

All right Mark chapter 8 with me if you will. Mark chapter 8 verse 27. Today we're going to be looking at Christ's missional conversation and so we're going to see a conversation that Jesus has with his disciples and the beautiful things that are contained therein. I'm very excited about this message today. This is the pivotal turning point for the rest of the book of Mark. So it's a very important passage, very important explanation or exclamation, I should say, by Peter. And we're going to look at that together. So Mark chapter 8, 27 through 33, if you would stand with me in honor of the one who gave us this word as we read our text this morning. Mark chapter 8, verses 27 through 33. It reads, And Jesus went out along with his disciples to the villages of Caesarea Philippi. And on the way he was asking his disciples, saying to them, Who do people say that I am? And they told him, saying, John the Baptist, and others say Elijah, but others one of the prophets. And he continued questioning them, But who do you say that I am? Peter answered and said to him, you are the Christ. And he warned them to tell no one about him. 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. And he was stating the matter openly. And Peter took him aside and began to rebuke him. But turning around and seeing his disciples, he rebuked Peter and said, get behind me, Satan. You are not setting your mind on God's interests, but man's. Let's pray. Dear Heavenly Father, we're so thankful for your word. We're so thankful that this is your revealed revelation to us, that you have spoken to us, condescended to us, that we can understand who you are, that we can understand what you came to do and what your mission was, and that you fulfilled that while you were here, and the beauty that surrounds what you did for your people. I pray, Lord, that you would remove any distractions or hindrances from me, help my mind to focus, remove any nerves, I pray that you would be glorified with the word preached today and that your spirit would apply it exactly as you see fit to this body before us. In your holy name, I pray. Amen. All right, you can be seated. So, In Mark, as we've reached the halfway point, we've seen a building up over and over again of Jesus teaching about himself to the disciples, teaching about himself to the people around him, to the crowds. But up till now, we have not seen any human being express who Christ is. There's been no human being who's done that in eight chapters. And so the beauty of today, we get to see the first time that there's going to be a human being express who Jesus is. And this is especially poignant coming off of last week's healing with the miracle. If you guys remember last week and the blind man that was healed essentially

in two stages to teach a valuable lesson on spiritual sight and how Jesus heals and gives us the gift of sight, although it may not be clear yet, but we have the promise that one day there'll be full clarity when he glorifies us and brings us home into his kingdom and the beauty that we see there. And now we're going to see this played out in the lives of the disciples as we see some clarity being given upon Peter's exclamation, but see the fuzziness of the picture that they still don't quite grasp it by Jesus having to rebuke him. And this particular situation that we're gonna observe today really plays along with the idea of the outsider-insider theme that we see throughout Mark. If you guys recall, those who have been able to hear many of the sermons, we see over and over Mark setting up a theme of the crowds on the outside and the disciples on the inside. And the ones on the inside getting the understanding, the learning, the explanation from Jesus about the parables. and we're going to see again here the insiders having the knowledge that he expressly gives and this is also going to contain and we'll talk about a little bit more later the first prophecy about the passion of the Christ in Mark. So Jesus is going to now fully teach who he is and then continue that going forward. So here we're going to see a lot of beautiful things in this few short verses. So let's dig in together. So the first point this morning is what the people say. So we're going to see a progression in conversation. Jesus is going to ask what the people say first. So in verses 27 and 28 it reads, And they told him, saying, John the Baptist, and others say Elijah, but others, one of the prophets. So last week, we remember he was in Bethsaida. He was with the disciples. They landed on the edge of Galilee, just the northeast corner, just to the right, if you're looking at a map, just to the right or east side of the Jordan River. Now they've traveled 25 miles, roughly a full day's journey, 25 miles north to Caesarea Philippi. to one of the caves. It was built right outside of a cave of one of the tributaries for the Jordan River. So this is actually now the mouth of the Jordan River where it actually begins to come out of the mountains. And it's very interesting that this is the place that Jesus chooses to begin to explain what the Messiah is. And we'll go into that a little bit more. But this particular area is mountainous. It's at the foot of Mount Hermon on the border of Syria. The population is primarily Roman, so it's a non-Jewish community that they're traveling to. And this particular city holds a lot of weight with the pagans. This city is known for the god Pan, the half-goat, half-man. You guys ever seen maybe pictures of that? He's becoming popular again as paganism rises in the U.S. So you see the half goat on the bottom, half man at the

