

- 1) Last time, we began looking at Mark 8:27-30.
- 2) Let's spend a few minutes wrapping that up and then we will continue from there.

Mark 8:27-30 (NIV)

- 1) Jesus and the disciples were again heading into primarily Gentile territory.
 - a) Caesarea Philippi was north of Bethsaida about 25 miles.
 - b) It was greatly influenced by Greek and Roman culture and was in the territory ruled by Philip, Herod Antipas's brother.
 - c) Well known for its worship of Greek gods and its temple devoted to the ancient god Pan.
- 2) On the way there, Jesus asks them the first of two questions –
 - a) as the disciples talked to people, who did they think Jesus was?
 - b) Various ones of the disciples gave Jesus what they had experienced as the common view – all incorrect!
 - c) This revealed that the people generally still did not get Jesus' true identity.
 - d) As we discussed a couple of weeks back – people were attributing Jesus' power, miracles, and teachings to virtually anyone else but the Messiah.
- 3) Then the big question –
 - a) who did the disciples think he was?
- 4) I would assume that there was probably a pause before anyone spoke.
- 5) We obviously can't speak for the rest of the disciples but from this it looks like at least Peter finally got it!
- 6) Peter uses the word Χριστος meaning Christ, Messiah, and/or Anointed One.
- 7) This is only the second time this Greek word is used in Mark's gospel.
- 8) As we will see in our next segment of verses, perhaps Peter does not understand to the depth he would someday but at least all the pieces are coming together.
- 9) One final comment on this section by way of perspective.
- 10) Jesus tells the disciples not to tell anyone that He is the Messiah.
- 11) This is basically the same thing that He had been telling the demons that He cast out.
- 12) He tells the demons because He does not want demons testifying to His sonship because it would possibly be seen as an endorsement.
- 13) However, here, it is for a different reason.

Why do you think Jesus tells them here not to tell anyone about Him (i.e. that He was the Messiah)

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- Here, Jesus wants the disciples not to share with others because they were not ready to share the truth.
 - Again, as we will see in this next section, Peter, still doesn't see the big picture.
 - He doesn't get why Jesus has to be subjected to the humiliation He is going to suffer and ultimately die.
- Even though they were on their way to getting it – they were still not 100% there.
- People would not get it either at this point – their idea of the Messiah was still not on the right track
 - What they were looking for, **He was not!**

14) The LABC makes an interesting observation regarding this exchange between Jesus and His disciples.

15) One that really brings a perspective that we all need to have – to use a common expression for today – this should be our real “Take Away” from this exchange and the one that follows.

Jesus asked the disciples who other people thought he was; then he asked them the same question. We must each answer this question for ourselves. T. S. Elliot criticized modern thinking when he said, "Jesus, now there was a man; we need more like him. Take Abraham Lincoln, for example."

Was Jesus just a man with some good ideas, one of many spiritual leaders? Or was he the true God, the one mediator, our only source of life and peace with the Father? It is not enough to know what others say about Jesus: You must know, understand, and accept for yourself that he is the Messiah. You must move from curiosity to commitment, from admiration to adoration. If Jesus were to ask you this question, how would you answer? Is he your Lord and Messiah?

- 1) Moving on to the next phase of Jesus ministry, we find Jesus dealing more and more with things that are now going to happen.
- 2) He is teaching and preparing the disciples for the things to come as much as He possibly can – knowing full well all that will truly transpire in His last days before the crucifixion.

Mark 8:31-33 (NIV)

- 1) To me personally, it would have been difficult to be a disciple of Jesus at this point.
- 2) Peter had just made “the good confession”.
- 3) Most likely the others were onboard with that confession (or at least they were coming around).
- 4) They are also likely just starting to contemplate what this might mean
 - a) Was the Roman domination of their nation about to come to an end?

