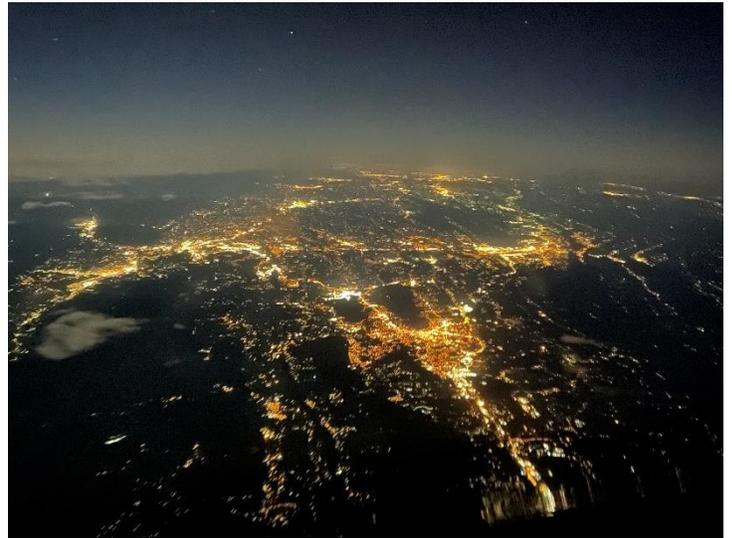


Introduction

1. Have you ever thought that you understood something but later found out that you were wrong?
 - a. Recently my son Joseph sent me a photograph of the Tri-cities area which he took one night recently as he piloted his American Airlines flight over our area on his way from DC to Little Rock.
 - b. I have included the picture here for you.
 - c. I studied the picture and thought that I understood it. Initially, I thought that Kingsport was on the left, Johnson City was at the bottom right, and Bristol was at the top.
 - d. When I texted my thoughts to Joseph, he responded that I had looked at it wrong. The picture was taken looking west not north. So, Johnson City is on the left, Bristol is at the bottom right, and Kingsport is at the top. Do you see it now?
 - e. I was out of sync and looking at the picture from the wrong direction.
2. Peter and the other disciples were out of sync and had wrong views about who God's Messiah was to be and what he was to do.
3. Jesus turned the thinking of Peter and the other disciples around when He revealed to them the kind of Messiah that God had sent Him to be—a suffering, dying, rising Messiah.
4. **Read Mk 8:31-33.**

**A. Jesus Predicts His Death (31)**

1. According to Mark, Jesus predicted His death and resurrection at least three times (cf., Mk 8:31. 9:31, 10:33-34) from this point until just before His death in Jerusalem.
2. Jesus taught His disciples about the kind of Messiah God had sent Him to be, but they did not yet understand. In fact, they would not clearly understand until well after Jesus' resurrection.
3. Jesus predicted four things in His plain teaching about the kind of Messiah He would be.
 - a. Jesus predicted that "the Son of Man must suffer many things."
 - 1) James Brooks, commenting on the title Son of Man, writes, "The term 'Son of Man' was used previously only in 2:10,28 with reference to Jesus' ministry in Galilee. In the last half of the Gospel, it is used more frequently with reference to Jesus' suffering and death (here; 9:9,12,31; 10:33,45; 14:21,41) and his glorious return (8:38; 13:26; 14:62). A comparison of Mark 8:29,31 clearly shows that Jesus preferred the term 'Son of Man' to 'Messiah/Christ'" (James Brooks, *Mark*, 136).
 - 2) This title reminds us of the vision of Daniel who "... saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion . . ." (Dan 7:13-14).
 - a) The Ancient of Day is God, the Father.
 - b) The son of man is Jesus, the Son of God.
 - c) The eternal kingdom over which the Son rules is the kingdom of God which Jesus came to proclaim and to inaugurate on earth through His death and resurrection.
 - 3) The path to the Son of Man's dominion over the kingdom of God was not an easy one.
 - 4) Jesus would suffer (Gk., *pathein*) many things. This Greek word is the root for our word passion which is often used to describe the suffering of Jesus during the final week of His life in Jerusalem.

