

THE SECOND PREDICTION OF DEATH: INTENSIVE TRAINING IN THE DEATH OF CHRIST MARK 09:30–32

Introduction

The thrust of this passage is the death and resurrection of Jesus Christ (Mk. 8:31-33; 10:32-34; Mt. 16:21-23; 17:22-23; 20:17-19). Because of its enormous importance, Jesus drilled the truth of His death and resurrection into His disciples. It is absolutely essential that every man grasp the death and resurrection of Jesus.

=> A man's eternal destiny depends upon his grasping the truth.

=> The fate of the Christian message depends upon believing the truth.

=> The fate of the world, moral truth and justice, depends upon men's grasping and believing the truth.

I. The preparation: Jesus got alone with His disciples (v. 30).

II. The lesson: Jesus taught His disciples that He was to die and arise (v. 31).

III. The response: the disciples rejected what they did not wish to see (v. 32).

I. *Mark 09:30 Jesus Christ Teaching His Disciples*

The preparation — Jesus got alone with His disciples. This was a pivotal point in Jesus' ministry. He left the area of Caesarea Philippi in the north country where He was safe and headed toward Galilee from where He was to go into Jerusalem. The cross was sitting right before His face (see Mk. 8:31-33). But note: He was still moving about quietly. Mathew says that Jesus moved back and forth in Galilee. The idea is that Jesus moved about in order to avoid the crowds, yet He was moving ever so much closer to Jerusalem and the cross. Jesus needed to concentrate on His disciples, to drill into them the fact that He had to die and arise from the dead. He had to continue repeating and reiterating His death and resurrection because it was contrary to all their hopes and expectations. It was different from all they had ever heard or been taught. The Messiah was thought to be a Messiah of power and sovereign rule, not a Messiah who had to suffer and die in order to save man. (See *Christ, Messiah*, Mt. 1:18; *Baptism of Jesus and John the Baptist*, Mt. 3:11.)

MATHEW 01:18 CHRIST (CHRISTOS)

The words *Christ* (christos) and *Messiah* are the same word. Messiah is the Hebrew word and Christ is the Greek word. Both words refer to the same person and mean the same thing: the *Anointed One*. The Messiah is the *Anointed One of God*. Mathew says Jesus "is called Christ" (Mt. 1:16); that is, He is recognized as the *Anointed One of God*, the Messiah Himself.

In the day of Jesus Christ, people feverishly panted for the coming of the long-promised Messiah. The weight of life was harsh, hard and impoverishing. Under the Romans, the people felt that God could not wait much longer to fulfil His promise. Such longings for deliverance left the people gullible. Many arose who claimed to be the Messiah and led the trusting followers into rebellion against the Roman State. The insurrectionist Barabbas, who was set free in the place of Jesus at Jesus' trial, is an example (Mk. 15:60f).

The Messiah was thought to be several things.

1. *Nationally*, He was to be the leader from David's line who would free the Jewish state as an independent nation and lead it to be the greatest nation the world had ever known.
2. *Militarily*, He was to be a great military leader who would lead Jewish armies victoriously over all the world.
3. *Religiously*, He was to be a supernatural figure straight from God who would bring righteousness over all the earth.
4. *Personally*, He was to be the One who would bring peace to the whole world.

Jesus Christ accepted the title of Messiah on three different occasions (Mt. 16:17; Mk. 14:61; Jn. 4:26). The name "Jesus" shows Him to be man. The name "Christ" shows Him to be God's Anointed One, God's very own Son. Christ is Jesus' official title. It identifies Him officially as *Prophet* (Deu. 18:15-19), *Priest* (Psa. 110:4), and *King* (2 Sam. 7:12-13). These three officials were always anointed with oil, a symbol of the Holy Spirit who was to perfectly anoint the Christ, the Messiah (Mt. 3:16; Mk. 1:10-11; Lk. 3:21-22; Jn. 1:32-33). □

MATHEW 03:11 THE BAPTISM OF JESUS AND JOHN

*"I baptise you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptise you with the Holy Spirit and with fire." **Matthew 3:11***

The word baptism (baptisein) means to dip, to immerse, to submerge, to place into. John's baptism was with water, but Jesus' baptism was "with the Holy Spirit and fire."

