



### Clanking Chains: Peter's First Encounter with the Lord's Severity, Mark 8:27-33

- 33) The first was following the Lord's revelation to His disciples that He would be executed in Jerusalem. We have studied this event before in Matthew 16. This time we will do so from:

**Mark 8:27** - And 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?"

**v. 28** - And they told Him, saying, "John the Baptist; and others say Elijah; but others, one of the prophets."

**v. 29** - And Jesus continued by questioning them, "But who do you say that I am?" Peter answered and said to Him, "You are the Christ."

**v. 30** - And Jesus warned [ ἐπιτιμάω, **epitimaō** ] them to tell no one about Him.

- 1) The Lord uses very strict language here. In fact, He is severe. The word "warned" is the aorist active indicative of the verb:

**ἐπιτιμάω, epitimaō** - "to warn in order to prevent an action; to rebuke; to charge; to exhort"

- 2) Why does the Lord use severe language to admonish His disciples to keep His Messiahship a secret? Here's the analysis:
1. The disciples had been preaching the imminent establishment of a global kingdom and Jesus as its King.
  2. Due to the broad Jewish rejection of Jesus as Messiah Plan *A* has now been postponed. Plan *B* is now to be introduced. The message of an earthly kingdom must now be put on ice. Jesus now turns His attention to His crucifixion, death, resurrection, and ascension.
  3. Proof of His Messiahship must now be authenticated not by His execution of prophesied works and miracles but rather by His resurrection from the dead.
  4. Jesus now for the first time openly speaks to His disciples about His death:

**Mark 8:31** - And He began to teach them that the Son of Man must [ δεῖ, **dei** ] go to Jerusalem, 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.

- 3) The word "must" is the impersonal verb **δεῖ, dei** which in context refers not to that which is necessary because of circumstances but by the decree of God.
- 4) Jesus does not mean that he *must* go to Jerusalem in order to challenge Jewish establishment over the issue of His Messiahship.
- 5) He is stating a fact little understood by the disciples: it is in the decreed will of God that this occurs and the Old Testament prophets have so communicated.
- 6) The passage with the largest collection of precise Messianic prophecies is Isaiah 52:13-53:12. It so obviously identifies Jesus of Nazareth as Messiah that it is the only Old Testament passage that is never read in synagogues.



- 7) In order to fulfill the salvation plan of God, Jesus must go to the cross. It is decreed, it is prophesied, and thus a certainty.
- PRINCIPLE: Every time a portion of God's plan is fulfilled in time it results in God being glorified. When God decrees certain events in eternity past they each must be fulfilled in time. If this were not so then God's integrity would be made suspect. Therefore, the fulfillment of any given decree not only glorifies God but also confirms His divine integrity.
- We will see Peter challenge this principle and the other eleven disciples consider it.
- 8) The disciples are told of the events which are about to transpire in Jerusalem but are ordered not to mention that He is the Messiah.
- 9) These 12 disciples do not fully comprehend what is going on. If they teach the gospel as they understand it they will either misstate the issue or confuse the listeners.
- 10) Their view at the moment is that Jesus is Messiah Who has come to establish His kingdom—right now.
- 11) The Lord's severe demand for their silence is designed to protect the message of Plan B: following His crucifixion, death, burial, resurrection, and ascension, He will return at some point in the future to set up the global kingdom.
- 12) To preach that He will set up the kingdom in the near future is no longer true and must not be taught; thus this temporary gag order.
- 13) The details revealed in verse 21 were elaborated on thoroughly by our Lord as is indicated by the opening sentence of:

**Mark 8:32a - And Jesus was stating the matter plainly.**

- 14) The verb "was stating" is the imperfect active indicative of:
- λαλέω, *laleō*** - "to assert or proclaim something through speech"
- imperf.: This use is the progressive imperfect of description which shows continuous action in past time.
- The Lord repeatedly communicated in detail the things He wished them to know. It was not a quick, short statement.
- active: The Lord produced the action of the verb by repeatedly teaching them details about His immediate destiny.
- indic.: This is a statement of future historical fact thus prophetic. It was in agreement with Old Testament prophecies and therefore irrefutable.
- 15) The word "plainly" is the adverbial use in the dative case of the noun:
- παρρησία, *parrēsia*** - To tell it all, to leave nothing out, and to do so with boldness. This is the gist of the definition provided by:

**Arndt, William F. and F. Wilber Gingrich. *A Greek-English Lexicon of the New Testament*. 2d ed. (Chicago: The University of Chicago Press, 1979), 630:**



**παρησία.** Outspokenness, frankness, plainness, of speech, that conceals nothing and passes over nothing.

Further amplification is provided by:

**Nicoll, W. Robertson (ed.). *The Expositor's Greek Testament.* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), 1:397-98:**

**παρησία.** This word in ordinary Greek usage means frank, unreserved speech. Here it means plain speech as opposed to hints or veiled allusions. Jesus had so spoken that misunderstanding of what He said was impossible. The rebuke is administered for the benefit of all, not merely to put down Peter. This resistance to the cross must be grappled with at once and decisively. What Peter said, all felt.

