

3/10/24

Good morning Cornerstone! It is good to be back with you this morning. Our vacation was great and it was a good time for me and my family to rest and escape the Illinois cold weather. Thank you to Justin for preaching for me as well as Jalen and the other elders for taking over while I was gone.

I want to thank you for joining us this morning. If this is your first time worshiping with us, I want to invite you to fill out our connection card. It just lets us get to know you a little more and be able to connect with you more. If Cornerstone is home for you, you can use our app to check in and let us know you are here. There you can also fill out a prayer request so we can be praying for you throughout the week.

We are starting a new series this Sunday called 'Broken' as we are preparing to head into the Easter season. The focus for this series is to look at and wrestle with the implications of the death of Jesus. When we can truly grasp and understand the brokenness that we are in because of sin, in ourselves and in our creation, we can see the need that we have for Christ and the things that he achieved for us.

Today we are going to be looking at specifically Jesus' death. Jesus achieved so much in our restoration and redemption through his death. My hope is that today we will know and understand how necessary Jesus being despised and rejected, beaten and bruise, crucified and murdered was absolutely necessary. He did this obediently for us to be restored in our brokenness and that He is the only avenue to salvation in this life and in eternity.

Today our scripture is going to be found in Mark 8:31-9:1. If you have your bibles go ahead and turn there if you would like to follow along with us. If you do not have a paper bible and would like one we have some available for you in the back. You can also follow along with us today on the app with the scripture and our sermon notes available to you there.

But before we dive in the teaching today, let's read a part of our passage this morning together which comes from the book of Mark 8:31-33. So let us stand as you are able, out of reverence for God's word as we proclaim the truth in His scriptures.

SCRIPTURE Mark 8:31-33

"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. And Peter took him aside and began to rebuke him. 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."¹

This is the Word of the Lord
Thanks be to God

INTRO

When we think about Jesus' death, we can look back with the knowledge we have and think about all of the good things that came from it. It is still a time of mourning, it is the death of not just a good man or just a good teacher but it was the sacrifice of God for the sake of all mankind. We can focus and think about how it is an amazing story or how we have come to accept the salvation through Christ and know that it came through his death. But we often will ask ourselves the question 'why?'.

¹ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Mk 8:31–33.

If God is so great and so powerful and in control of all things why did the redemption that we feel have to come through death? Was God incapable of coming up with another way that did not require such a great sacrifice?

In our passage this morning we see Peter, one of Jesus' closest disciples wrestling with a similar question. We see Jesus talk about and predict his death several times throughout the gospels, but we do not see much of a reaction from his disciples, outside of this passage and the night before his death at the last supper. It is almost like every time that he talks about it with them, they do not understand or they do not take this prediction seriously.

Many scholars argue that Jesus would often veil his predictions of his death to his disciples so that they did not understand until it came time where they needed to. Even in the interaction that we are about to read between Jesus and Peter, we still see Peter's denial that Jesus is going to be killed. In the garden when Jesus is arrested, Peter cuts off a man's ear as he fights to protect Jesus from the fate that he has heard over and over again and Jesus willingly accepted, because Peter loved his Rabbi.

We have to come to the conclusion about the gravity of Jesus' death. We have to gain an understanding of not only how necessary it was for Jesus to die, but that Jesus willingly and obediently accepted this fate because it is the only way for mankind to be restored and redeemed. My hope today through the study of God's word that we will see that this redemption required sacrifice, not because God in his infinite wisdom was incapable of finding a different solution, but that we have created such a deficit in our sin. In our brokenness that we are the ones that are incapable of saving ourselves. Only God could pay the price to pull us out of our pit.

With our sin, we cannot redeem ourselves. Without Christ there is no salvation.

To see this clearly we have to look at and understand our own expectations for sin and redemption. What sin does to us and the punishment that is a consequence of it. Not only that but also what a first century Jew would have expected of the Messiah. What they understood and acknowledge and even what they chose to ignore about the Messiah. Finally how Jesus fulfilled all of those things so that he could be the atoning sacrifice for all of creation through his death and resurrection.

BODY

Mark 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."