top with horns. So it's the god of Pan. This is his supposed home. This is the cave that he supposedly came out of. So this is the area where they're traveling to, which is so appropriate for him to profess his true mission for Jesus to be proclaimed for the first time in Mark as the Christ, the Son of God. And so what an appropriate place for him to be traveling to, to establish that authority. So now we have the location where we're together here on the map. And now let's look at how Jesus handles this interaction with the disciples. So unlike normal rabbinic relationships in those times, Jesus initiates the questions. It was normal in those days for the disciples to ask the questions of the rabbi. Very, very seldom, almost never, did a rabbi initiate questions with his disciples. In other words, the disciples were there to learn from him, so they were consistently asking the rabbi questions, not the other way around. And yet, in this case, as Jesus is the greatest rabbi, he asked them a question first. Now, before he asked this question, Mark uses a very specific phrase as a reference back to the very beginning of his book. It says, on the way, he was asking his disciples. So on the way, and this phrase is now gonna be very popular in Mark. In fact, he uses it nine times just in chapters eight through 12. And the reason why this is significant is because if you remember back, and you can even turn there if you want to, in the first three or four verses of Mark chapter one, Mark quotes Isaiah. And if you remember from Isaiah, the portion that he quoted was the prophecy about someone preparing the way, for the Messiah. And so Mark, being the beautiful linguist that he is, is now pointing back to the prophecy of Isaiah that he started his book with and saying, now they are on the way. They are on the way to Jerusalem. And everything from here over the next few chapters is going to be on the way to complete the pinnacle of his mission. So they are on the way. And while on the way, he was asking his disciples, who do people say that I am? Such an interesting question. Because generally speaking, you don't ask someone who they are as far as what am I consisting of? Who am I? Generally, you say, what do people think of me? What do people think of me? And yet Jesus here poignantly asks, who do people say I am? So this raises the idea of faith. So throughout Mark, as we've seen so far, who Jesus is defines whether or not they have faith. Understanding who he is, understanding his parables. We saw the Syrophenician woman speak into the parable, answer Jesus in his parable, understanding who he was. And so this is ultimately a question of faith. And Jesus asks about others first

in a very specific way. He is ultimately wanting to lead to what do the disciples think? But he first asked them, what do other people think? How much easier is it for us as humans to articulate the opinion of others than it is our own opinion? Really, if you think about it, it's much easier to answer what this group thinks than it is what I truly think. Anybody ever had that realization when you're having conversations, how much easier it is to explain what other people think instead of truly professing what we think? And so he's leading them into this question by starting with, well, what do other people think? Who do people say that I am?

And if you think closely, if you really read that and understand the question, the wording there, it references back also to Mark chapter four, whenever there's the massive storm that Jesus calms and the disciples say, who is this man? Who is this man? And so we're finally getting to the answer. And that's why this is such a pivotal point, because Mark has been building all of this up to this point. And so we're seeing all of these little nuanced references back to the story from the first eight chapters that we've read in Mark, where now Mark is saying this is who he is. And so we're gonna be able to see that today. So he asked the question, who do people say that I am? And they told him, John the Baptist, Others say Elijah, and others, one of the prophets. So they make a reference almost verbatim to what Herod Antipas thought. So if you recall back whenever they said, what do people think of me? And Herod thought that he was either John the Baptist reincarnated Elijah or one of the prophets. This is one of the general connotations of the people. So this is not just Herod that thought this, this is the overall idea of the people. And really, although they are wrong, Okay, so let's not beat around the bush. They are wrong. Obviously, the people are not professing Christ as He should, as who He actually is. But in regards to who they think He is, He does hold a high place in their minds. Right? John the Baptist, a great preacher and prophet, one who drew just large crowds from the surrounding cities in the middle of the wilderness to go hear him preach. Or Elijah, one of the primary prophets of the Old Testament. And it's interesting when you study the Jewish thought on Elijah, many would think, well, why wasn't Moses held in higher esteem? Or why wasn't Abraham held in higher esteem? Why is it Elijah that they think is here? Well, Jewish tradition, Elijah was actually held as a higher esteem because he went bodily to heaven. He never actually perished. And there's a lot of mysticism around Elijah where many think in the Jewish religion at that time, that he was actually watching over the deeds of mortals, comforting the faithful and needy, and would return as the forerunner for

