

## The Gospel of Mark

### Lesson 12

#### Mark 8:27 – 9:1

#### Review

- Baptism and temptation (1:1-13)
- Year long ministry in Judea (John 1:19-4:45)
- Galilean Ministry (1:14-7:23)
- Withdrawal with Disciples into Various Gentile Regions (7:24-8:26)
- The Road to Jerusalem (8:27-10:52)
  - The First Passion Prediction Unit (8:27-9:29)
  - The Second Passion Prediction Unit (9:30-10:31)
  - The Third Passion Prediction Unit (10:32-52)
- The Passion Week (11:1-15:47)
- The Resurrection (16:1-20)

#### Peter's Confession

<sup>27</sup>Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, “Who do people say that I am?” <sup>28</sup>They told Him, saying, “John the Baptist; and others say Elijah; but others, one of the prophets.” <sup>29</sup>And He *continued* by questioning them, “But who do you say that I am?” Peter answered and said to Him, “You are the Christ.” <sup>30</sup>And He warned them to tell no one about Him.

- It as the late summer / autumn of A.D. 32 – about three years since Jesus' baptism. “...Jesus had been moving to this moment—teaching and reteaching, affirming and reaffirming, demonstrating and redemonstrating, building and rebuilding the truth of who He was in order to establish it completely and securely in the minds and hearts of the Twelve.” MacArthur's New Testament Commentary: Matthew 16-23
- Jesus now is going to give the mid-term exam – “Who do you say I am?”
- Jesus went north of Bethsaida about 25 miles to Caesarea Philippi. Caesarea Philippi was located at the source of the Jordan River on the southern slopes of Mount Hermon. This was the region of Herod Philip who named it after himself to distinguish it from the Caesarea southwest of Nazareth on the Mediterranean Sea.
- Jesus began the exam by asking a more general question – “Who do people say that I am?”. The disciples' answer is the same as that in 6:14-15.
  - <sup>14</sup>And King Herod heard *of it*, for His name had become well known; and *people* were saying, “John the Baptist has risen from the dead, and that is why these miraculous powers are at work in Him.” <sup>15</sup>But others were saying, “He is Elijah.” And others were saying, “*He is* a prophet, like one of the prophets *of old*.” Mark 6:14-15
- The three views: 1) John the Baptist, 2) Elijah, and 3) Jeremiah or one of the prophets – each shows Jesus as the Messiah's forerunner but not the Messiah.
- “But who do you say that I am?” – Peter answered, “You are the Christ [,the Son of the living God] (Matt 16:16 added). Matthew adds, “Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven.”

- Feeling the light of his Master’s glory shining in his soul, he breaks forth in the language of adoration—such as one uses in worship, “Thou art the Christ, the Son of the living God!” He first claims him as the promised Messiah; then he rises higher, echoing the voice from heaven—“This is my beloved Son, in whom I am well pleased”; and in the important addition—“Son of the living God”—he recognizes the essential and eternal life of God—in this his Son. New Commentary on the Whole Bible: New Testament Volume
- Peter’s senses, mind, and reasoning did not allow him to understand at the heart level who Jesus was. Only God can provide that illumination.
 

<sup>10</sup>For to us God revealed *them* through the Spirit; for the Spirit searches all things, even the depths of God. ... <sup>14</sup>But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. 1 Cor. 2:10-14
- The popular idea of the Messiah was a political savior who would free Israel from Roman rule. The disciples knew who Jesus was, but they did not yet know what He came to do. Therefore, He commanded silence until they understood what His mission was.
- Jesus is God
 

<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

<sup>13</sup>...the glory of our great God and Savior, Christ Jesus, Titus 2:13

<sup>30</sup>“I and the Father are one.” <sup>31</sup>The Jews picked up stones again to stone Him. <sup>32</sup>Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?” <sup>33</sup>The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out *to be* God.” John 10:30-33

<sup>16</sup>For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. <sup>17</sup>He is before all things, and in Him all things hold together. Col 1:16-17

<sup>8</sup>“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.” ... <sup>12</sup>“Behold, I am coming quickly, and My reward *is* with Me, to render to every man according to what he has done. <sup>13</sup>“I am the Alpha and the Omega, the first and the last, the beginning and the end.” Rev 1:8; 22:12-13

### Jesus Rebukes Peter

<sup>31</sup>And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. <sup>32</sup>And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him. <sup>33</sup>But turning around and seeing His disciples, He rebuked Peter and said, “**Get behind Me, Satan; for you are not setting your mind on God’s interests, but man’s.**”

- He began to teach them – Here begins a new content to Jesus’ teaching – the suffering servant. Chapters 9-10 relate the journey to Jerusalem.
 