The first thing that we need to look at is this title that the author of Mark uses to describe Jesus is the "Son of Man". Now we will see throughout scripture the titles of the Son of Man and the Son of God being used, especially in the Psalm to refer to human beings. In the Old testament in Ezekiel, this title of 'Son of Man' occurs over ninety times, it is the particular name by which God addresses the prophet. Now if this is true how come Jesus refers to himself as Son of Man and Son of God and it be considered as something supernatural.

The first thing to understand is that the titles of 'Son of God' and 'Son of Man' are very different. The major distinction in the use of these titles is the context in which they are used. Whenever they are used to address a prophet or a follower of God they are used in human terms. Son of Man pointing to being a

descendant of Adam and Son of God referring to like Israel, being the children of God. But the context of the use is important.

We will also see in the Old testament where it will use the term Sons of God in reference to angels. This is not saying that the angels are like Israel in the sense they are human beings that have been transformed into angelic beings, which is nowhere ever mentioned in the bible. People and angels are completely different beings and someone cannot die and become a guardian angel for the living. So, when it is used in reference to angels it is pointing to their nature in being descendants of God, divine nature in that angels are divine beings and are separated from human beings.

When it come to the context of the Messiah the titles of 'Son of God' and 'Son of Man' they point to both Jesus' human nature and his divine nature. Many people have come to see that the 'Son of God' would point to his divine nature and the title 'Son of Man' would point to Jesus' human nature. Throughout scripture we see that when it comes to the Messiah it is actually the opposite.

The first use of the title of 'Son of God' is ascribed to those who manifest obedience to God. Sonship is then defined not in biology, but in being in one accord, submission to God and obedience to him. Jesus when he was talking to the pharisees in John 8, they referred to themselves as the sons of Abraham. Jesus rebuked them and said if they were, they would be doing as Abraham did and obeying God in heaven. Since they are not, they are the sons of the devil because they are being obedient to him and the devil's desires.

So when this title 'Son of God' where it does not contradict or nullify his biology but it refers to the sonship of Christ in obedience. He was obedient to the father's will and desires. He was in one accord with his heavenly father and he submitted to him.

This title of the 'Son of Man' was Jesus most common way to refer to himself as the Messiah. In the Gospels 'Son of Man' is mentioned 81 times, and all but 3 of those times, so 78 times it comes from the mouth of Jesus in reference to himself. This title refers to the Old Testament to the vision that is recorded in Daniel 7.

Daniel 7:13-14

*"I saw in the night visions,
and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.
¹⁴And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed."*

This vision of the Messiah that Daniel sees reveals the divine nature of Christ coming to restore all of creation back to God. This is Daniel having a vision of the heavenly courts to the ancient of Days, that is

the person of Christ enthrones on the judgement seat. This person, the Messiah, appears to Daniel as one who is like the son of man. This Messiah who is seated in the heavenly courts appears to him like a human being but is divine, the Ancient of days. John points to Jesus being this Ancient of Days in chapter 1 of his gospel. He says that Jesus is the word that existed before the creation of the world and through him everything was created. This 'Ancient of Days' is then given the authority to judge the world.

In this understanding the title of 'Son of Man' points to, in the context of the Messiah, as this glorious and divine being that descends to the world, given all authority over it, for the purpose of redemption.

Daniel points to three things that this Ancient of Days that appears like the Son of Man is given, dominion, glory, and a kingdom. It is in these three things that we can see the redemption of Christ. This 'Son of Man' is given dominion over all people, nations and languages, a way of stating that he is ruler over all. There is no category that can be ascribed to an individual that will distinguish them as not being under his dominion. It doesn't matter what culture, language, country of origin, sexual identity or social economic status, he is ruler over them all.

He is also given glory. This is a result of his dominion and his nature. He is by nature the Ancient of Days seated on a throne in heaven and is divine. He is also ruler over all, and is given and deserving of glory. Throughout Scripture we know that God is the only one that is deserving of all glory.

Psalm 29:2

*"Ascribe to the Lord the glory due his name;
worship the Lord in the splendor of holiness."*

Psalm 115:1

*"Not to us, O Lord, not to us, but to your name give glory,
for the sake of your steadfast love and your faithfulness!"*

Revelation 4:11

"Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."