God's day of judgment. And so a very almost Roman Catholic idea of a saint. There was a lot of that surrounding Elijah from a Jewish tradition. So that he was actually held in higher esteem than even Moses or Abraham in common thought, because they thought Elijah was watching over them. And so it was a big deal to have this man come down and working miracles, right? If they're watching over the deeds of mortals as they thought, then obviously Jesus coming down, doing miracles, watching over the people, feeding thousands of people, it would resonate in their minds with the common mystical idea of Elijah watching over them, not to mention coming as the day of the Lord. So we have this idea of Elijah, and then many of them thought he was one of the prophets, or one of the other prophets, of course, referencing many of the prophets of the Old Testament. So either way you look at it, there is clearly here a high level of respect, a high level of high esteem for Jesus by the common people, but ultimately, they're wrong. Ultimately, they're wrong. It

doesn't matter how high of esteem you hold the person of Jesus Christ, if you're wrong. If you try to fit him into the box or the mold that you think he ought to fit, it doesn't matter how much you respect him as a moral example. It doesn't matter how much you respect him as maybe the greatest teacher that's ever lived. Those things can be true. We can hear as believers who understand who Christ is for scripture, we can say, yes, he is the greatest teacher of all time. He's the greatest revealer of all time. He helps us understand who God is. But if you see him simply as nothing more than a great teacher, or a great moral example, as is often, there was a rise in argumentation around who Jesus is in the late 1800s, early 1900s, about the foundation of the study called the historical Jesus, as opposed to Jesus as a son of God. It was just simply a historical man taking away all of his supernatural abilities and bringing him down

to a level of man. And so that's where this idea comes from. So it doesn't matter that the crowd holds him in high esteem. It doesn't matter that they think he's maybe John the Baptist or as great as Elijah in their minds. It doesn't matter because they're wrong. And what they've done is they've taken new wine and put it into old wineskins. You guys remember that parable that Jesus taught? And I said, that's ultimately what they're doing. He taught them that you can't put old wine, or excuse me, new wine into old wineskins because the new wine will burst the old wineskins and everything will be ruined. You can't put Christ into the parameters of what the people thought were the foreshadows and types that projected who he would be. Do you understand what the people are doing? They're taking away from Christ. They're ultimately taking away from who He is because they want Him to fit into the

box that they have predetermined in their minds. They want Him to fit their idea of who Jesus should be. In fact, I found a great quote

this week. The categories of John the Baptizer or Elijah or one of the prophets are no closer to the real Jesus than are the various Jesus figures of historical criticism or enlightenment

rationalism or feminism or Aryan and racist theories or the Jesus seminar or the various sociological models in our day. Ultimately, what the Jewish people, the crowds were responding to as who Jesus is, ultimately is no different than the world does today when they try to fit Jesus into specific categories that they have predetermined

in their mind. It's no different. So I would ask you, what do others say about Jesus? I've listed some of them in that last quote, but what do you know that others say about Jesus? How do you think that they describe him? A great teacher? A moral example? Okay? But is that truly what he is? Because ultimately those are all depletions of what Jesus revealed about himself. That is not fully who Christ is. And so when we think about who Christ actually is, we as believers must fight and protect. And that's our application for this first point. We've seen what the crowds think. We know that they're wrong. We

can all say a hearty amen, can't we? A hearty amen. That is not who Jesus is. He is not Elijah. He's not John the Baptist. He's not simply a prophet. Although he is the best prophet, he is not one of the prophets of the Old Testament. And so we can all have a hearty amen at that. But let me ask you, in a world today who takes Christ and twists him as much as they possibly can to fit their mold via TV, radio shows, blasphemous movies have been produced, over and over again, we see the world trying to take away and detract from who Christ is to make themselves feel better. And so I would ask you, do you take a stand against that? Do I take a stand against that? Because truly, that is not who

Christ is. And how dare we, who have been given the gift of grace, the gift of understanding, we've talked about that over the several last weeks, last several weeks, the only way that we understand who Jesus is is by the gift that he's given us, correct? So we, by grace, have the gift of understanding who Jesus is. Do we take a stand for who Christ is? I would challenge us all on that.

Because there are even some churches that like to twist Jesus to fit their model. Anybody in here ever heard of

a church or been part of a church or into a church that ever so subtly, it's not blatant, like you won't find it on the bulletin, come worship the new Jesus. That's not what they're doing.