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- b) Were they, as His disciples, going to be suddenly held in high esteem – maybe even rule with him?
 - c) Was there anything that He could not do?
 - d) ... Oh so many questions....
- 5) And then, there is what comes next.
- 6) When scripture says here that “He spoke plainly about this” it means exactly what it says.
- 7) Jesus tells them with absolute clarity what was going to happen to Him.
- 8) This was not in parables or statements that required them to interpret such as Jesus’ comment back in verse 15
- "Watch out for the yeast of the Pharisees and that of Herod."
- 9) The word “**plainly**” used here means openly or with frankness.
- 10) Considering all the questions that might be going thru their minds this was the absolute last thing they would have expected to be told.
- 11) Generally among the people and one would assume among the disciples at least to some degree, a strong consensus had developed about the political role the Messiah would play once he made himself known.
- 12) The idea that the Messiah would "save people from their sins" had gotten lost among the list of social and political evils that the Christ would, in their minds, correct.
- 13) This spurs Peter, either on his own or as the spokesman for the group to do something that he absolutely should not have done.
- 14) To get this picture, we need to visit again, Peter’s confession.
- 15) In the two other Gospels, Matt and Luke. where Peter is quoted the quotes are:
- Luke 9:20 (NIV)** Peter answered, "The Christ of God."
- Matt 16:16 (NIV)** Simon Peter answered, "You are the Christ, the Son of the living God."
- 16) Unlike Mark’s quote, in both Matthew and Luke, Peter makes a definite connection (in words) to God.
- 17) There are a few questions that come to my mind here. It is obvious that there is an understanding of Jesus’ relationship to God BUT
- a) Did Peter or the other disciples understand the Deity of Christ?
 - b) Did they understand the incarnation?
 - c) In Matthew’s quote, what did Peter think it meant to be the “**Son of the living God**”.
 - d) Did they understand the immortality of the man that stood before them?
- 18) To be honest, I don’t think they did – there was absolutely no precedent for this in all history – before or since!!

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- 19) John MacArthur in a few comments really sums up what just happened:
- a) In his resistance to his Lord's words, Peter went from being a spokesman for God to being the mouthpiece of Satan.
 - b) Incredibly, a former fisherman had the audacity to contradict the Creator Himself, the one he had just identified as the Messiah and the Son of God.
 - c) Not only had Peter presumptuously elevated his own authority above Jesus, he directly contradicted the redemptive purposes of God.
- 20) Quite the summation.
- 21) Even beyond that, the word used here by Peter, "rebuke" is a very strong word with meanings of censure or admonishment. Strong's adds, "an implication to forbid".
- 22) Probably not the attitude one should take when speaking to the Son of God – your creator and the creator of the universe.
- 23) As I reviewed this, it occurred to me that this could be an answer to one of the questions we posed regarding why the disciples did not get it!
- a) Once they reached this point, there should have been a real change in their attitude toward Jesus.
 - b) Once the realization of who Jesus truly was, should there not have been a difference in the way they dealt with Him and what He said and taught?????????????
 - c) If we were disciples of someone and suddenly, we find ourselves face to face with the fact that they were not a mere person like we are but indeed, the Son of the Most High God – would not our attitude get adjusted?
- 24) Though Jesus addressed his rebuke to Peter, He saw the source of Peter's words more than Peter himself did – it was Satan – rearing his ugly head again.
- 25) When Jesus was tempted and succeeded in thwarting the devil in the desert, scripture tells us that the devil left until a more opportune time.
- 26) This was one of probably many times that Satan has accosted Christ in his time since the temptation in the desert.
- 27) Satan was happy to use Peter as his messenger for this temptation.
- 28) One subtlety here is Jesus' action.
- a) Peter has pulled the Lord aside to perform his rebuke – again we do not know for sure if the disciples were privy to what he was going to do or not.
 - b) The subtlety is Jesus' turning – probably away from Peter and toward the disciples before his exclamation of "Get behind me Satan".
 - c) The picture *to me anyway* is that of Jesus turning away from (perhaps even turning his back on) Peter (Satan's instrument at the moment) and toward the disciples.

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- d) This would be a strong visual indication of what Jesus is thinking and he wants not only Peter to get the message but the disciples as well.
- 29) Jesus then clearly states that "You do not have in mind the things of God, but the things of men."
- 30) Matthew adds that Jesus said that Peter's rebuke (Satan's words) were a stumbling block to Him.

Does the devil ever use us as a temptation to others? How?