

Rebuking Jesus

10.14.18

Mark Series

Message 37

Mark 8:31–9:1 (NIV)

Jesus Predicts His Death

8:31–9:1pp—Mt 16:21–28; Lk 9:22–27

³¹ He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. ³² He spoke plainly about this, and Peter took him aside and began to rebuke him.

³³ But when Jesus turned and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the concerns of God, but merely human concerns."

1. Today, we Come to the Center of Mark.

A. Peter's Declaration of Jesus as Messiah and Jesus' announcement of His future death is the center of the book of Mark.

1. Mark arranged the story of Jesus around this revealing of Jesus.
2. Before these passages, the identity and purpose of Jesus' calling have not been made clear.
3. But from here on out, Jesus begins to reveal His plan to suffer, die, and rise from the dead.

B. From here on, Jesus begins marching towards the Cross.

1. He is not drug to the cross.
2. He is not tricked to the cross.

3. Jesus resolutely leads himself, and his followers, to the cross where He was to die for the sins of the world.

C. The Center of Mark's Gospel is the profession of Jesus' divinity and His plan to die for the sins of humanity.

1. For some of us here, this isn't too shocking.

a. You have heard the Gospel story enough that it doesn't sound all that crazy.

b. There is danger in becoming so familiar with the Cross that we forget how scandalous it appears to everyone else.

2. If we could, somehow, strip away our comfort with the reality of Jesus' death upon a cross, we would be confronted with a terrible plan.

a. The perfect, sinless, Son of God, who had done nothing wrong was to die for those who have done nothing right.

b. He would experience real pain, real abuse, real death.

3. If that wasn't enough to think about, our view of God is challenged by the reality of the Cross.

a. How could a good God, an all-powerful God, and a Holy God submit His Son to such a terrible death?

b. At the Cross of Jesus, all of our thoughts and views about God are challenged and confronted.

c. This is where Peter and the disciples are in today's passage.

The first thing we should notice today is...

2. It wasn't until Peter professes Jesus as being the Son of God that Jesus reveals His future death.

A. Through 8 chapters of Mark, Jesus hasn't talked about His future suffering and death.

1. Jesus has healed the sick.

2. Jesus has removed the suffering of others.
3. But He hadn't revealed His future death and resurrection.

B. Peter and the Disciples had a nationalistic view of the Messiah.

1. They all believed that when the Messiah would come, He would overthrow the Roman government and set up His heavenly kingdom of Earth.
2. The Jews would no longer be subjected to the Romans, but the Romans would be subjected to them.
3. Finally, their exile and suffering would be over and replaced with victory and authority.
4. So far, Jesus' plans were lining up with theirs.

C. Now that Peter stakes his reputation by announcing that Jesus was the Messiah, Jesus reveals the real plan of God.

1. Someday, Jesus will come and set up His Kingdom here on Earth.
 - a. Someday, there will be no more pain or suffering.
 - b. Someday, the throne of God will be established on the Mountain of the Lord in Jerusalem and the world will bow down at the feet of Jesus.
2. But first Jesus must suffer, be betrayed, and die to fulfill the plans of God.
 - a. This was a punch in the gut to the disciples.
 - b. They had given up everything to follow Jesus.
 - c. They had left families, jobs, and homes to serve Jesus.
 - d. They had not done all of this to see their Rabbi die.
 - e. They hadn't signed up for this.
 - f. This is not what they had expected.

3. Yet, Jesus was openly telling them that His plans involved death, suffering, and resurrection.

a. What do we do when God reveals that His plan is different than ours?

b. How should we respond when we have given our all to Jesus with a particular idea, and then Jesus says that He has something else in mind?

3. Peter's response was to rebuke Jesus.

A. To rebuke means to correct.

1. Peter wanted to correct Jesus' teaching and view of the future.

2. What Jesus was saying did not align with what Peter believed.

a. Peter had read the Scriptures and knew that the Messiah would reign victoriously.

b. Surely, Jesus was mistaken and speaking out of fear and not faith.

B. Peter pulls Jesus aside and begins to rebuke Him privately.

1. Oh no, Jesus, you won't suffer.

2. Jesus, this won't happen to you.

3. God has great plans for your life, you are going to do much bigger things than this.

4. You won't die, you can't die, it isn't God's will for your life...

5. This is how Peter rebuked Jesus.

a. The word Peter used to rebuke Jesus is the word Jesus used to silence demons.

b. Peter was serious about Jesus not suffering.

C. Before we criticize Peter too severely, we must remember a couple of things:

1. First, He didn't have the Holy Spirit living in Him yet.
2. Two, He didn't know how the story turns out because He was living in the moment.
3. Third, we too are often guilty of rebuking Jesus.

D. When something happens we don't like, we blame God.

1. We tend to embrace the blessings of God, the goodness of God, and the help of God while rejecting the parts we don't like.

2. I've been personally reading the book of Philippians and I have come across a passage I don't like: Philippians 1:29 (NIV)

²⁹ For it has been granted to you on behalf of Christ not only to believe in him but also to suffer for him,

a. I don't like the idea of suffering.

b. But both Jesus and Paul teach that believing in Jesus and suffering for Jesus go together.

3. This is exactly what Jesus is teaching Peter and the disciples.

a. Now that they have professed Jesus for who He is, they will now suffer with Him.

b. There can be no Gospel without suffering.