But when you go in there, you hear about Jesus and how much he loves you and how important you are to him and how really

it's all about you. And Jesus came strictly because of you and it has nothing to do with him and his glory. It has nothing to do with his plan of redemption. It has nothing to do with the sin that you brought out. It has simply to do with Jesus loving you and that you're worth so much that he couldn't help himself but come down. I'm just telling you that is a a terrible misrepresentation of who Christ is as revealed in Scripture? Or what about, what about, dare I say, in our own internal flesh? Have you ever forced Christ into your own mold internally, just so you don't have to be as convicted about something? Surely not, right? I know I have. I know I have. I've absolutely had a skewed view of who Christ is internally just so I don't have to deal with the repercussions of my sin, even as a believer. And so what I want to make sure of, if we, I want to make sure we understand, because the overall overarching point of today's message is who Christ is and valuing who he is simply as he has revealed himself and nothing more. So you're going to hear a lot about that today. So I want to challenge us to understand if we add or detract from Christ in any way at all, we are not worshiping who he has revealed himself as. And we're mistaken. We need to repent of that and get back to what Scripture reveals as Christ. So point number two. Point number two, what the disciples say. So we've looked at what the people say, and we've seen how important it is to, although even if we hold him in high esteem, if we've taken away from him or added to him at all, we have detracted from who he has revealed himself to be, and we are in error. Now we're going to look at what the disciples say. And it's going to look like they've hit a home run. So let's look at it. What the disciples say, verse 29 and 30. And he continued questioning them, but who do you say that I am? Peter answered and said to him, you are the Christ. And he warned them to tell no one about him. So now he directs the question back to them. So he's got to hear what the disciples articulate, what other people think. And now we're back to them directly. So we asked them very specifically, Who do you say that I am? So ultimately, we've come to the point of the whole conversation. The whole reason that Jesus has brought this up to begin with, you can tell because the rest of the narrative is about their reply, not the people's reply. He didn't address the people's reply. He addresses their reply. He wants to know what His chosen people think about Him. Do they have the right view of Him? And so now that they're here, they get to respond with an answer finally, their own question, Mark 4.41, when they said, who is this man? Who is this man that even this wind and the waves obey him? And what does Peter profess? And Peter, by the way, is professing on behalf of the disciples. So it's understood that all the disciples think the same way.

And so Peter replies, you are the Christ. Now Christ is the Greek word.

It's Christos in Greek. It's the Greek word for Messiah. Messiah from the Hebrew. And Messiah simply means anointed one or to anoint. So I want to talk about this term of Messiah for just a moment here. Because we understand, as the New Testament has taught us, what Messiah truly means from Christ's perspective, right? What the Anointed One means. But from an Old Testament perspective, believe it or not, there's no formal teaching or formal messianic theology from the Old Testament. There's anointed ones, but there's no Messiah in the idea of who Jesus is fully developed in the Old Testament. That was actually all Jewish teaching that added on a lot of baggage to the word Messiah. So I wanna make sure we understand, yes, Peter is professing who Christ is, you are the Christ, but what he and the other disciples, as we'll see throughout the rest of the conversation, mean by Messiah is something entirely different than what Jesus means by Messiah. So the term is okay. That is what we should call him, the Christ, Jesus Christ, the anointed one. But the Jews have added so much baggage onto the term that it doesn't mean the same thing that Jesus means. And that's why Peter feels the need to rebuke him. So in the Old Testament, there were three groups of people that were anointed, prophets, priests, and kings. Those were the three. And I hope that gives you chills because who is Jesus? The prophet, the priest, and the king, he holds all three offices as one man sent by God, the God-man sent to hold all three offices that no one else could hold as one person. And so we see that, yes, he is the Messiah to the point of he is the anointed one. But as the idea of Messiah developed and the one that would come, the Jewish people added on a lot of extra baggage, significantly to the point of an anointed king. After the monarchy of Israel failed to the Babylonians and Nebuchadnezzar took over and split off the Jews all over the known world at that particular time, there was a failure of the kingship in the mind of Israel. So they latched on to this idea of the Messiah coming to re-establish the Davidic king literally, the Davidic line of kings literally, not spiritually. And so the Jews added on so much extra baggage to the term Messiah that they thought he would come to bring miraculous powers, to be mighty and wise in the spirit of God, free from sin and holy. And we know those things are true about Christ, right? We know he's sinless, we know he's holy, but what they attached to him that kind of blew everything out of the water, that clouded all the other things that the Messiah was supposed to come, is that he would be the anointed one and true King of Israel who would destroy God's enemies by his words. Now, here's the crux of the argument. Here's where it all



falls apart.

