

of the whole lesson, showing what takes place in vers. 27-30 between (a) and (b); in 31-33 further between (a) and (b); in 34-9. 1 between (a) and (b); and (c). [N. B. Do not read what immediately follows until you have made your own summary.] The summary should read substantially thus:

In vers. 27-30 Jesus, asking the twelve who the people say Jesus of Nazareth is, receives three replies; asking them who they say he is, Peter responds for himself that Jesus is the Messiah; Jesus then charges the twelve to keep the matter secret. In vers. 31-33, when Jesus foretells his own crucifixion and resurrection, Peter rebukes him, and is in turn rebuked by Jesus for his lack of spirit-mindedness. In vers. 34-9. 1 Jesus instructs both the people and the twelve as to alike necessity for self-denial and suffering on the part of all true disciples of Jesus.

Sec. 5. Condense into three topics: 1. Jesus is the Messiah. 2. The Messiah must suffer. 3. The Disciples of the Messiah must share his sufferings.

II. Study of Details

[Parallel passages, Matt. 16, 13-28; Luke 9, 18-27. Compare the earlier confession of Peter at Capernaum. John 6, 66-71.]

1. Jesus is the Messiah (vers. 27-30).

27. Went out. Probably from Bethsaida (ver. 22). **Towns.** Country villages, where he would not be readily recognized. **Cæsarea Philippi.** Located on the map and distinguished from Cæsarea on the sea-coast. The site is to this day a romantic one, not unlike that of some of the Swiss towns, ne-tling at the feet of great mountains. Hard by the Jordan bursts out a rocky wall, where, as at the source of the Ararat, the remains of a Greek temple may yet be found. **By the way.** Where nobody would overhear what he said. Under the open sky where one could see that no outsider was within hearing distance. **Asked.** The Greek tense depicts the inquiry as containing something important.

Men. To Greek suggests a contrast between human opinion and divine knowledge. **Say.** As their deliberate personal opinion. They had been preaching among the people on the recent missionary tour, and had opportunities for noting the popular attitude and feeling. What Herod said, chap. 6, 16; what his courtiers, 6, 14, 15; what the Nazarenes, 6, 3; what the scribes said, 3, 24.

28. John the Baptist. Why? The crowds (1, 5); the preaching (1, 15); the bold rebuke of the rulers (Matt. 3, 7-9; Mark 7, 6-13). **Elijah.** Why? Reflect (Mal. 4, 5, 6). **One of the prophets.** A preacher, a miracle-worker, of uncertain identity; perhaps Elisha, Isaiah, Jeremiah. One of that class certainly who spake as God moved them. **Who say ye.** Does the prophetic theory satisfy you? Do you think I am only one of the prophets, foretelling a Messiah yet to come?

29. Ye. After months of careful training and private instruction. As in 3, 34; 4, 11, he separates his disciples from the rest of the people. **What do you say, reader?** **The Christ.** Greek for "the Messiah." Matthew adds, "the Son of the living God."

30. Charged. Spoke solemnly, even sternly, as though the matter were very important. In Matthew Peter is told that the knowledge of this fact is a revelation from God and is the key to great spiritual power among men. Note the absence of Peter's blessing (Matt. 16, 17-19) here. Why? Humility of Peter. **Tell noman.** That he was the promised Messiah. Why? As yet "Messiah" meant to the popular mind "Jewish King." See John 6, 15. A Messiah would be to the hated Roman government what Moses was to the Egyptian government of his day—a military chieftain and a statesman. He would be another David. A leader who could feed nine thousand men on a few loaves and fishes, who could still a storm with his frown—how long would it take him to capture the Roman province of Syria and make himself Master of the Mediterranean? What patriotic Jew would not see in such a man his ideal? "Messiah?"

11. The Messiah Must Suffer (vers. 31-33).

31. Began. Now that they accepted his Messiahship. **Teach.** If he were only a prophet, he would not need to teach them that he would suffer and die.