Romans 11:36

"For from him and through him and to him are all things. To him be glory forever. Amen."

Just to name a few.

The final thing that the Messiah has in Daniel's vision is this kingdom. This kingdom that the Messiah has is everlasting and he is ruler over, it is a kingdom that cannot be destroyed. We see God mention this kingdom of the Messiah in other places in the OT

Isaiah 9:7

*"Of the increase of his government and of peace
there will be no end,
on the throne of David and over his kingdom,
to establish it and to uphold it
with justice and with righteousness*

*from this time forth and forevermore.
The zeal of the Lord of hosts will do this."*

2 Samuel 7:12-13

"When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever."

Now this would have created an image for the Jewish people of this conquering king like David when they thought about the coming Messiah. They would have expected all of these things to be physical fulfillments of Daniel 7. Physically they would have expected the Messiah to demonstrate dominion over all people. Physically receive all of the glory in this position of power. Physically establish his kingdom on the throne of David that will be everlasting and never be destroyed.

So, when Jesus discusses these things with his disciples, this is the picture or expectation that they would have had in their heads of what Jesus was going to do. For Jesus to say that he was going to be rejected by the elders and that he was going to die goes against everything that they would have spent their lives thinking and believing about the Messiah. What makes it worse is this understanding of the Messiah would have been validated by generations of Jewish people believing this same thing.

Peter then goes to Jesus and rebukes him for this discrepancy from his understanding and from what Jesus is saying.

Mark 8:31-33

"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. And Peter took him aside and began to rebuke him. 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 plainly reveals God's plan of what was going to happen, and it was going to result in his death as well as his resurrection. Jesus calls his disciples to comprehend the intent of his coming. They didn't understand why he had come if not to do the things they believed he would. The loss of their beloved teacher would have been difficult enough for the disciples to hear about, but the appearance of failure was foremost on their minds. Though we can speak of the resurrection as the answer to Jesus's death, the disciples couldn't even fathom a dead Jesus.

Walter Wessel says, "Jesus now spoke plainly about his suffering role as Son of Man and Messiah. Before he had veiled it. The message got through to Peter, but he refused to accept it. Peter had the greatest difficulty in conceiving of messiahship in any other than the popular theological and political categories. A suffering Messiah! Unthinkable! The Messiah was a symbol of strength, not weakness. So Peter took Jesus aside and, amazingly rebuked him. The word translated 'rebuked' (*epitimaō*) is the same one used for the silencing of the demons (cf. 1:25; 3:12)" (Wessel, "Mark," 696).

GOSPEL

For us to understand why Jesus came and why his death was so important we have to understand what sin is and how it affects us. Sin is the disease of all mankind. It is the distance that created the hole that

we find ourselves in. It is the reason that we are in need of a Messiah to begin with. The Messiah was to come to restore all mankind back to God and away from their sin.

Romans 3:23

"for all have sinned and fall short of the glory of God"

Sin is a universal problem for every living breathing human being. Sin is a problem and has consequences, the punishment for sin is death. This punishment is not a curse bestowed upon an ignorant fool that is unaware of his foolishness. This punishment, it is earned. Through our sin we are deserving of eternal death and complete separation from God.

Since the consequence of sin is death, death is required to pay the penalty. This is why there was the sacrificial system of the Old Testament. The Jewish people were commanded by law to offer sacrifices to God for their sins. The innocent blood that is shed from the animals that was not guilty of sin stood as a reminder to the people of Israel of the consequences for their evil deeds.

Jesus came as a fulfillment of that system. Unlike the animals, Jesus was not something to simply represent the cost of sin. Jesus was the innocent blood that would shed once and for all to fully and completely satisfy the penalty of sin for those who believe. His death was a complete payment for the sins of the world.

Romans 6:23

"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

Jesus' death is the sacrifice that was necessary for the ransom of a sinful people away from their sin and back to their heavenly father. This was not Jesus intervening so that somehow he could calm down an angry God. God cannot overlook sin. God is just and sin by nature, in God's justice, deserves the punishment of death. Our rescue was not Jesus talking God off a ledge from destroying the world. It was not Jesus somehow buying people away from an angry God that wanted to destroy them.