The Jews thought their enemies were the Romans. So it's true, right? That what they're teaching is ultimately true, but who their enemies are is misunderstood. Because does the Messiah as Jesus Christ come to destroy the enemies of God? Yes. But who are the enemies of God, the true enemies? Death and Satan, right? Sin. But the Jewish people didn't see it as that. They thought, okay, this is Jesus coming to destroy the Romans, set up the nation of Israel again, re-establish the Davidic kingdom. We will rule the known world as the people of God once more. And undoubtedly, that is the connotation that Peter is giving when he says, you are the Christ. And we know that because he attempts to correct Jesus whenever Jesus gives him the proper interpretation of what the Messiah is coming to. And so in a Jewish mind, there was no way the Messiah would suffer. There was no way the Messiah would serve anyone. There was no way the Messiah would touch a leper. There's no way the Messiah would go and minister to the Gentiles. There's no way the Messiah would be unclean from a Jewish Torah perspective. There's no way he would do any of that. And yet what have the disciples seen him do for seven chapters straight? Those exact things. And so this question that Jesus is asking them is a question that every single person who've ever heard the name of Jesus must answer for themselves. This is a question every single person has to come to grips with. There is no shrugging your shoulders when it comes to Jesus of Nazareth. You either profess him as Lord or you separate his name, yourself from his name. There is no in-between. And so now that they've answered correctly, but with their own set of baggage, let's continue to look through. the coming passage, because at verse 30, he now warns them to tell them no one about him. He wants no one to hear about him. Now, you may go, well, we've heard that a lot, but in 31, he begins to tell them all about himself. Why would he say, yes, you have the right answer, here's the truth about who I am, I'm prophesying about what's gonna happen to me in the coming months, and then tell them not to tell anyone. Isn't it time? Isn't it time that Mark lets us see it and the world see it for who he is? There's a very specific reason that Jesus does this. And he's the same motivation that we've seen throughout Mark. As we've looked at Mark before, we know that he has warned the crowds not to, or excuse me, everyone to not tell who he truly is or what he has done to prevent the Jewish revolt, correct? We've discussed that throughout Mark. But in digging into where he is right now, Caesarea Philippi was actually, one of the villages around there, was actually the start of one of the biggest Jewish revolts in history. There was a man named Judas who came out of a village from Caesarea Philippi that said, there's no way we're dealing with the Romans anymore.

And he started an entire Jewish revolt that caused a Caesar and multiple generals to get involved to put down this Jewish revolt. This is within just the last few centuries of where they're at now. And so in the location that he's in, in a highly Roman area, he is teaching his disciples in the path of the enemy, if you will, in the enemy territory. He is teaching his disciples who he truly is, but he can't let them say anything, lest the wrong idea of Messiahship take over who their thought process is, and they go, he's here, and they start a revolt. Because then the mission that he has come to complete would not come to completion. And so he warns them not to say anything. And so what we learn here from the disciples is that they have sight. Just like last week, a blind man was taken out of the village. He was, Jesus spit upon his eyes and he was given vision, but he didn't have full vision. Do you guys remember the application last week? He didn't have full, he had fuzzy vision. So now the disciples are going, no, this is the Messiah. This is him, and so they have vision. They understand, they've been given the gift of sight. This is the Christ. But their vision's still fuzzy because of all their baggage. You with me so far? So their vision is still fuzzy. They're not for sure who he is. And because they have the wrong impression of who he is, he tells them, no, be quiet. Don't tell anybody about, you don't have the full picture yet. Sit down for a minute. Okay? And so when we begin to think about Christ and understanding who he is, it is vitally important that we preach and teach about the Christ of Scripture, not our own baggage that we're trying to put onto him. We must preach the scripture version of Jesus. We must teach the scriptures revealed version of Jesus. That is who Jesus is. He revealed himself to us. We have no right to teach anything different. And that's why Wes and I, as a church body, we attempt so hard to, and we're not perfect at it, give us grace as we continue to grow, but our authority is this book and how this book tells us who Jesus is. If you want to know why we are so insistent on talking about creeds, and understanding. These are time-tested, proven, biblical, scriptural articulations of who Jesus is, so that we don't get it wrong and add our own baggage. We want to equip the saints to be able to clearly teach and preach who the true Christ of Scripture is, lest we tarnish that image with our own views. So I encourage you to not bring any baggage. And sometimes it's hard, I understand that. Sometimes who Jesus is rubs our flesh the wrong way, doesn't it? Sometimes the purity of Jesus and his holiness makes us cower in the corner. And yet we have the privilege of resting in Christ as his people. So even when it's hard, we must stick to what the scripture reveals Christ is. So now we have what Jesus says.

