

yet finished. 2. Because as yet their faith was very weak and their knowledge very partial. 3. Because they had not yet received the Holy Spirit to give power to their testimony. 4. Because the public proclamation of the truth would have precipitated the working of God's foreordained plan (Eph. 1: 9; 3: 11). (Farrar).

22. Saying, The Son of man must suffer many things—So prophecy foretold and it must be fulfilled. His suffering was essential to the accomplishment of his work as the Christ. Jesus wishes now to dissipate their crude conception of an earthly Messiah and points out that the true road to triumph lay by the garden and the cross. This is the first clear announcement of his approaching death (Matt. 16: 21). **And be rejected of the elders and chief priests and scribes—**That is by the Sanhedrim, or Great Council of the Jews. The official representatives of the nation would disown their Messiah. **And be slain—**The mode of death, and the delivery to the gentiles, were culminating horrors which he mercifully kept back till the last journey to Jerusalem (Matt. 20: 19). Hitherto he had only spoken of his death in dim and distant intimations (John 2: 19; 3: 14; 6: 51). His revelation of it was progressive as they were able to bear it (Matt. 9: 15; 10: 38; John 3: 14; Matt. 16: 4, 21; 17: 22; 20: 18; 26: 2). (Farrar). **And be raised the third day—**Verse 45 shows that they entirely failed to attach any distinct meaning to these words (Mark 9: 10; Matt. 17: 23). Luke omits the presumptuous remonstrance of Peter and the severe rebuke which he received (Matt. 16: 22, 23). Jesus could not snatch a crown without the cross.

II. THE CROSS OF CHRIST. 23. And he said to them all—Mark 8: 34 states that he called up to him the people who stood at a little distance. **If any man will come after me—**Desires to be my disciple. **Let him deny himself—**Be prepared to give up earthly ease and comfort. (Spence). Self is Christ's chief and most cherished rival in every heart; and devotion to self, instead of to Christ, is the very soul and essence of men's sins. (Curry). **And take up his cross daily—**To follow Christ implies continuous and entire self-sacrifice. The Romans were accustomed to compel criminals to carry the cross on which they were to be crucified to the place of execution. The Galileans to whom he spoke would understand the dread significance of the word, for they had seen hundreds of their countrymen crucified after the fierce Galilean revolts which preceded the ministry of Jesus. (Lindsay). "If thou bearest the cross, the cross will bear thee." (Thomas a Kempis). Jesus says "his cross," that which is the result of a person's own character and providential position. (Godet). The words were a dim intimation of the mode of his death (ch. 14: 26, 27; Acts 14: 22). **And follow me—**This is not the same word as "come after me," which denotes outward adherence—this implies fidelity to the terms of discipleship.

24. For whosoever will save his life shall lose it—Whoever makes worldly happiness his chief aim, and, even to save his life, denies Christ, will lose eternal life, and with it all that makes this life really worth living. **But whosoever will lose his life for my sake the same shall save it—**He who counts his life not worth preserving at the cost of denying Christ will have real happiness in this world and heaven at last (2 Tim. 2: 11, 12). These solemn words of warning were uttered on at least four occasions, Matt. 10: 39; Luke 17: 33; John 12: 25, and here.

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away—R. V. "Lose or forfeit his own self." Jesus supposes, in this verse, the act of saving one's own life accomplished with the most complete success, amounting to a gain of the whole world. But in this very moment the master of this magnificent domain finds himself condemned to perish! What gain! To draw in a lottery a gallery of pictures and at the same time to become blind! (Godet). The earthly minded man buys all of the world that he can and the price he pays for it is himself. Not to give oneself to Christ is to cast oneself away (Matt. 16: 26; Acts 4: 12; 1 Tim. 2: 5, 6).

26. For whosoever shall be ashamed of me and of my words—Because to shew himself my follower would bring upon him the censure or ridicule of others. **Of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's and of the holy angels—**Jesus will not always be despised and rejected. He will return surrounded with a three-fold glory. Then to be recognized by him will confer eternal blessedness, and to be disowned will involve eternal banishment from his presence. "In the poor rejected rabbi now before them, going to his bitter suffering and his death, they were looking really on the awful form of the Almighty Judge of quick and dead." (Spence). (Matt 25: 31-46; Luke 12: 9; 2 Tim. 1: 8, 12; 2: 12).

27. But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God—Mark adds "coming in power" (9: 1). Matthew says "till they see the Son of man coming in his kingdom" (16: 28). What time is referred to here? 1. *The transfiguration*, which occurred within a week. Compare 2 Pet. 1: 16. But the language implies a more remote time. 2. *The destruction of Jerusalem*. This is often referred to as a "coming of the Lord," but it can hardly be called the inauguration of Christ's kingdom. It was rather an awful judgment upon those who had rejected Christ. 3. *The events between, and including, the resurrection and Pentecost*. During this period the new dispensation was inaugurated. The disciples learned its true spiritual character and were endued with power from on high to proclaim it throughout the world.