



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V22 N45 November 22, 2020

KING JESUS “Dead Man Walking” Mark 8:31-33

THIS WEEK'S CORE COMPETENCY

Salvation by Grace

I believe a person comes into a right relationship with God by his grace, through faith in Jesus Christ.

“For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – not by works, so that no one can boast.”

Ephesians 2:8-9



What will become of the Son of Man?

“Nobody’s perfect; we’re all human.” These words are proverbial, given humanity’s obvious moral failures – for which there is no shortage of examples. Of course, these words confess what the Bible describes in more stark terms when it says, “all have sinned” (Ro 3:23) and conversely, “no one is righteous” (3:10). What’s more, tragically “the wages of sin is death” (6:23).

Anecdotal evidence abounds for Paul’s assessment of the human condition. Anyone who pays attention to the news knows as much. Daily headlines are replete with stories about people doing immoral, unethical, violent, and criminal things. And although most people may be reluctant to admit being *sinner*s, most would readily admit to being *imperfect*, and some might even take a degree of delight in their admission. *Imperfect* is easier to swallow than sinful, since all agree that all have *character flaws*. Fiction writers bank on it, because character flaws make their characters more believable. What’s more, character flaws make their characters more interesting – no doubt because readers identify more readily with imperfect people like themselves.

We come into the world that way – *imperfect* – and it doesn’t take long to show. “Terrible twos” earn that epithet because of their displays of anger, aggression, selfishness, jealousy, impatience, lack of self-control, dishonesty, and so on. Some parents spot the telltale signs of moral imperfection still earlier. Even *gifted* children are imperfect! And while two-year-olds inevitably *grow up*, some never *grow out* their “Terrible Two” traits.

Human beings are imperfect, flawed beings living in a flawed world, and to a person they readily recognize those flaws – first in others, then in themselves. But that’s not to say that human beings are equally imperfect. Although both flawed, no one would posit moral equivalence for Hitler and Mother Teresa. Clearly, some humans are more flawed than others – “fatally flawed” is how writers might put it. Moral differences exist, which points to the necessity for a future judgment

(Rev 20:11-15; 21:12) and vice versa.

The human condition is different in the beginning (Ge 1:31). Before the fall (Ge 3:1-7), during a time of moral innocence, “Adam and his wife . . . feel no shame” (2:25). After the fall, however, their feelings change. When they hear “the sound of God as he is walking in the garden in the cool of the day, they hide” because the coverings they have made for themselves cannot conceal their shame (3:7-8). At this turning point in human history, God announces his plan of salvation. To the one behind the fall, he declares, “I will put enmity between you and the woman, and between your offspring and hers, he will crush your head, and you will strike his heel” (v. 16). The *protoevangelium*, the first mention of the good news of salvation in the Bible, reveals that a human being to come will defeat Satan and provide salvation for his fallen race. It’s more than a prophecy; it’s a *promise*.

As the biblical story of redemption unfolds, readers discover this man will be a descendant of Abraham (Ge 12:3; cf., Gal 3:8) and a descendant of David (2Sa 7:16; Ps 89:34-37; Lk 1:31-33; Mt 1:1), who will be called the “Servant of the LORD” (Isa 52:13-53:12), “the Messiah” (Mt 1:18; 2:1, 4; 16:16, 20; 26:63-64; Mk 1:1; 8:29; 14:62; Lk 2:11, 26; 9:20; 24:46; Jn 1:41; 11:27; 20:31; cf., the LORD’s “Anointed” (Ps 2:2; Isa 61:1; cf., Lk 4:18), and “the Son of Man” (Mt 16:13-16). Putting the scriptural testimony together, readers recognize that this man at the heart of biblical revelation is Jesus, the one who “did not come to be served but to serve and give his life a ransom for many” (Mk 10:45). Jesus predicts his death three times following Peter’s confession that Jesus is the Messiah. The third time, he tells the disciples: “We are going up to Jerusalem . . . and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him. Three days later he will rise” (Mk 10:33-34).

1

EXAMINE GOD'S WORD

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."

READ also

Mark 9:30-32

30 They left that place and passed through Galilee. Jesus did not want anyone to know where they were, 31 because he was teaching his disciples. He said to them, "The Son of Man is going to be delivered into the hands of men. They will kill him, and after three days he will rise." 32 But they did not understand what he meant and were afraid to ask him about it.

