

Valley Bible Church
Sermon Notes for April 23, 2017

The Messiah and His Mission
Mark 8:27-33

I. The good news of the Messiah (8:27-30)

-The scene of our story is set in the beginning of verse 27

And Jesus went on with his disciples to the villages of Caesarea Philippi.

-Withdrawal of Jesus and disciples from Bethsaida to Caesarea Philippi

-Before they had withdrawn to Phoenicia and Decapolis

A. The supposed identities of Jesus (8:27-28)

And on the way he asked his disciples, "Who do people say that I am?" And they told him, "John the Baptist; and others say, Elijah; and others, one of the prophets."

-Jesus is taking the opportunity to speak concerning His identity

-He asks first for the opinion of the people

-There is no doubt that Jesus already knew what people thought of Him

-There had been so much for the people to observe at this point in Jesus' ministry considering all of His miracles and teaching

-Public opinion remains similar to Herod's musings when Jesus sent out the 12 to preach (Mark 6:14-16)

-John the Baptist resurrected?

-Definite similarity between the ministry of Jesus and John the Baptist

-Elijah

-Malachi prophesied of Elijah to come before Day of the Lord

-One of the prophets since Jesus was at least a spokesman for God

B. The specific identity of Jesus (8:29)

And he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ."

-Jesus now directs the question directly to His disciples

-Peter's response is both bold and accurate

- "Christ" is a specific title loaded with meaning

-What exactly does he mean when he says, "You are the Christ"?

-Christ - *christos* (Greek) - *mashiach* (Hebrew) - Anointed One

-Messianic qualifications/expectations

-Born of a woman (Genesis 3:15)

-From the nation of Israel (Abrahamic Covenant Genesis 12:1-3)

- From the tribe of Judah (Genesis 49:10)
- Offspring of David (2 Samuel 7:12-16)
- Born of a virgin (Isaiah 7:14)
- Born in Bethlehem (Micah 5:2)
- Peter concludes that Jesus is the expected Messiah of the Scriptures
- Mark 1-8 has served the purpose of proving Mark's initial thesis in Mark 1:1 "The beginning of the gospel of Jesus Christ, the Son of God."

C. The secret identity of Jesus (8:30)

And he strictly charged them to tell no one about him.

- Again, Jesus was not encouraging the word to get out about Him just yet
 - Jesus finally spoke plainly about His identity
- While Mark reveals this as a crucial moment since Jesus openly acknowledges His Messianic identity, Jesus still "strictly charges" His disciples to tell no one
- At this point, the disciples are believing His identity but they needed to understand another crucial element of the gospel before they would be commissioned to preach the message

II. The good news of the Messiah's mission (8:31-33)

A. The requirements of the mission (8:31)

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. 32 And he said this plainly...

- Jesus taught them the ultimate work and task of the Son of Man
- Notice the prominent theme in His words
 - "Suffer many things... be rejected... be killed"
- After allowing a glorious "Aha!" moment, Jesus becomes His own downer
- Messianic work based on the Old Testament
 - Crush the head of Satan (Genesis 3:15)
 - Bring blessing to the nations (Genesis 12:3)
 - Reign as King (Genesis 49:10)
 - Rule forever on the throne of David (2 Samuel 7:12-16)
 - Trample the enemies of Israel (Isaiah 63:3-6)
 - Establish God's Kingdom of peace and justice on earth (Isaiah 9:7)
- Keep in mind how shocking this must have been for the disciples
 - Expecting dominion from the Christ but instead they're hearing of death
- While Jesus mentions the resurrection, he emphasizes the suffering and death
 - "He said this plainly..." This was no parable but clear communication
- Unlike the disciples, we now know the significance of the cross

-1 Peter 3:18 "For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,"

-Mark 10:45 "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

B. The resistance to the mission (8:32)

[And he said this plainly.] And Peter took him aside and began to rebuke him.

-Peter could not fathom such a destiny for the Messiah

-He and many other Jews could only think of the glorious reign of the Messiah

-Peter did not even hear Jesus' words about resurrection, all he could fixate upon was the suffering of the Messiah

-This led to another bold move, which was definitely the wrong move in this situation

-Peter attempts to rebuke Jesus the Messiah

-Peter hears God's plan and then attempts to alter it

C. The resolve of the mission (8:33)

But turning and seeing his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man."

-Jesus obviously knew that Peter was wrong

-Jesus was possibly even willing to bear with this ridiculous "rebuke"

-However, Jesus turns and sees His disciples

-Jesus sensed the need to respond to Peter's rebuke for Peter and all disciples

-Jesus' rebuke does not fall short of weighty

- "Get behind me, Satan!"

-Jesus equated Peter's rebuke with Satan's temptation (Matthew 4)

-Both of these temptations attempted to offer Jesus an avoidance of the cross

-It is man's way to avoid the suffering and the cross

-It is God's way to use suffering for His glory