Press. Publicación de la denominación protestante Iglesia del Nazareno.

"The foundation of the messianic community will be Peter, the rock, who is recipient of the revelation and maker of the confession (cf. Eph. 2:20). The significant leadership role of Peter is a matter of sober history. . . . [T]he plain sense of the whole statement of Jesus would seem to accord best with the view that the rock on which Jesus builds His Church is Peter." William E. McCumber, "Matthew," in William M. Greathouse and Willard H. Taylor, eds., *Beacon Bible Expositions*, vol. 1, (Kansas City, MO: Beacon Hill, 1975), 125.

45. David Hill. Escribiendo como ministro Presbiteriano y Profesor Senior del Departamento de Estudios Bíblicos de la Universidad de Sheffield.

"*On this rock I will build my church*; the word-play goes back to Aramaic tradition. It is on Peter himself, the confessor of his Messiahship, that Jesus will build the Church. The disciple becomes, as it were, the foundation stone of the community. Attempts to interpret the 'rock' as something other than Peter in person (e.g., his faith, the truth revealed to him) are due to Protestant bias, and introduce to the statement a degree of subtlety which is highly unlikely." David Hill, "The Gospel of Matthew," in Ronald E. Clements and Matthew Black, eds., *The New Century Bible Commentary*, (London: Marshall, Morgan & Scott, 1972), 261.

46. NELSON Nuevo Diccionario Ilustrado de la Biblia. EDITOR GENERAL Wilton M. Nelson, con la participación de más de 100 académicos protestantes.

PEDRO (forma masculina de petra, traducción griega del arameo kefa que significa piedra, roca). Apóstol de Jesucristo que fue uno de los pilares de la iglesia primitiva.