Jesus' death was God's plan all along. He knew that mankind would fall into sin. He knew that mankind would be in need of rescue and God desired for mankind to live in relation to him so God revealed this plan even when the punishments of sin were revealed.

Romans 5:10

"For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life."

Mankind could not save themselves. Nothing that mankind has to offer is enough to satisfy the wrath that is due to those lost in sin. Everything that could be offered even our own lives is tarnished by sin. The only thing that could be offered as a sacrifice for the sins of the world was perfection. The only thing that is truly pure and is considered perfect is God himself, so the Son of Man came to die. It is through his death that he conquers sin.

But what about all of those things that were said in Daniel 7 about what Jesus is supposed to do? Did they happen? I'm glad you asked.

Here's the cool part, let's go back to the vision of Daniel about the 'Son of Man'. When we look at this description, we can all see how the Jewish people got to their conclusion of all of these things. We can see how they created the expectation for the Messiah that they had. But Jesus when we responded to Peter's rebuke, he said that Peter's understanding was based upon the understanding of Men, and not the understanding of God.

Jesus even told him to step aside because he was acting on behalf of Satan and attempting to hinder this purpose that was to be fulfilled in Jesus death. Arguable he was doing that again when he attacked the guard when Jesus was being arrested but that for another time.

We already know that Jesus did not do these things physically in the ways that the Jewish people expected. He did not take control of the whole world like a world domination. He did not create a political power and have a one world order. Nor did he sit on a physical throne of David in Jerusalem, overthrow Rome and have this great kingdom.

In this vision of Daniel he did fulfill all of these things as the son of Man though. The Son of Man was to receive 3 things in this vision of Daniel, dominion, glory and a kingdom. Let's start with dominion. When was the first time that we see this idea of dominion mentioned in the bible?

Adam, right? Adam was given dominion over all the earth and the animals in it. God said let us make man in our own image and let them have dominion over the fish of the sea and over the birds of the air and the animals all of the earth and everything that creeps on the earth².

Mankind was given dominion over all of creation but then what happened? Mankind corrupted it with sin. It was through Adam's sin in his dominion that the entire earth was infiltrated by sin. By the Ancient of Days coming like the Son of Man, Jesus taking on flesh, he was given dominion over everything and Jesus through his death redeems creation. Adam's dominion is canceled by death. As in when a human being dies, they no longer can possess dominion.

Jesus through his obedient sacrifice, he conquered death. Dominion then is restored redeemed, and it is an everlasting dominion through Christ. When Christ comes and restores creation back to what it was intended to be, we will live in a new heaven and a new earth. Dominion restored.

Romans 5:12-14, 17

"Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— ¹³for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come... For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ."

The Son of Man in this vision was also to receive Glory. As we said before glory is only to be given to God. Jesus in order to receive glory as the Messiah, had to be divine in nature. He had to be God himself.

As the Son of Man, he is divine, but as the Son of God he was also obedient to God. He was in one accord with him, he submitted to the plans of God which were his death and resurrection.

² Genesis 1:26

In the Garden of Gethsemane, we see Jesus' submission to the will of God when he prayed, God take this cup from me, but your will be done³. Jesus receives the glory not only in his Divinity but also in his obedience. Perfectly embodying God's nature and the nature of what man is supposed to be, in perfect submission to God.

Finally the Son of Man was to have a kingdom. This kingdom was to be eternal, everlasting and to never be destroyed. As a descendant of David, he was to sit on the throne that lasted forever. Jesus, who was a descendant of David both on his mother's side and his earthly lineage of his earthly father's side, He sits on the throne of Heaven on the judgement seat of the spiritual kingdom being built now and will become the physical kingdom later. It was first predicted at his birth when the angel Gabriel came to Mary...

Luke 1:32-33

"He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

Jesus talked about this kingdom when Peter made the confession of who Jesus was, in his profession of faith, that Jesus is the Christ, the son of the living God.