Mark 10:32-34

32 They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. 33 "We are going up to Jerusalem," he said, "and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, 34 who will mock him and spit on him, flog him and kill him. Three days later he will rise."

After reading the text, practice your Observation skills by noting the following:

- Circle "began" in v. 31.
- Circle "Son of Man" in v. 31.
- Highlight "must" in v. 31.
- Circle "many things" (2x) in v. 31.
- Bracket "after three days" in v. 31.
- Circle "rise again" in v. 31.
- Box "but" (2x) indicating *contrast* in v. 33.
- Bracket "Get behind me, Satan" in v. 33.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Verse 31 opens “He *then*.” He *when*?
2. Explain the *relationship* between the Messiah and the Son of Man.
3. List the *four* things the Son of Man *must* do.
4. What makes these things *necessary*?
5. How can Jesus rise “after three days” if he is crucified on Friday and raised on Sunday?
6. Peter has *some nerve*. How so?
7. Explain the *contrast* introduced in verse 33.
8. Put what “Get behind me” means (see note on v. 33).
9. Jesus calls Peter “Satan.” Why?
10. **Discussion:** Talk about how merely human concerns can sidetrack disciples today.

Commentary On The Text

Some commentators claim a new section of Mark's Gospel begins in 8:22, reflecting the observation that this section is "framed by two miracles: the healing of the blind man at Bethsaida (8:22-26) and the healing of blind Bartimaeus in Jericho (10:46-52)" (Eckhard J. Schnabel, *Mark*, TNTC, 190). Others argue the new section begins in 8:31 (The *NIV Study Bible*, note on Mk 8:31-10:52; see discussion in Robert H. Stein, *Mark*, BECNT, 386). In either case, they agree that 10:52 marks the end of the section. On the structure of the section, one commentator writes: "The construction of 8:22-10:52 is built around three cycles that contain a threefold pattern. These follow the major turning point of Mark's story of Jesus. That turning point takes place at Caesarea Philippi, where the disciples confess that Jesus is the Christ (8:27-30), and Jesus begins to disclose the purpose and goal of his ministry (8:31). The pattern that follows involves

1. A passion prediction by Jesus: 8:31; 9:30-32; 10:32-34
2. An error by the disciples: 8:32-33; 9:33-34; 10:35-37
3. Jesus' teaching concerning Christian discipleship: 8:34-9:1; 9:35-10:31; 10:38-45" (Stein, 386).

The three passion predictions, which include references to the suffering, death, and resurrection of the Son of Man, are more or less the same on each occasion. It's the reaction of the disciples that is different.

Mark 8:31-33 is divided into two paragraphs in the NIV. The first (vv. 31-32) contains what Jesus "began" to teach about the Son of Man. The second contains Jesus' rebuke of Peter. It opens with "but" indicating a strong *contrast*. At the close of the first paragraph, *Peter rebukes Jesus* for suggesting that the "Son of Man" (v. 31), a veiled reference to the Messiah (v. 29), is going to suffer; at the close of the second, *Jesus rebukes Peter* for expressing the mind of Satan. Why so much rebuking?

In the first place, Jesus' teaching flies in the face of the disciples' expectations. His use of "Son of Man" (v. 31) in juxtaposition to Peter's use of "Messiah" (v. 29) makes it clear that the disciples understand that the two are one and the same. And since they expect the Messiah to inaugurate the kingdom of God by ascending the throne of his father David and putting an end to Roman occupation, they push back against Jesus' teaching. Contrary to what Jesus deems *necessary*, they believe the Son of Man *must not* suffer ("be on the receiving end of violence"), be rejected ("be

'declared useless', 'regarded as unworthy and therefore to be rejected'), be killed ("rejection . . . will lead to the most extreme punishment a human being can suffer, namely execution"), and rise again ("this resurrection takes place not at the end of history but as a bodily resurrection in history, in space and time, three days after his execution") (quotes in parentheses from Schnabel, 198, 99).

About the epithet, "Son of Man," one commentator writes: "This title especially suited Jesus' total mission. It was free of political connotations, thus preventing false expectations. Yet it was sufficiently ambiguous (like a parable) to preserve the balance between concealment and disclosure in Jesus' life and mission (cf. 4:11-12). It combined the elements of suffering and glory in a way no other designation could. It served to define His unique role as Messiah" (John D. Grassmick, "Mark," in *The Bible Knowledge Commentary: New Testament*, 140).

