

we read of Peter denying his Lord. As Peter at that time renounced his allegiance to Jesus, so must we renounce our allegiance to ourselves. Not myself, but someone else, is henceforth to have lordship over me. (2). Having thrown off my allegiance to myself, I transfer it to Jesus Christ. "Let him follow Me." (3). But what is involved in this? "Let him take up his cross." A cross is something on which one is crucified,

on which he is put to death. And when we are told that we must bear the cross, it means that in following Jesus we must pursue a course of life in which self will be crucified. It is not possible to live the Christian life without meeting the obligation of self-sacrifice. The proud self, the self-indulgent self, the ungenerous self, must be nailed to the cross and put to death. It is only thus that the real, the higher self can live.

See Lesson 1

POINTS AND PARAGRAPHS

Who is this Jesus? And what is He to you? v. 15.

Blessed is the man to whom God reveals "the truth as it is in Jesus." v. 17.

"Gates of hell can never 'gainst that Church prevail :

We have Christ's own promise, that can never fail." v. 18.

Every teacher of the Word is entrusted with the solemn responsibility of the "keys." v. 19.

When we show that we have learned one truth, Christ begins to teach us another. v. 21.

"Good men oftentimes do the devil's work though they know it not." (Richard Baxter.) v. 23.

Peter, the "rock-man," soon becomes a very Satan. v. 23. Of such stuff are the best of us made.

If, like Jesus, we endure the cross, we shall be sharers in "the joy that was set before Him." (Heb. 12: 2.) v. 24.

Jesus knew men perfectly and therefore appealed to the heroic in them. vs. 24-26.

"Jesus and the disciples had come into the neighborhood of Caesarea Philippi. Not far from the city rose a limestone cliff, from a cavern in the face of which issued the waters of the Jordan. The position was in a sense the key of Palestine. In 198 B.C. the Egyptian army, under Scopas, had there been defeated by Antiochus the Great, and the victory had thrown open the whole land to the Conqueror. These indications of locality may, it is true, be accidental, but

how curiously significant they are! From this point was to issue a river of ever-widening and ever-deepening confession that would flow right onward to the new Jerusalem, the city of God. And at this point was to be achieved the beginning of a conquest which would include not only Palestine, but all countries to the very ends of the earth."—R. F. Horton.

"The journey of our Lord and His disciples was, in the first instance, a retreat from Jewish hostility to the neutrality of Gentile ground. But it became also the occasion of His resolution to return to meet the Jews, and the death which lay ready for Him in their hate. From this farthest corner of the land, Jesus set His face steadfastly to Jerusalem. The scenery had already been consecrated by the crisis and turning of a soul." (Ps. 42.)

"Divine honors were paid to Cæsar in the white temple, (built by Herod the Great in honor of Augustus) that stood perhaps on the cliff above . . . . The little company of wayfarers must surely have talked of this obtrusive sanctuary. It is, therefore, very striking that just there and then they emphasized their own Master's claims upon the faith of mankind, and that the first clear confession of Christ's divine Sonship was made near the shrine in which men already worshipped a fellow-man as God. These were the two religions which were shortly to contest the world—the marble temple covering the bust of an Emperor, the group of exiles round the leader whom his own people had rejected . . . . But while the Emperor compelled allegiance by