So point number three, what Jesus says. So we've looked at what the people say, we've looked at what the disciples say, and now we're gonna look at what Jesus says. Verse 31 through 32a. 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. And he was stating the matter openly. So he begins to reveal the truth about who he is. So no sooner has Jesus given them the gift of sight. So again, this is the first time in all of Mark, that a human being has expressed who Jesus truly is. All the other times that it's been expressed as demons and God himself, God the Father. Those are the only other times in Mark that it is said, you are the Christ. This is the first time a human has said it. And yet, we know all the baggage that they've added to it. And I'll explain more how we know that in just a moment. So Jesus immediately, by his grace is so beautiful, immediately starts clearing up their vision, doesn't he? He immediately starts teaching exactly who he is in full openness, no parables. He just straight up says, he taught them, the son of man must suffer many things and be rejected by the elders, the chief priests, the scribes and be killed and after three days rise again. So ultimately what he's saying is the Sanhedrin. He just broke down what the Sanhedrin is. The elders, the chief priests, and the scribes. That is the Sanhedrin. That is ultimately who accused him and put him to death. The leaders of the Jewish people. So he's going to suffer, be rejected, killed, and rise again in three days. So now we have the first prediction of the passion of the Christ in Mark. And I want to make sure and specify and spell out here why this was unthinkable for Peter, because we're going to see Peter take a step here that many of us shake in our boots to even think of taking. Many of us look at what Peter's about to do, because it literally uses the word rebuke. Let me not get ahead of myself. Hold on. We'll talk about that here in a minute. What Jesus is trying to explain to them is that, in reality, the Messiah is not coming to reinstitute the Torah like they thought he was going to. Instead, he taught them in parables and taught the correct interpretation and use of the law. They thought he was going to come to establish an earthly kingdom and to purify the temple of Gentiles and make sure that the Gentiles were no longer part of what they did. And yet, he came, ultimately, as the Son of God, to purify them out of the temple and what they were doing with it and bring the Gentiles to God. They thought he was coming as a conquering king and would enter Jerusalem on a white horse and kick out the Romans, and yet he's going to enter it on a donkey. The foal of a donkey, in fact. To no fanfare at all, but

some

palm branches on the road. Everything he just told them that he would suffer, it was unthinkable for them to understand, for them to wrap their minds around. They couldn't comprehend that the Messiah that they've been waiting for would suffer and have to die. It was unthinkable. They can't even wrap their minds around it. And yet he was stating it openly, boldly, and confidently. In fact, the word openly there in verse 32, at the very end of where we read, that is the only time this word is used in all the Synoptic Gospels. John uses it all the time. If you've read the Gospel of John, you know that Jesus openly teaches about who he is throughout. That is, if you want to see who Jesus is and what his understanding of who he was as himself being the Son of God, go read John. He openly taught over and over. That word is used everywhere. This is the only time in all the Synoptic Gospels that it's used. It's right here. He taught completely openly, boldly, held nothing back, to fully express exactly who he is. And yet, what they're going to do is cling so tightly to their shadowy vision of what they think Jesus should be, that Peter is going to come and rebuke him. And there's another note that

I want to make here before we move on, because I'm excited to get to the last part of the conversation here. But did you realize, in Jesus's explanation, in verse 31, of what he would suffer at the hands of the Sanhedrin. Because sometimes I think in our minds, we go, I can't, you know, the Pharisees, we hear the word Pharisee, and it's automatically a negative. Or we hear the Sadducees,

and it's automatically a negative. Because we have 20-20 vision and can look back at what they did to our Savior, right? We have that negative connotation. But do you realize in the culture of that day, Jesus was not killed by the scum of mankind? Jesus was killed by the best of humanity. Do you realize that? Jesus was killed by the best of what humanity could muster. It wasn't the scum, it wasn't

thieves. It wasn't what we would think of retro baits. This isn't the, An invading armory. This was the best that the culture of that day could muster. And not only was it the best that they could muster, their motivation was they thought they were serving God. The best that humanity could muster killed the Son of God in the name of God. And we're going to talk about that more when we get to the passion. But it was something that I realized here as I was reading this, this is the upper echelon. This is the peak of Jewish culture that he is predicting will be the ones that put him to death. And so this clarity and understanding

who he truly is, is absolutely necessary. Now, let me ask you, Because it was those who believe themselves to have figured God out in their pride. The Sadducees

and the Pharisees, the Sanhedrin. It was in their pride, seeing themselves as doing the work of God and condemning God in flesh. Have you ever reached the point where you think you've gotten God figured out? Now you may not openly like,

oh yeah, I've got God figured out, but do you ever live your life in a way that you think you've got it all figured out? That your pride in your humanity, yeah, yeah, I've pretty well got it figured out. You know, I read my Bible, and I pray, and I do the things that I'm supposed to do, and I try not to sin, and I try not to do these bad things, and I would just caution you in the sin of pride. Looking at what the Pharisees did, we have to understand, it was the absolute upper echelon of the culture of that day. They thought they had it pinned down. And yet they had it all wrong.