4. Peter thought Jesus was wrong, so he privately rebuked Him.

4. Jesus' rebuke of Peter was public.

A. Peter rebuked Jesus privately, Jesus rebuked Peter publicly.

1. Peter wasn't the only one thinking this, he was just the only one to say it aloud.

2. Jesus knew that this kind of thinking was prevalent and dangerous.

3. Nothing travels further than a wrong idea.

4. And Jesus had to nip this idea in the bud.

B. So Jesus rebukes Peter.

1. Jesus' intent wasn't to embarrass or harm Peter.
2. It was Jesus' intent to help Peter and the disciples to see that this was God's plan and idea.
 - a. To do this, Jesus had to make an example out of Peter.
 - b. Jesus' rebuke surely hurt, but it didn't harm him.

C. Dr. Henry Cloud in his book "Boundaries" talks about the difference between hurt and harm.

- a. The example Dr. Cloud uses refers to dentists.
- b. When a dentist fixes a cavity, the cure hurts but the result is a mouth that doesn't hurt from the cavity.
- c. The sugar that caused the cavity didn't hurt you when you ate it but it did cause you harm, as evidenced by the cavity.

D. Jesus knew that if He didn't correct this bad theology now, His followers would be harmed.

- a. So Jesus rebuked Peter in front of the others.
- b. Surely this hurt, but it didn't harm Him.

5. Why bring Satan into this?

A. Jesus' rebuke seems nasty, "Get behind me Satan."

1. This was not the first time Jesus had been tempted to choose a method other than the Cross.
2. At the beginning of Jesus' ministry, Satan himself tempted Jesus with everything the world had to offer to avoid the plan of God for His life.
3. Jesus immediately recognizes the source of Peter's declaration as being from Satan, not from God.

B. What a huge change this was in Peter.

1. Moments before, Peter clearly declares who Jesus is.
2. And now, Peter is proclaiming an idea from Satan.
3. Once again, Peter's life is defined by moments of brilliance followed by moments of abject failure.

C. If you have been around religious people for very long, you will have heard Christians use this phrase before.

1. The other day I was sitting in a meeting where the presenter's computer wasn't working right.

a. Their response?

b. They said, "Get behind me Satan!"

c. Their intention was good: They believed Satan was trying to stop their presentation so they rebuked their computer.

d. But this isn't what Jesus meant and not what He means for us to do.

2. We are not to go around telling Satan to get behind us all of the time.

a. This is not what Jesus was doing.

b. This is not what HE means for us to do.

3. What Jesus was doing was showing Peter the source of a cross-less Christianity.

6. A Cross-less Christianity comes from the mind of Satan not the mind of God.

A. A cross-less Christianity is not Christianity.

1. A painless Christianity is not possible.

2. God's plan, from the beginning of the Universe, was for Jesus to die to atone (or pay the price) for our sins.

3. This is not a flaw in the design, it is part of the design.

B. "It had been appointed by God that the Messiah was to achieve victory over the forces of evil in the world through the shame of the cross."¹

1. Peter thought he was being helpful.
2. Note that Satan's suggestion is not blasphemous or obviously evil: it is smooth, attractive and 'natural', appealing to all 'natural' human instincts. That is why it is so dangerous.²

C. We must guard against a Gospel that is so smooth and attractive that we have no room left for an Old Rugged Cross.

1. We are in danger of domesticating the crucifixion of Jesus.
2. The suffering and death of Jesus should always cause us to tremble, to shudder, and to mourn.
3. And any Gospel that is preached that doesn't feature Jesus' death and resurrection needs to be rebuked as coming from the very mind of Satan.

7. Time of Application: What should we do with this passage?

A. This morning I want to remind you that Jesus' pain was for a purpose.

1. Peter couldn't see the purpose.
2. Peter couldn't see past the pain, the suffering, and his own disappointment.
3. Peter was focused on the word "kill".

B. But Jesus' focus was on the words, "will rise again".

1. Jesus sees further than we can see.

¹ William L. Lane, *The Gospel of Mark*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 304.

² R. Alan Cole, *Mark: An Introduction and Commentary*, vol. 2, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1989), 210.

2. Jesus could see past the cross to the resurrection.
3. Jesus could see all the way past the cruelty and pain that He would experience and could see the salvation and healing He would be bringing.
 - a. The Romans and religious leaders would have the power to hurt Jesus, but not harm him.
 - b. They would kill his body but they couldn't destroy the plan of God to bring redemption, healing, and wholeness to the world.

C. Today, I remind us that **Jesus' suffering brought our peace.**

1. Here in a few moments, we will receive the Lord's Communion.
2. This is a time where we think upon what Jesus has done for us.
3. And none of the blessings would be available if Jesus hadn't been willing, even unto death, to suffer on our behalf.

Today, If you come here with some hidden or unrepented of sin, I want you to have an opportunity to pray and to be prayed for.

Today, if you need healing, I want to pray with you and for you to receive from God healing and wholeness in your life.

Today, if you want to be empowered to tell your friends and family about Jesus, I want to pray for you to receive the boldness and power that Jesus made available through the Holy Spirit.

Notes:

Jesus shows no inclination to justify the ways of God to men. He simply affirms that the way of the cross is the will of God.³

³ William L. Lane, [*The Gospel of Mark*](#), The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 304.