Matthew 16:18-19

"And I tell you, you are Peter, and on this rock^[b] I will build my church, and the gates of hell shall not prevail against it. ¹⁹ I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

In our passage later we see Jesus tell his disciples about his kingly status.

Mark 8:38

"³⁸ For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels."

A kingdom can cannot be destroyed by the enemy that is founded on the truth that Jesus is the Christ, the Messiah, the Ancient of Days, who is the Son, in the triune God. Who is in the glory of the Father with the angels that are born from his divinity. Who will come like in Daniel's vision appearing before them like the Son of Man.

Peter even testifies to all of this again on the day of Pentecost before the people that say the kingdom of God coming in Power as Jesus said it would.

Acts 2:29-33

"Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. ³⁰ Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, ³¹ he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. ³² This Jesus God raised up, and of that we all are witnesses. ³³ Being therefore exalted at the right hand of God,

³ Matthew 26:39

and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing."

Even though Jesus taught these things to his disciples plainly, so that they could understand, even though Peter rebuked him, every thing that Jesus revealed came true. The irony is that the person that rebuked Jesus for saying these things would come to pass, the same person that attempted again to impede these things from happening by trying to prevent Jesus from being arrested, the same person that denied Jesus three times, is the same Man that testified to thousands that Jesus was the Son of Man that came in glory, with dominion, to establish his kingdom. Peter's message of the gospel then was validated by the power of the Holy Spirit at the day of Pentecost just like Jesus said it would.

HOW INCREDIBLE!

Jesus knew his death was necessary to bring all of these things about. Because Jesus knew that they were all necessary, he was obedient to the Father and willingly stepped in to lay his life down for the salvation of a sinful creation. Jesus came as the suffering servant that is described in Isaiah 53.

Isaiah 53:3-6

*"He was despised and rejected by men,
a man of sorrows and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.
4 Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.
5 But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.
6 All we like sheep have gone astray;
we have turned—every one—to his own way;
and the Lord has laid on him
the iniquity of us all."*

The death of Jesus is an act of obedience, not of negligence or misguided understanding. Jesus came to die for the sins of the world. Believers must understand that Jesus's death was the only way we could experience the salvation we seek. The key to this, is recognizing that Jesus chose to die. He exercised both divine and human free will to go to the cross.

Lamar Williamson explains: "His freedom, however, is subject to the will of God: 'the Son of man must suffer ... be rejected ... be killed ... and rise again.' The sequence of verbs outlines the narrative of chapters fourteen through sixteen. The scenario is inevitable: 'The Son of man must (*dei*) suffer.' The necessity of Jesus' passion lies in the divine ordering of history. More precisely, Jesus must suffer because his understanding of the will of God runs counter to that of the religious authorities: members of the governing council, officiants in the community's liturgical life, and authorized interpreters of Scripture. Obedient to God, Jesus is on a collision course with God's human surrogates. Members of the Jewish religious establishment are the ones who find Jesus' teaching unpalatable."

APPLICATION

So, what are we supposed to do about it? It is in this very same passage that we see Jesus give instructions on following him to this salvation.

Mark 8:34-38

"And calling the crowd to him with his disciples, he said to them, 'If anyone would come after me, let him deny himself and take up his cross and follow me. ³⁵ For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. ³⁶ For what does it profit a man to gain the whole world and forfeit his soul? ³⁷ For what can a man give in return for his soul? ³⁸ For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.'"

We are to deny ourselves and stake our life on the truth that it is through Jesus' death we have received salvation. It is the good news of Christ that we are to see as the only way to be saved is belief in Christ's death and resurrection. Our lives are structured around that truth. It affects the decisions that we make. The moral compass that we choose, and every interaction we have with every person on earth. We no longer live for ourselves, we live for Christ. What does someone gain to gather the whole world yet be lost in eternity? I will end with this passage in Romans that communicates the same truth in our final verse.

Romans 1:16

"For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile."

That is the stance we are to take and be unashamed of the good news that is the Gospel of Christ. Not only did he willingly and obediently go to the cross to die, but it was through his death and only through his death that we can be saved, because his death was absolutely necessary.

PRAYER

COMMUNION