

Jesus told Peter (Matt. 16:17) that his confession was a revelation from God. For its importance see 1 John 1:5.

## II. A Great Prediction, 30, 31.

Vs. 30, 31. *That they should tell no man*; because the people would be encouraged in their crude hopes of an earthly king. Nor was the new faith deeply enough rooted yet in their hearts. It had still to endure the test of the announcement that Jesus was to suffer and die. *He began to teach them*. Before this they were unprepared for the thought that the glorious Messiah should undergo what to them was shame and defeat. *Must suffer*. See Isa. ch. 53; Luke 24:26. Where, is not indicated as in Matt. 16:21. *Be rejected*; another shock to the disciples' faith. Would not the official spiritual leaders of Israel know the Messiah? *Elders . . . chief priests . . . scribes*; that is, the Sanhedrim, or great Jewish council. *Be killed*. Matt. 20:19 says "be crucified," an accursed mode of death, Gal. 3:13. *Rise again*. The promise (little understood, John 20:11-18) of the resurrection is always connected with the death.

Vs. 32, 33. *Openly*; not by hints and veiled allusions, such as Mark 2:20. *Peter began to rebuke him*; find fault with Him. He reminds Jesus that He had just claimed to be the Messiah, and therefore could overcome His enemies. *Turned about*; so that Peter might get a full view of His face. *Looked on his disciples*. They, too, shared Peter's resistance to the cross. This must be put down at once. *Get thee behind me, Satan*. Through Peter, the temptation, overcome in the wilderness, was renewed, to become a Messiah without suffering. *Thou mindest not* (Rev. Ver.); "dost not side with." *The things . . . of God*. God's purpose is that the Messiah shall win His kingdom through death. *Things . . . of men*; the hope of the people for a glorious earthly kingdom for Messiah.

## III. A Great Requirement, 34-38.

V. 34. *When He had called the multitude* (Rev. Ver.); who thronged Him even in that remote place. *Whoever will* (Rev. Ver., "if any man would") *come after me*. The condition of discipleship is laid down. It

is no easy service, Luke 14:25-35. *Deny himself*; that is, "ignore self," giving up his own desire for ease, comfort or ambition. *Take up his cross*. As the condemned criminal had to carry his cross, so every true disciple must willingly take upon himself suffering, and even death, at the call of Jesus.

Vs. 35, 36. *For whosoever will* (wishes, or desires to) *save his life*; his natural life, with its desires for ease and pleasure. He might deny Christ, and so escape death, but thereby he would lose his real abiding life, which is eternal. *For my sake and the gospel's*; He may die for confessing Jesus and proclaiming the gospel, but he will save his real life, by winning the present and future blessedness of Christ's kingdom. *What shall it profit a man?* What will he gain? *Forfeit his life* (Rev. Ver.); the same word as in v. 35. Two kinds of life are contrasted, the natural life and the true life of the spirit. Eternal life is thus dependent on the use of natural life on earth.

Vs. 37, 38. *Give in exchange*. His life is irrevocable. Once lost, the whole world could not bring it back. *Ashamed*; and so refuse openly to follow Christ, and accept His gospel. *Adulterous*; unfaithful to God. *Shall be ashamed*. Compare Matt. 7:23. *In the glory of his Father*. Compare John 17:5. Jesus claims to be the final Judge of the world, a most pretentious assertion, if He were not divine. Read Matt. ch. 25.

## Light from the East

CESAREA PHILIPPI—Was built by Philip the Tetrarch, in 3 B.C., on a famous old religious site, just under the southern spur of Hermon, and beside one of the main sources of the Jordan, where the worship of the Greek Pan had displaced an ancient shrine of Baal-gad, the god of good fortune. It is one of the most delightful spots in Palestine. The whole terrace on which the city stood is dotted with groves and tall poplars, large oaks and olive trees, with green glades and clumps of hawthorn, acacia and myrtle here and there, and many streams of water running down in pretty cascades on every hand. Below the west side of the castle hill the mountain terminates in a precipitous limestone cliff, at the bottom of