- b. Jesus predicted that among the things that He would suffer would be His rejection “by the elders, the chief priests and the teachers of the law.”
 - 1) These three terms together point to the whole of Jewish leadership, especially as represented by the Sanhedrin, the official ruling body of the Jews.
 - 2) We have already seen the many confrontations between Jesus and the Jewish leaders.
 - 3) Early in His gospel Mark noted that these leaders conspired together to kill Jesus (cf., Mk 3:6).
- c. Jesus predicted that His ultimate suffering/passion would come as He was “killed” (Gk., *apoktanthnai*). This word points to a violent, painful death but not specifically to crucifixion.
- d. Jesus predicted that he would “after three days rise again (Gk., *anastenai* –“stand again”).”
- 4. This was not the kind of Messiah that the Jews expected.
 - a. The Jewish Messiah was pictured as a victor over the enemies of God, a vindicator of God’s people, and a powerful ruler over all nations and humanity.
 - b. The idea of a suffering and dying Messiah was antithetical to Jewish teaching and the Jewish concept of who a Messiah was to be and what he was to do.
 - c. Hence, Peter and the other disciples were greatly confused and concerned about Jesus’ teaching.
 - d. Warren Wiersbe writes, “Now that they had confessed their faith in Christ . . . the disciples were ready for the ‘secret’ Jesus wanted to share with them: He was going with them to Jerusalem, where He would die on a cross. . . . This announcement stunned the disciples. If He is indeed the Christ of God, as they had confessed, then why would He be rejected by the religious leaders? Why would these leaders crucify Him? Did not the Old Testament Scriptures promise that the Messiah would defeat all their enemies and establish a glorious kingdom for Israel? There was something wrong somewhere and the disciples were confused” (Warren Wiersbe, *Be Diligent*, 103).

B. Peter Rebukes Jesus Privately (32)

- 1. Jesus “spoke plainly about this” (32a)
 - a. “spoke plainly” (Gk., *parresia ton logon*)
 - b. Jesus didn’t sugar coat His message or speak in parables when making His prediction.
 - c. Jesus had spoken in veiled, parabolic language (cf., Mk 4:2ff; 7:14-15) which required later interpretation for His disciples (cf., Mk 4:10ff; 7:17ff), but now He spoke plainly so that they could clearly understand what He said.
 - d. Since Peter had identified Him as the Messiah, Jesus wanted His disciples to know with clarity the kind of Messiah that He came to be—a suffering, dying, resurrecting Messiah.
 - e. Daniel Akin observes, “Mark 1:1-8:30 has led to the confession ‘You are the Christ’ Mark 8:31-16:8 will lead to the confession ‘You are God’s Son’ and reveal the kind of Messiah He will be—a suffering Messiah, something hinted at in 1:11 and 2:20 but now made plain. . . . A King who dies is not what they *expected* or *wanted*. It is, however, what they desperately *needed*” (Daniel Akin, *Exalting Jesus in Mark*, 173-74).
- 2. Peter “took him aside and began to rebuke him” (32b)
 - a. “took him aside” (Gk., *proslabomenos*)
 - 1) This is a form of the word used to describe Jesus’ actions when He took the blind man outside the village in Mk 8:23 and also the word used to describe Jesus’ actions when He healed the deaf mute man in Mk 7:33. He healed them privately.
 - 2) Peter did it the right way by not publicly confronting Jesus in front of a crowd or even in front of the disciples. However, what he said was completely wrong!
 - 3) Akin writes, “Peter wants a Jesus who fits his agenda. He thinks he knows the kind of Messiah Jesus needs to be and attempts to reshape and redefine Him to fit his conception. Are we not often guilty of doing the same thing? ‘Give me a Jesus I can control, one I conjure up in my image and likeness!’ No, you and I must learn and affirm the ways of God, not man. You may not fully understand it. It may not be easy or safe. It will, however, be best. In fact, it will be perfect (Rom 12:2)” (Akin, 174).
 - b. “rebuke” (Gk., *epitimeo*)
 - 1) This is the same word that Mark used to describe Jesus’ actions when He “rebuked” demons (Mk 1:25, 3:12) and also when He “rebuked” the wind and the waves to calm the storm while on the Sea of Galilee with the disciples (Mk 4:39). It is a strong word.

