

## Matthew and Mark Caesarea Philippi Comparison

Matt. 16:13 Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say *that the Son of Man is?*" 14 And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." 15 He said to them, "*But who do you say that I am?*" 16 Simon Peter answered, "You are the Messiah, *the Son of the living God.*" 17 *And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. 18 And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. 19 I will 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."* 20 Then he *sternly ordered [lit. "commanded"]* the disciples not to tell anyone *that he was the Messiah.* 21 *From that time on,* Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. 22 And Peter took him aside and *began to rebuke\* him, saying, "God forbid it, Lord! This must never happen to you."* 23 But he turned and *said to* Peter, "Get behind me, Satan! *You are a stumbling block to me;* for you are setting your mind not on divine things but on human things." 24 Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and

Mark 8:27 Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say *that I am?*" 28 And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." 29 He asked them, "*But who do you say that I am?*" Peter answered him, "You are the Messiah."

30 And he *sternly ordered [lit. "rebuked"']\** them not to tell anyone about him.

31 Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. 32 *He said all this quite openly.* And Peter took him aside and *began to rebuke\* him.*

33 But turning and looking at his disciples, he *rebuked\** Peter and said, "Get behind me, Satan!

For you are setting your mind not on divine things but on human things."

34 He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves

<p>follow me. <u>25</u> For those who want to save their life will lose it, and those who lose their life for my sake will find it.</p> <p><u>26</u> For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?</p> <p><u>27</u> "For the Son of Man is to come with his angels in the glory of his Father, <i>and then he will repay everyone for what has been done.</i></p> <p><u>28</u> Truly I tell you, there are some standing here who will not taste death before they see <i>the Son of Man</i> coming in his kingdom."</p>	<p>and take up their cross and follow me. <u>35</u> For those who want to save their life will lose it, and those who lose their life for my sake, <i>and for the sake of the gospel</i>, will save it. <u>36</u> For what will it profit them to gain the whole world and forfeit their life? <u>37</u> Indeed, what can they give in return for their life? <u>38</u> <i>Those who are ashamed of me and of my words in this adulterous and sinful generation, of them</i> the Son of Man <i>will also be ashamed</i> when he comes in the glory of his Father with the holy angels."</p> <p><u>9:1</u> And he said to them, "Truly I tell you, there are some standing here who will not taste death until they see that <i>the kingdom of God</i> has come with power."</p>
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Words in **red** indicate interesting differences between Matthew and Mark; in a few places I have used a **blue** font to highlight wording that is identical where one might otherwise not have expected it

\* Mark uses the sharp, stern verb, "to rebuke," three times: Mark 8:30,32,33. "To rebuke" is a standard term used in exorcism stories; demons are "rebuked" before being "cast out." Matthew retains only the second of the three uses of "rebuke" in Mark (Matthew 16:22). Otherwise, Matthew softens considerably this language in Mark.