And so it's just a challenge for our pride. That's really what God taught me, and I want to share that with you. Challenge to my pride. You don't, I don't, we don't have it figured out. By God's grace, we're learning every day. Our vision's getting clearer every day through the working of the Spirit. But let us not let pride well up within us to the point where we think we have it figured out. So the last point this morning,

what Peter says. Verse 32b and 33. And Peter took him aside and began to rebuke him. But turning around and seeing his disciples, he rebuked Peter and said, Now Peter, I just, I can't wrap my mind around

the audacity to do this. I'm not saying I'm better than Peter. I'm not. I just can't. understand where that mindset came from. And I'm going to try to help you understand together maybe where this motivation came from. But the word rebuke here, what Peter actually does, the word rebuke here is the same word for fighting against a demon or the biggest evil that you can imagine. Like this word is reserved for putting down and fighting demonic powers. And remember, Mark is recording this from Peter's perspective. So who would have a view into the motivation and internal insights of Peter better than Peter himself? So Peter says, no, no, I can just hear him telling Mark, no, no, you don't understand. I thought I was winning the war for God and that this evil idea of the Messiah going through all this is nothing but demonic lies and I was gonna put it down. Because that's the idea of the word. Peter truly thought he was putting down a demonic idea from the Son of God. Now, me myself in 20-20 vision, looking back and going, wait, you just professed him as this amazing leader who then told you all these things that he was going to do, including raising himself from the dead. I'm probably,

I would have probably sat on my hands and went, whatever you say. But the audacity of Peter to do this is mind boggling to

me. But on the flip side of that, he's just being true to his heritage. He thought he was doing exactly what he was taught to do by every religious leader that he's had in his entire life. Years and centuries of Jewish tradition that he's memorized, been poured into, went to synagogue every week. This is what he thought was correct. because of his tradition. Instead of listening to the revealed word of the Son of God, he trusted his own tradition. Think about that for just a minute. Can you think of any traditions that maybe you were raised in or maybe other churches hold to that aren't going off of the revealed Word of God that came from the Spirit of God Himself, that hold that in higher elevation than these words? Because ultimately, that's what Peter's doing. He is holding to his own foundation, his own tradition, what he was taught, instead of the express teaching of the Son of God, the Logos, the revealed Word of God. The greatest revelation of God to humankind in all of history is Jesus Christ of Nazareth. and his tradition he felt was trumping what he was being taught. There's some application there. I'll let you stew on that for a few minutes. So now that Jesus has attempted to clear up their vision, Peter is now holding on to the fuzzy image more than the truth that Jesus is revealing to him. So much so that Jesus turns to the disciples and rebukes Peter because Jesus knows that the Jewish tradition that every one of these men have been raised in is exactly like Peter's. In other words, Peter is not alone in this thought process. He must turn and rebuke all of the disciples for their incorrect view of what the Messiah should be and do. And then Jesus uses Extremely harsh language. Get behind me, Satan, for you are not setting your mind on God's interests, but man's. In fact, this wording, get behind me, Satan, is the exact same wording that Matthew 4.10 records as Jesus saying to Satan himself at the end of his temptation. It's the exact same wording. So what Jesus used to put Satan away at his temptation is exactly what Jesus uses to put Peter back in his place. That is some harsh language. So let me ask you, do you think that Jesus cares about how his people views him? He's just, Peter's just going with his tradition. May I say to you that God holds a very high and very high regard how his people view him. And it should be strictly and only exactly how he has revealed himself to us. Nothing more, nothing less. You don't add to it. You don't take away from it. You don't twist it. And think about this. Their statement was partially true. Wasn't it? He is the Messiah. Right? So their statement was partially true, but it was twisted truth. It was twisted. It wasn't the full truth. It was just partial truth. This has the biggest rebuke