<sup>45</sup>“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Mark 10:45
- Son of man – Used some 80 times in the Gospels to refer to Jesus. This was Jesus’ favorite self-designation. It originated in the Old Testament (Dan 7:13-14), was used during the intertestamental period, and was chosen by Jesus to define His messianic mission (Holman Bible Handbook). “Son of Man” has occurred only twice in Mark to this point (2:10, 28). After this point it is recorded 11 times (8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21 [twice], 41, 62).
 

<sup>13</sup> “I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days

And was presented before Him.

- <sup>14</sup> “And to Him was given dominion, Glory and a kingdom,  
That all the peoples, nations and *men of every* language Might serve Him.  
His dominion is an everlasting dominion Which will not pass away;  
And His kingdom is one Which will not be destroyed.. Dan. 7:13-:14

- “Must” (III “it is necessary”) denotes compulsion. In this context it refers to the compulsion of God’s will, the divine plan for Jesus’ messianic mission (cf. 1:11). This prediction shows His submission to it (cf. 14:35-36). The Bible Knowledge Commentary: New Testament
- Jesus had previously alluded to His death but here was “stating the matter plainly”.  
<sup>19</sup>And Jesus said to them, “While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? So long as they have the bridegroom with them, they cannot fast. <sup>20</sup>“But the days will come when the bridegroom is taken away from them, and then they will fast in that day. Mark 2:19-20
- Jesus knew that **Satan** had as surely put the rebuke in Peter’s mind as the Father had put the confession there. Whether by obsession, oppression, or simply by supernatural influence, Satan managed to prompt Peter to oppose Christ’s way and try to lure Jesus into disobeying God’s will. The text does not explain the means of the temptation, only its source. And because he succumbed, Peter found himself opposing the plan of God in the same way the devil had opposed it in the wilderness. Before he realized what he was doing, he found himself speaking for Satan rather than for God. In trying to defend Christ on the basis of his own understanding, he found himself standing against Christ. MacArthur's New Testament Commentary: Matthew 16-23
- Every time we set our mind on man’s interests instead of God’s interests we are accomplishing Satan’s desires and not God’s will.

## Discipleship

<sup>34</sup>And He summoned the crowd with His disciples, and said to them, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. <sup>35</sup>“For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. <sup>36</sup>“For what does it profit a man to gain the whole world, and forfeit his soul? <sup>37</sup>“For what will a man give in exchange for his soul? <sup>38</sup>“For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”  
<sup>9:1</sup>And Jesus was saying to them, “Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.”

- When we accept Jesus, we accept Him as our Savior and Lord – the two are inseparable. We cannot only accept Him as a Savior without the implications of His Lordship.
- Negatively, one **must deny himself** decisively (“deny” is an aorist imper.) saying no to selfish interests and earthly securities. Self-denial is... the denial of “self,” turning away from the idolatry of self-centeredness and every attempt to orient one’s life by the dictates of self-interest. The Bible Knowledge Commentary: New Testament
- Positively, one must **take up his cross**, decisively (“take up” is also an aorist imper.) saying yes to God’s will and way. Cross-bearing was not an established Jewish metaphor. But the figure was appropriate in Roman-occupied Palestine. It brought to mind the sight of a condemned man who was forced to demonstrate his submission to Rome by carrying part of his cross through the city to his place of execution. Thus “to take up one’s cross” was to demonstrate publicly one’s submission/obedience to the authority against which he had previously rebelled. The Bible Knowledge Commentary: New Testament
- If we desire to “save” our natural life and keep control, then we will lose eternal life. If we deny our self and take up our cross (“lose” our life), then we will save our soul.

- What good is it to keep the natural life and all the earthly pleasures and possessions and yet suffer the loss of one's soul? The answer: for nothing!
- Having gained even the world there is nothing one can give for his soul.
- To be “ashamed” of Jesus is to reject Him (cf. 8:34-35a) and to retain allegiance to “this generation” because of unbelief and fear of the world's contempt. In return, when Jesus comes in glory as the awesome Judge, He will refuse to claim those as His own (cf. Matt. 7:20-23; Luke 13:22-30), and they will experience shame (cf. Isa. 28:16; 45:20-25; Rom. 9:33; 10:11; 1 Peter 2:6, 8). The Bible Knowledge Commentary: New Testament
- To provide a preview of Jesus' coming in the glory of His Father, Jesus tells some that they will see His glory at the transfiguration.