1. John's baptism was both a preparation and a symbol of the spiritual baptism that Jesus was to bring. John's water baptism meant two things.
 - a. It symbolized cleansing from all sin. A person was being prepared for the cleansing that Christ would provide.
 - b. It symbolized separation or dedication. A person was setting his life apart to God in a renewed spirit of dedication. He was committing himself to the Christ about whom John was preaching.

Note: John's baptism is called "the baptism of repentance"; that is, the person who repented was baptised. There could be no question; it was understood: if a person repented and actually turned to the Lord, he was baptised.

2. Jesus' spiritual baptism was a double baptism. (Only one preposition is used in the Greek for "the Holy Spirit and with fire," the preposition "in.")
 - a. Jesus baptises the person *in the Spirit*. He dips, immerses, and places the person in the Spirit. Whereas the person was carnal and materialistically minded, he now becomes spiritually minded (Rom. 8:5-7). The Jews had looked and longed for the day when the Spirit would come. The prophets had predicted His coming time and again. Therefore, the people knew exactly what John was predicting. The Spirit was expected to awaken and excite the people to such a degree that they would mobilize behind the Messiah, following Him in the overthrow of all oppressors. The Spirit was to lead the people in freeing Israel and establishing it as one of the greatest nations on earth (see Eze. 36:26-27; 37:14; 39:29; Isa. 44:3; Joel 2:28).
 - b. Jesus baptises the person *in fire*. Fire has several functions that graphically symbolize the work of Christ. It illuminates, warms, melts, burns, and utterly destroys. The difference between baptism with water and fire is the difference between an outward work and an inward work. Water only cleanses the outside; fire purifies within, that is, the heart. Jesus Christ separates a person from his former life and purifies him within by the fire of His Spirit. It should be noted that in John's mind the "baptism of fire" meant that the Messiah was to destroy the enemies of Israel. It was "the messianic fire of judgment" that was to come from the throne of David. □

II. *Mark 09:31 Death and Resurrection of Jesus Christ*

The lesson Jesus taught His disciples that He was to die and arise from the dead. Note three things.

1. Jesus was *teaching* (edidaske) His disciples. The Greek tense is imperfect; that is, He continued to teach them, kept right on teaching them. It was a continuous process, pulling one to the side, then another, then two, then four or five, then the whole group. He taught and taught, drilling the fact of His death and resurrection into them.
2. The word *betrayed* (paradidotai) means to be delivered over and into death. It means that His death was determined, ordained, set in the plan and counsel of God. Note that Jesus said, "The Son of Man is going to be betrayed." His death is right before His face.

- a. God delivered Christ up to be betrayed.

Acts 2:23 This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

Rom 8:32 He who did not spare his own Son, but gave him up for us all - how will he not also, along with him, graciously give us all things?

- b. Christ delivered Himself up to be crucified.

Gal 1:4 Who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father.

Eph 5:2 And live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

Eph 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her.

Titus 2:14 Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

1 John 3:16 This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

- c. Judas betrayed Him (Mt. 26:20-25; 27:3-5; Mk.14:10-11; Lk. 22:4-6; Jn. 13:18; 13:21-26).

Jesus named the man who would kill Him (See *Jesus Christ, Opposition*, Mt. 16:21). The betrayal would be by *Judas* who identified Him for the *elders, chief priests* and teachers of the law (*Scribes*); they in turn would deliver Him to the *Gentiles* (or Romans) for execution (Mt. 20:19).

In preaching to the Jews right after Pentecost, Peter accused the Jews: "And you, with the help of wicked men, put him to death by nailing him to the cross" (Acts 2:23).

3. There are several reasons why Jesus repeated and repeated the fact of His death.
- a. To enforce that He was *dying as a willing sacrifice* and not as a hopeless martyr or as a mistaken man who thought He was the Messiah.

John 10:11 "I am the good shepherd. The good shepherd lays down his life for the sheep."

John 10:15 "Just as the Father knows me and I know the Father — and I lay down my life for the sheep."