That was the well-known fate of prophets (Acts 7, 52). But that a Messiah should suffer and die, that did need to be taught. **Son of man.** See note on 1, 10, page 32. **January Journal.** Must. In accordance with the divine councils. **Suffer.** Have suffering inflicted upon him. This was the sharpest contrast to the popular expectation of a divinely gifted leader and commander of the people, who should break in pieces his foes like a potter's vessel. **Suffer?** What! He who had relieved so many others from suffering? (1, 33; 4, 36). **Many times.** Emphatic. In Greek, **Rejected.** Denied that support of the ruling classes, without which popular success seemed impossible. **The.** Notice the solemn enumeration of the spiritual authorities of Israel. **Killed.** The first of Moses announcing at the Red Sea that he should be killed. What kind of a Messiah is this, who instead of killing his enemies is himself to be killed? The words send a chill to every disciple's heart. They scarcely hear the next sentence. **After three days.** Instead of "at the last day" (John 11, 24). **Shall rise again.** Shall vindicate his true Messiahship in the most remarkable way. The words were too weighty to be pondered; not till afterward (9, 31; 10, 33, 34) did they begin to make an inference.

32. Plainly. Without the use of metaphor. He had spoken in 2, 20 of himself figuratively as a bridegroom who should one day be taken away from them. He now said he should be killed. **Took him.** Took him apart from the other disciples. He would not venture to say what he wished to say before them. The "him" is emphasized in the Greek; took aside for rebuke the very One whom he had just declared to be the Messiah. His act belied his words. **Began.** Not "rebuked," but "began to rebuke." This word is inserted to indicate cause and effect, to indicate that the first clear revelation of the fact that the Messiah must suffer caused Peter's abrupt but instinctive utterance. **Rebuke.** With what words? (Matt. 16, 22.) Such a doctrine seemed to Peter suicidal. The feeling of "31, 21," "he is beside himself," seized him. He voiced a human view of the Messiahship. God's thoughts were not as his thoughts (Isa. 55, 8).

33. Turned about. To see if any one was near enough to hear what Peter had just said to his confession of Jesus's Messiahship. **Summing his disciples.** Who had followed Peter, and had overheard his confession to his confession. **Rebuked.** Sternly and solemnly censured him for his fatal error. Paul afterward had to rebuke him (Gal. 2, 11-21) for again misunderstanding the divine counsel. **Hold on.** Hold on such temptation before me (Matt. 4, 10; John 12, 27). **Mind-set.** Do not comprehend the divine prophecies (Luke 24, 36; Heb. 3, 10); the divine necessities (John 12, 24; 1, 50, 51); the divine ends (John 3, 6; 12, 32). **Later (Acts 2, 32; 1 Pet. 1, 11; 3, 18) he did.**

III. The Disciples of the Messiah must Share his Sufferings (ver. 34-9. 1).

34. Had called the people. The scene is changed; he is no longer "by the way" (ver. 27), but in one of the towns of Cæsarea Philippi. **Deny himself.** Renounce all selfish interests as I have. **Stephen 7, 60; Acts 20, 23-24; Rom. 9, 3; Macedonians, 2 Cor. 8, 5; Suffer.** Exod. 32, 32. With what passionate vigor Peter subsequently did the exact opposite (chap. 14, 31, 71). **Take up.** The word means to take up one's own accord (2, 9, 11, 12). **Cross.** Jesus had not yet revealed how he should be "killed" (ver. 31). The people were familiar with the cruel Roman method of punishment, and this figure would have been perfectly understood. Neither they nor the disciples could yet understand it as a prophetic allusion to the method of Jesus's death. This was only another way of saying, "Deny thyself." Follow. Greek, "Follow and keep on following." **Save life as I do (John 4, 34; Matt. 20, 28). Save.** By refusing to deny himself and follow Christ.

35. For. Introduces first reason for saying "take up his cross." **Life.** His worldly, as contrasted with his spiritual, life. **His spiritual life.** Life in the ampler sense (John 10, 10). **Save his life.** His natural life, be "killed" (ver. 31). **John 16, 1.** For my sake. For believing in and adhering to me, as in Acts 4, 19, 20. **And the Gospels.** For preaching the Gospel. **Save it.** His life as I do. **Stephen did, Acts 7, 55; Paul, Phil. 1, 21,** "to die is gain;" 2 Tim. 4, 8.

36. For. Second reason for taking up one's cross. **Profit.** To descend to the sinner's own selfish and human view. **Gain.** By denying the spiritual life its rights. To provide one's self with every variety of

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