Since "Jesus spoke plainly about this" (v. 32), Peter understands what Jesus says. Nevertheless, because he cannot reconcile Jesus' view of Messiah's mission with his own popular view, the apostle takes Jesus aside and starts to give him a tongue-lashing. Suffering and rejection have no place in Peter's conception of the Messiah, so he expresses his strong disapproval by scolding Jesus for teaching what to him seemed not only inconceivable but also terribly wrong.

In the second place, Peter's rebuke, which displays astonishing nerve by trying to set Jesus straight on what *is* and what *is not* necessary, flies in the face of Jesus' mission. Peter's gut reaction to Jesus' teaching, which the other disciples no doubt shared—Jesus looks at them before rebuking Peter—mirrors Satan's wilderness attempts to divert Jesus from the cross (Mt 4:1-11; Mk 1:12-13; Lk 4:1-13). So because Peter is acting like Satan and representing a satanic-like attitude, Jesus tells him, "Get behind me," which probably means "something like 'Get out of my sight'" (Stein, 403). Eugene H. Peterson has a colorful way of paraphrasing Jesus' rebuke: "Turning and seeing his disciples wavering, wondering what to believe, Jesus confronted Peter. 'Peter, get out of my way! Satan, get lost! You have no idea how God works'" (v. 33b MSG).

Disciples grow in their understanding of Jesus' identity. And as they do, they acquire a fuller understanding of who he is and leave truncated unbiblical views behind. Otherwise, they will find themselves at cross-purposes with Jesus' mission.

Word Studies/Notes

v. 31 *began* "Some argue that the construction 'began to . . .' serves simply as a loose connective (Best 1981: 23). Yet it appears that here 'began to teach' should be understood as marking a new stage in the ministry of Jesus (Hooker 1991: 205; France 2002: 327)" (Robert H. Stein, *Mark*, BECNT, 401). "The phrase *he . . . began to teach them* signals that Jesus' death and resurrection is a new and central theme in his teaching to his disciples" (Eckhard J. Schnabel, *Mark*, TNTC, 198). "This marked a turning point to new content in His teaching" (John D. Grassmick, "Mark," in *The Bible Knowledge Commentary: New Testament*, 140).

v. 31 *Son of Man* "Jesus referred to Himself as 'the Son of Man,' a biblical messianic title (Dan. 7:13-14; cf. Mark 2:10, 28). This was by far the favorite term that Jesus used to describe Himself in the Gospels. It appears 81 times. In its Old Testament usage, this title presented Messiah as coming in glory – but also suffering and dying. This title was not as popular as 'Messiah,' so when Jesus used it, people unfamiliar with the Old Testament often did not know what He meant. 'Son of Man' was also an idiom in Jesus' day, that most people would have understood as a circumlocution for 'I' – adding to the curiosity when Jesus used it" (Thomas L. Constable, "Notes on Mark," 2020 ed., 182, planobiblechapel.org/tcon/notes/pdf/mark.pdf). "Contrary to popular messianic expectations, Jesus had not come to establish an earthly messianic kingdom at that time. Instead He declared **that the Son of Man must suffer many things** (cf. Isa. 53:4, 11), **be rejected by the Jewish authorities, be killed, and after three days** ('on the third day'; cf. Matt. 16:21; Luke 9:22) **rise again** (Isa. 52:13; 53:10-12)" (Grassmick, 140).

v. 31 *must* "Lying behind this sense of necessity (*dei*) is the twin belief of divine will (cf. Mark 14:36) and its concomitant, the fulfillment of Scripture (14:49)" (Craig A. Evans, *Word Biblical Commentary*, vol. 34B, *Mark* 8:27-16:20, 13). "(The expression 'it is written' [9:12; 14:21, 49] and *dei* share the same connotation – God's word and will must take place.) The divine purpose of Jesus's ministry as the Christ is to fulfill the divine plan and to offer himself as a ransom for many (10:45). As a result, Mark wants his readers to understand that the death of Jesus should be thought of not 'as the triumph of the opposition but as the fulfillment of the divine purpose [and thus] to be welcomed rather

than bewailed' (France 2002: 333)" (Stein, 401). "Here Jesus revealed that the Son of Man 'must' (Gr. *dei*) suffer, because of God's purpose. Most Jews of Jesus' day believed that Messiah would establish His kingdom without suffering and dying" (Constable, 183).