that Jesus has ever given the disciples in Mark so far. is because of a partial truth. He didn't hold them to this high of a rebuke in the boat. Do you guys remember a couple of weeks ago when they're in the boat coming across and they got confused about the bread and he was warning them about the Pharisees' leaven and they completely missed it like it went right over their head. They had no idea what he was talking about. His rebuke then wasn't as stern as this one because they were simply in error, in complete error, just wrong. But he gives them the sternest rebuke he's ever given them and all of Mark because of a partial truth. That lesson teaches us that partial truths are way more dangerous than full errors. Way more dangerous than full errors. In fact, Satan would like nothing more than for people to get almost to who Christ is, but stop short because of a half truth. Because they think they're good, Yeah, I know who Jesus is. Like, I'm going to heaven. But without the full truth, they truly aren't, and so Satan doesn't have to worry about them anymore. They think they're saved when they're actually not. They think they're converted with a real Christ when they've got a Christ of a human design or tradition. Do you see how incredibly important it is to understand Christ's missional conversation? To understand who he is by what he says, not by what we conjure, by what he says, not what tradition says, by what he says, not what Satan tells us he is. It's wildly important to have our Christology down pat. We cannot skew from what scripture teaches us. It's been said to think in human terms, when human terms conflict with the things of God, is no longer to be disciple of Jesus, but a disciple of Satan. Let me read that again. To think in human terms, when human terms conflict with the things of God, is no longer to be disciple of Jesus, but a disciple of Satan. That's ultimately what Jesus is accusing them of, being disciples of Satan, not disciples of his. And I'll leave you with this last quote before we talk about application here. When disciples play God rather than follow Jesus, they inevitably become satanic. Jesus and Peter, God and humanity. Think back through history, through scripture. Every time someone attempts to play God, they become satanic. Don't they? Over and over again. What did Adam want? To be like God. Eve first, and then Adam ate too. Throughout history, what did Satan get cast out of heaven for? He wanted to be like God. What major theological error, every major theological error is raising man above where God has put him. And so the ultimate application that we have, there's been some small applications as we went through, but the ultimate application, I've said it over and over today, please understand, we must align ourselves with how Christ has

revealed himself. Nothing more, nothing less. We must align ourselves with  
God's will. Nothing more, nothing less. We don't add to or take away from this scripture. Because as we've seen today, regardless of tradition, regardless of what the common popular thought is, regardless of anything else, we are held to the authority of the Word of God and the Word of God alone. So in conclusion, Jesus has now  
openly taught about who he is and what he must do. He's openly taught about it. The disciples now have heard. Although they're having trouble accepting it, their vision's still blurry, they wanna hold on to their traditions, they've now heard exactly what the plan is going forward. So as we make this pivotal point, we're gonna start seeing a different style of writing and teaching in Mark. In fact, next week, we're gonna see what true discipleship costs. We're gonna see that true discipleship  
is a matter of taking up your cross and going on the way, as we've seen, that's the theme now, on the way to Jerusalem. So the disciples are going to be taught next week. They've been revealed, it's been revealed, he's challenged their traditions, he's clearing up their vision, and now he's going to say, to profess faith, to truly understand who I am, comes at a price. And that price is taking up your  
cross on the way with me, on the way to Jerusalem. So that's what we're going to be looking at as we go forward, is now we're going to be trekking together from chapter 9 forward through the end of the book on the march, the slow march to Jerusalem, where Christ, we will look at, lays down his life for his people, and the Father takes it up for him again. And what beautiful beautiful sacrifice that is for us. So I hope that's been clear today, and I hope you have a better understanding of why we here at church, Wes and I at Grace Covenant Church, we hold to Christology with an iron fist as hard as we possibly can based on the authority of Scripture. Because every heresy starts with a skewing of that revelation to us. Every poor tradition, every theological platform that's hurt people over the last thousand years has started with questioning the authority of who Christ is. And so to protect against that, we are committed to ensuring we understand that. Let's pray. Dear Heavenly Father, we are so thankful for your grace today. We're so thankful for who you are and the sacrifice that we got to see would come soon in Mark, as you prophesied it in our text today, that we know that you have sacrificed yourself for us. that we now, looking back on what you have already done, have the joy and the privilege of understanding you better. And I pray, Lord, that you will deepen our understanding, that you will strengthen our grip on who you are as revealed in Scripture, that you will help us to stand firmly on the authority of Scripture and allow no twisting,



no tradition, no slanting, no taking away or adding to what you have shown us about yourself. that we would be disciples of you and not ultimately disciples of Satan. We love you and praise you, and I pray that we do all that we do for your glory, that we might proclaim the true Christ to the world around us as we've been called to do. In your holy name I pray, amen.