- 2) Wiersbe writes, “Peter’s protest was born out of his ignorance of God’s will and his deep love for his Lord. One minute Peter was a ‘rock’ and the next minute he was a stumbling block! . . . Peter did not yet understand the relationship between suffering and glory. He would eventually learn this lesson and would even emphasize it in his first epistle (note 1 Peter 1:6-8; 4:13-5:10)” (Wierbse, 104).
- 3) “In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy . . .” (1 Pe 1:6-8).

C. Jesus Rebukes Peter Publicly (33)

1. Jesus “turned and looked at his disciples” and rebuked Peter publicly for his rebuke.
 - a. Peter was not the only disciple with these thoughts in mind. He was simply the spokesperson for the rest of them.
 - b. So, the rebuke directed at Peter was for all of Jesus’ disciples.
 - c. All of Jesus’ disciples had a distorted view of the kind of Messiah Jesus came to be.
2. Jesus gave Peter and His disciples a strong rebuke (Gk., *epitimeo*).
 - a. Again, this is the same word that Peter had used in the previous verse to rebuke Jesus and that Jesus had used to rebuke demons and natural forces.
 - b. This time Jesus rebuked the natural thinking of fallen mankind.
3. Jesus said, “Get behind me, Satan!”
 - a. In Hebrew, Satan (Hb., *hasatan*) means “the tempter.”
 - 1) The concept of Satan as the Devil was a late development in Jewish theology.
 - 2) The Satan had asked God to tempt Job (Jb 1:6-12; 2:1-7) and had accused Joshua, the High Priest of the post-exilic period, of being sinful and unworthy of serving God (Zech 3:1-10).
 - b. Peter’s rebuke of Jesus was a temptation for Jesus to diverge from His Father’s plan.
 - 1) Jesus’ greatest temptation was perhaps to seek another way of completing His mission without suffering and dying in agony on the cross.
 - 2) This same temptation was the one that Jesus faced in the Garden of Gethsemane the night before His crucifixion as He prayed, “*Abba, Father, . . . everything is possible for you. Take this cup from me. Yet not what I will, but what you will*” (Mk 14:36).
4. The reason for Jesus’ rebuke was that Peter and His disciples did not “. . . have in mind the concerns of God, but merely human concerns” (Gk., *oti ou phroneis ta tou theou alla ta ton anthropon* – lit. “you think not the things of God but the things of man”)
 - a. According to Matthew’s account of Peter’s identification of Jesus (cf., Mk 8:27-29, Mt 16:13-16) Jesus had commended Peter by saying “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven” (Mt 16:17).
 - b. Peter had the things of God in mind when he made his confession of Jesus as the Messiah.
 - c. Peter did not have the things of God in mind when he rebuked Jesus for proclaiming that He would be the kind of Messiah God wanted Him to be.
 - d. Peter still had fleshly, human thinking in mind about the kind of Messiah God would send.
 - e. Peter and the other disciples still had much to learn before Jesus’ crucifixion and resurrection.
5. Jesus would predict His death and resurrection a total of three times (cf., Mk 8:31, 9:31, 10:33-34) from this point forward in Mark’s gospel.
 - a. The disciples, like us sometimes, were slow learners in spite of Jesus’ plain, clear speech about the kind of Messiah God had sent Him to be.
 - b. After Jesus’ crucifixion and resurrection even His closest followers were left trembling, bewildered, and afraid (cf., Mk 16:8).
 - c. The message that Jesus sent to His disciples via the angels who spoke to the women at the tomb was “He has risen! He is not here . . .” ‘He is going ahead of you into Galilee. There you will see him, just as he told you’” (Mk 16:6-7).

D. Reflections

1. Can you remember a time when you thought that your plan was better than God's plan? Was it?
2. Do you remember a time when God gave you what you needed rather than what you wanted or expected?
3. We must listen to what God speaks even when it doesn't match our expectations or desires.
4. Like Jesus, we must resist the temptation to have things our way and instead be willing to pray that God's will is done instead of our will.
5. Do you understand the kind of Messiah that God sent to save humanity from sin. Do you know Him and follow Him as Lord and Savior?
6. Do you have in mind the concerns of God or those of fallen humanity?
7. Will you seek the mind of Christ today in both your words and actions?