v. 31 *many things* Cf., "must undergo great suffering" (NRSV). "The phrase *many things* could mean 'greatly' but refers, in the light of 10:33-34, specifically to being mocked, spat on and flogged" (Schnabel, 198).

v. 31 *after three days* "Jesus also announced His resurrection 'after three days.' Mark's readers would have understood this phrase as synonymous with 'on the third day' (cf. Hos. 6:1-2; Matt. 16:21; Luke 9:22)" (Constable, 183; see also Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, 72).

v. 31 *rise again* Cf., 1Co 15:3-8. "Jesus' prophecy announced not only suffering and death, but victory and vindication expressed through resurrection (f. Ch. 9:9; 10:34; 14:28). In Isaiah the final triumph of the Servant is presented as a triumph over death itself (Isa. 52:13; 53:10-12), and this assurance is reflected in Jesus' reference to his own resurrection after three days . . . The reference to resurrection already points forward to Ch. 8:38 where Jesus warns the people of the Son of Man's enthronement as eschatological judge" (William L. Lane, *The Gospel According to Mark*, NICNT, 302).

v. 33 *Get behind me* "Get behind me, Satan! is shocking. The command *Get behind me* can be understood as an order for Peter to get out of Jesus' sight, in terms of a temporary dismissal; as an injunction for Peter to get out of Jesus' way and cease being an obstruction to his mission; or as 'a command to Peter to resume the path of discipleship rather than trying to lead Jesus' (Marcus, p. 607, who prefers this interpretation) . . . Jesus' point is that since Peter's rebuke reflects merely human concerns, in particular concerns that are opposed to God, his thoughts are 'so much at odds with the thoughts of God as to be attributed to a more supernatural source' (France, p.338). Peter has temporarily become a 'Satan' because he sides with God's ancient opponent who wants to thwart God's redemptive purposes" (Schnabel, 200-201).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

The suffering, death, and resurrection of Jesus is made absolutely necessary by the will of God revealed in the scriptures and by need of sinful people for a redeemer.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

If I were to take a survey of the most popular method of discipline for preschoolers, it would undoubtedly be the tried and true “counting to three.” A mom holding up one finger is the universal sign that some discipline is about to go down. As our kids get older, our discipline changes and we tend to lecture. And just like that we’ve become Charlie Brown’s teacher, “whamp, whamp, whamp, whamp, whamp, whamp.” There’s some mental block that prohibits our kids from hearing past our first few sentences. In our passage this week Jesus clearly shares with the disciples what is ahead of them. The Son of Man was to be rejected and killed and after three days would rise again. They heard the first part of Jesus’ teaching, but the rest was a garbled mess. They were so centered on things of this earth and their limited view of Jesus as their earthly king, they got stuck in the loop of focusing solely on His death. They completely missed the hope of the resurrection. It never occurred to them to take their eyes off things of this world and consider the greater reward Jesus would offer as resurrected Messiah. Like the disciples, we can be focused on what Jesus means to us in the here-and-now and how He fits into this nice little box we’ve created for Him to work within. Today, prayerfully take your focus off your present circumstances and, like the hymn says, “Turn your eyes upon Jesus, look full in His wonderful face, and the things of earth will grow strangely dim, in the light of His glory and grace.”

What Does The Bible Say?

Read Mark 8:31-33 (also 9:30-37 and 10:32-34).

1. How many times did Jesus tell the disciples what to expect to happen to Him?
2. What was Peter’s reaction?
3. What was Jesus’ response?

What Do You Think?

Why did the disciples need to hear this information several times?

What Do You Do?

What do you know about Jesus that you forgot? Go through the book of Mark and look at the titles. Make a list of stories you forgot.

CORE COMPETENCY: Salvation by Grace

I believe that I become a child of God through faith in Jesus, not because of anything I do.

MEMORY VERSE: Ephesians 2:8

For it is by grace you have been saved, through faith . . .

KidPIXCOUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- I completed my Bible Study
- I memorized this week’s verse
- I brought my Bible to church
- I brought a friend



CHILD’S NAME _____

GRADE PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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