John 10:17-18 "The reason my Father loves me is that I lay down my life — only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

- b. To stress that He was *dying to redeem man* just as God willed.

Rom 3:24-25 *And are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished.*

Gal 3:13 *Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."*

Eph 1:7 *In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.*

Eph 5:2 *And live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.*

Titus 2:14 *Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.*

Col 1:14 *In whom we have redemption, the forgiveness of sins.*

Heb 9:12 *He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.*

1 Pet 1:18-19 *For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect.*

Rev 5:9 *And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation."*

- c. To assure that His death was deliberately planned in the purposes of God and that He was willingly dying to fulfil that purpose.

Acts 2:23 *This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.*

Rom 8:32 *He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things?*

- d. To keep the disciples from thinking that the Messiah, the Son of God, could never die (Mk. 9:31).
- e. To drill His death into the disciples so that they could better understand the truth after His resurrection.

MATHEW 16:21 JESUS CHRIST, OPPOSITION

*From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life. **Mathew 16: 21***

Note the three Jewish groups who were to take the lead in killing Jesus. These were the three groups who made up the Sanhedrin, the supreme court of Jewish justice. It was comprised of seventy members.

1. The elders: these were the older and most respected men of a community. The elders were judges of the civil courts and of temporal affairs (Exo. 3:29; 12:21; 24:9; Num. 11:25; 1 S.16:4; Ezr. 10:14; Mt. 27:12).
2. The chief priests: these were primarily the leaders among the Sadducees. They held most of the high offices of Jewish government under Roman rule. The chief priests were judges of religious affairs.
3. The Scribes: these were primarily Pharisees who held the teaching positions of the nation.

Thought 1. Note the three groups who opposed Jesus. They were the very people who should have been following Jesus, the very leaders who should have known God. They should have known God well enough to have recognized His Son the Messiah. But, as with so many in every generation, they were blinded by their own religion, power, wealth, fame, and position. □

III. *Mark 09:32 Rejection of the Death of Jesus Christ*

The response. The disciples rejected what they did not wish to see. Jesus stressed and stressed His death and resurrection to the disciples. He meant what He said: He was to die, and He was to arise from the dead. The disciples were just not able to accept the literal facts. Their confusion and rejection were understandable.

⇒ They had been taught all their lives that the Messiah was coming to free them from all oppression and suffering (See Lk. 3:24-31).

⇒ Jesus had taught them that the kingdom was at hand, ready to be established now. How could it be established if He were to literally die? They failed to see the various stages of the kingdom.

⇒ They had been with Jesus for only a few months. *A complete reversal and unlearning of beliefs takes time.* They had not had enough time to sit at Jesus' feet, not enough time to accept and understand the literal truth of His death and resurrection.

Apparently, the disciples spiritualized His death and resurrection. They clearly saw a new air about Him as He quickened His pace and set His face toward Jerusalem. They could tell that something was pending, something that seemed to draw Christ forward with more determination than ever before. They knew that for many months now, He had been concentrating upon teaching them and sharing the truth of His death and resurrection. However, it was all a mystery to them; it was a puzzle (Mt. 17:22; Mk.9:30). By death and resurrection did He mean...

- that He had to *die to self*, being shamed and discredited by the leaders, before He would become riled enough to *rise up and establish the kingdom!*
- that He had to *die to self*, rejecting the present order of things (present religion and government), before He could *rise up* and restore things to some higher level or state?
- that the conflict of freeing Israel from her enemies would be so severe that it would be like a death and the victory which would take three days would be like a resurrection from the dead?

The disciples just did not understand. They certainly did not want to accept the fact that their Lord would be literally killed. So they went along with the desire of their flesh (sinful nature) and spiritualized what He said.

Luke 24:25 *He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken!"*

Mat 15:16 *"Are you still so dull?" Jesus asked them.*

Acts 28:27 *For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.*

Psa 82:5 *They know nothing, they understand nothing. They walk about in darkness; all the foundations of the earth are shaken.*

Micah 4:12 *But they do not know the thoughts of the Lord; they do not understand his plan, he who gathers them like sheaves to the threshing floor. ■*