

**PETROS-PETRA-KLEIS: THE
"STONE"-THE "ROCK"-THE
"KEYS.". A COMMENTARY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649495306

Petros-Petra-Kleis: The "Stone"-The "Rock"-The "Keys.". A Commentary by Edwin T. Caulfeild

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

EDWIN T. CAULFEILD

**PETROS-PETRA-KLEIS: THE
"STONE"-THE "ROCK"-THE
"KEYS.". A COMMENTARY**

PETROS—PETRA—KLEIS:

The "Stone"—The "Rock"—"The Keys."

A

COMMENTARY,

BY THE AUTHOR OF

"REMARKS IN DEFENCE OF THE DOCTRINE OF AN IMPUTED
RIGHTHOUSNESS;"

AND OF

"A LETTER ON CHURCH REFORM; TO THE RIGHT HONORABLE
LORD JOHN RUSSELL, E. G.,"
&c., &c., &c.

*"These were more noble than they of Thessalonica, in that they
received the Word with all readiness of mind, AND SEARCHED THE
SCRIPTURES DAILY, whether these things were so."—ACTS xvii. 11.*

LONDON:

HAMILTON, ADAMS, & CO., 38, PATERNOSTER ROW.

BATH: C. W. OLIVER, 24, MILSON STREET.

1864.

LONDON:
PRINTED BY MARY S. RICKERBY, BELL COURT, 4A, WALBROOK.
S. C.



TO

MY DEAR YOUNG SON,

E. J. S. CH. C.,

AS A TESTIMONY OF DESERVED APPROVAL, AND
MARK OF AFFECTIONATE INTEREST;

BUT, BRIEFLY,

AS THE RECORD OF AN EARNEST HOPE,

THAT HE, IN HIS DAY,

MAY BE A FAITHFUL WITNESS TO THE TRUTH,

That "All Scripture is given by inspiration of God,"—That "Holy men
of God spake as they were moved by the Holy Ghost,"—And that
the "Holy Scriptures are able to make" men "wise,
unto salvation, through faith which is in
Christ Jesus,"

THIS COMMENTARY IS LOVINGLY DEDICATED BY

THE AUTHOR.



INTRODUCTION.

THE address of the Saviour to the Apostle Peter, which is the subject of the following Commentary, is said to be cited, even by Protestants, for the purpose of justifying the assumption of the priestly title and office in the Christian Church. But there is no doubt of the fact, that this citation is most confidently made by the numerous body that attempt, thereby, to prove the *sanctity* of the spiritual and temporal dominion which, for so many ages, has been usurped by the Church of Rome.

The examination of the text, which is thus claimed by the "sacerdotal" party, as, directly or indirectly, establishing a Christian priesthood, cannot, if scripturally conducted, be unprofitable to those who would "add to" their "faith" the "knowledge" which may enable them to withstand a widely-spreading and ensnaring error.

To earnest and honest inquirers after truth, the dryness, inseparable from an investigation of this nature, will prove no hindrance to its pursuit; to such readers is this dissertation, cordially and with much sympathy, addressed.

If it should be asked why "*priesthood*" is made so prominent in the following pages, the reply is, that, without deducing this sacerdotal system from the text under consideration, the main support of the Romish domination would be wanting. For the temporal power is merely a result of the spiritual dominion over the souls of men which Rome has obtained; and this spiritual rule is derived from the paramount influence of the priestly office. Wherefore, in tracing the matter to its source, it will be seen that the establishment of priesthood is a prominent, if not *the main*, object of the Romish interpretation of the Lord's address to His Apostle. The reasonableness of this supposition is apparent, if it be considered that the Minister, or Presbyter, being transformed into a *priest*, becomes invested, not only with a mediatorial, but likewise with a vicarious, office, whereby the human becomes a divine agent; and man, elevated by his sacerdotal transformation into special fellowship with God, is removed beyond the reach of companionship with man, and made a partaker of the Divine prerogative, the priest having the authority to condemn and to absolve.—And "*who can forgive sins but God only!*"

Mark ii. 7.

A vice-royalty, so great, so glorious, and so

readily attainable, what soaring ambition could resist? To reach such a sublime position and such power, as well as pre-eminence, of what pleas would not aspiring man avail himself? The address of the Saviour to the Apostle Peter has been supposed to indicate the means of ascent to this exaltation, and to supply the unquestionable title to its assumption.

That the true interpretation of the address in question affords no warrant for these vast pretensions, which owe their support to an isolation of the text, and to an ignoring of the context, is shown by the simple, but wise and indispensable, rule of comparing Scripture with Scripture. To this process of investigation, alone, can the doctrinal difficulties, occasionally encountered in the Word of God, be expected to yield; and to the observance of this sacred law of interpretation the Divine Oracles have, themselves, invited the Christian; and that, too, not in terms that might be deemed casual or general, but that are express and special. For it is the Lord, Himself, who has given the command to "*Search the Scriptures.*" And it is He who has declared that "*the Word*" shall judge the soul "*in the last day.*"

John v. 39;
xii. 48.

But this authoritative assertion of the absolute supremacy of Holy Scripture is, virtually, set aside