- 16) Peter understood that Jesus was Messiah. But he was yet to grasp that, as Messiah, Jesus must die for the sins for the world. Peter is obsessed with setting up the kingdom immediately and becomes upset over the suggestion that Jesus might be killed before this can be accomplished.

**Matthew 16:22** - And Peter took Jesus aside and began to rebuke [ἐπιτιμάω, *epitimaō*] Him, saying, "God forbid it, Lord! This shall never happen to You."

- 17) I reference Matthew here. The first sentence of this verse is reported by Mark but the second statement is recorded by Matthew and contains Peter's emotional appeal to cancel the divine plan for salvation.
- 18) You can see why the Catholics were led to believe that Peter was the first pope. Peter is so presumptuous as to think that if he just speaks *ex cathedra* he can override the divine decrees as well as the biblical prophets.
- 19) Please note that the Lord spoke with severity in issuing His gag order in Mark 8:30: ἐπιτιμάω, *epitimaō*: "to warn in order to prevent an action; to rebuke; to exhort."
- 20) Now Peter uses the very same verb to contradict the Lord's instructions to him and his fellow disciples. Peter "rebuked Jesus": ἐπιτιμάω, *epitimaō*: "to warn in order to prevent an action; to exhort."
- 21) Now get the picture here: Through dialogue, Jesus has verified that His disciples understand He is Messiah. However, because Plan A has been rejected, He makes the executive decision to conceal this information from the public for the time being.
- 22) Messiahship has been interpreted by the Jews to mean that the millennial kingdom will be set up on the occasion of the First Advent. The divine decrees, Old Testament prophecies, and the plan of salvation dictate that the message of the cross takes priority over the message of the kingdom. Thus, the gag order.
- 23) When Peter intervenes within ear shot of the other eleven disciples, the Lord must make it crystal clear that Peter's motivation is in concert with that of Lucifer's. Prevention of the crucifixion is satanically inspired. Peter must be made aware of this as well as all the disciples.
- 24) The Lord wheels around and immediately moves into Operation Severity in order to challenge Peter's rebuke. He goes eye on eye with all the disciples:

**Mark 8:33** - But when He had turned around and looked at His disciples, He rebuked [ἐπιτιμάω, *epitimaō*] Peter, saying, "Get behind Me, Satan! For you are not mindful of the things of God, but the things of men."



- 25) He looked at all the disciples to discern if they too were in agreement with Peter's sentiment. It is obvious He did not like what He saw. Consequently, the Lord's rebuke of Peter was said so that all could hear it.
- 26) This is not casual conversation. It is intense and severe. For the third time we have the verb, ἐπιτιμάω, *epitimaō*: "to warn in order to prevent an action; to rebuke; to exhort."
- 27) Peter is motivated by emotion and human viewpoint under the inspiration of satanic influence.
- 28) The same thing happened to Judas Iscariot. He didn't recover but Peter did. However, it is interesting to consider the impact Peter's statement may have had on Judas who was among the other eleven who heard their fellow apostle's rebuke of the Lord message.
- 29) Jesus discerned that all twelve were still desirous of continuing Plan A and thus in agreement with Peter in renouncing the Lord's just completed revelation. Therefore, the Lord becomes severe with Peter but the message is intended for all twelve.
- 30) The seriousness of their failure to accept the message is indicated by the severity of the rebuke, "Get behind Me, Satan!" This references Lucifer's third temptation of Christ in:
- Matthew 4:8** - Again, the devil took Jesus to a very high mountain, and showed Him all the kingdoms of the world, and their glory;
- v. 9** - and he said to Him, "All these things will I give You, if You fall down and worship me."
- v. 10** - Then Jesus said to Lucifer, "Be gone, Satan! For it is written (Deuteronomy 6:13), 'You shall worship the Lord your God, and serve Him only.'"
- 31) Peter expresses the mental attitude held by all twelve of the disciples: that the crown must come before the cross. The Lord suppresses this idea immediately by comparing Peter's comment to that of Lucifer's in Matthew 4:9. He told Satan to get gone then, and on this occasion He sends Peter back out to the wall.