

**No Crown without the Cross**  
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**Original: 3-17-24**

**Text:** Mark 8:31-33 (see also Matt. 16:21-28; Luke 9:22-27)

**Gospel of Mark:** [Bibliography](#) or [Manuscripts and Greek Exegesis](#)

**UBS 4<sup>th</sup> Edition Paragraph Topic:** Jesus Foretells His Death and Resurrection

**Central Idea of Message:** Jesus plainly declared that there would be no crown without the cross, that there would be no triumph without the suffering and rejection, thus, rejection and suffering come with Christianity.

**Introduction:** Episode 41. As we have seen, from this point forward Jesus is focused on teaching his twelve disciples, not the multitudes.

The previous episode proved to be a pivotal turning point for the disciples, as one of them, Peter, the first person ever recorded to do so, professed Jesus to be the Christ.

But this current paragraph is also decisive because it is here that Jesus' march toward the cross begins to come more sharply into focus.

Here is Mark's narrative regarding Jesus foretelling his death and resurrection as he explains that there would be no crown without the cross.

**I. The Impending Suffering of the Christ (v. 31)**

A. Jesus began to teach the Twelve about what was coming (v. 31)

1. He began to tell them the future, all of which was coming in about six months (cf. Robertson 1:334)!

a) Jesus knew all along what awaited him

(1) He says that "it is necessary"!

(2) "Behind historical occurrence there stands an unrecognized divine plan" (Lane 294)

(3) **Behind historical occurrences in the life of Jesus stood God's plan, which went mostly unrecognized even by the choicest of his disciples**

- b) **Jesus was no "bait and switch" imposter who wanted to gain followers under false pretenses**
- (1) Jesus wanted his followers to know that he was not the Messiah of popular expectation with only its grandeur
  - (2) Jesus wanted his followers to know that his path was formidable and their path would be too
  - (3) **Jesus did not bait anybody with promises only of the beautiful without also foretelling of the ugly**
2. Jesus referred to himself as the Son of Man
- a) A substitute phrase [circumlocution] for "I" (Lane 297)
  - b) Human, of course, but more than mere human, divine as well as human
  - c) Possibly suggests "mortal man," indicating the capacity to suffer
  - d) Might also indicate "representative of humanity"
  - e) "Son of Man" is best linked with the heavenly figure of Dan. 7:13 (cf. Mark 8:38; 14:62)
  - f) Certainly would become Jesus' favorite, self-identifying (cf. Plummer 85), Messianic term, in that he will use it fourteen times (cf. Lane 298-9)
    - (1) Authority to forgive sins (Mark 2:10)
    - (2) Lord of the Sabbath (Mark 2:28)
    - (3) Associated with the Passion [suffering] (Mark 8:31; 9:31; 10:33ff)
    - (4) Will come in glory (Mark 8:38)
    - (5) Resurrection (Mark 9:9)
    - (6) Sufferings (Mark 9:12)
    - (7) His life a ransom for many (Mark 10:45)
    - (8) Will come on the clouds (Mark 13:26; 14:62)
    - (9) Goes to death (Mark 14:21)
    - (10) Betrayed (Mark 14:21 X 2)
  - g) It was "sufficiently ambiguous" so as to simultaneously reveal and conceal his identity as the Messiah (cf. Grassmick 2:140)
3. Must suffer many things
4. Must be rejected by the elders, chief priests, and scribes

- a) The entirety of the religious leaders of the Jews called the Sanhedrin
  - b) Literally means "put to the test"
  - c) But their criteria for testing him to determine whether or not he was the Messiah was flawed
    - (1) He was not the kind of Messiah they wanted or expected
    - (2) They wanted a powerful military leader who would lead them in revolt against Rome and regain their independence
    - (3) **"A rejected Messiah was incompatible with Jewish convictions and hopes" (Lane 304)**
    - (4) **Jesus would free from the bondage of sin, but not necessarily from the bondage of Rome**
    - (5) **How many times have we seen in Scripture that the one God sends was nothing like what the people expected or even wanted [David, Gideon, Jesus]?**
5. Must be killed
- a) God's justice demanded that the penalty for mankind's sin be paid
  - b) But the sacrifice must be innocent of wrongdoing
  - c) Jesus knew that he would be the substitute for all sinners
  - d) **The righteousness of Jesus would become available to be imputed [ascribed, infused] to the unrighteous as our unrighteousness is heaped upon him**
    - (1) The righteous for the unrighteous
    - (2) The innocent for the guilty
    - (3) **This transaction [called salvation] takes place when true repentance is expressed by the sinner and genuine faith is placed in Jesus as the Divine Son of God and Savior of the world**
6. Must rise from the dead after the third day [synonymous with on the third day or of a short period of time]
- a) Jesus used no metaphor or parable
  - b) **The resurrection of Jesus should not have been a surprise to the disciples, because**

**Jesus had plainly told them he would rise on the third day**

- B. **The concept of a conquering King who would suffer pain and humiliation and be put to death was completely foreign to these men and to most every Jew living in that era**

## II. **The Objection and Rebuke of Peter (vv. 32-33)**

- A. The objection of Peter (v. 32)
1. Jesus had spoken quite clearly
    - a) Without ambiguity
    - b) No misunderstanding was possible
    - c) Things would happen this way and Jesus would not alter his path at all because this was by divine design
  2. Peter's response was to take Jesus aside and rebuke him!
    - a) Peter was saying, "Not if I can help it!"
    - b) Mark says that Peter "began to rebuke him"
    - c) To Peter, "A rejected and murdered Messiah seems to him a monstrous contradiction" (Plummer 205)
    - d) But Peter didn't get very far in his scolding of Jesus!
- B. The rebuke of Peter (v. 33)
1. Jesus' scold of Peter was almost instantaneous
  2. And it was a strong statement of reproof
  3. "Get behind Me, Satan; for you are not setting your mind on God's interests, but man's"
    - a) Jesus recognized Satan's influence even in his own band of disciples
    - b) In that moment, Peter had identified himself with Satan and was lending himself to do Satan's bidding [as Satan himself had done in tempting Jesus] for Jesus to bypass the cross, for glory without suffering, which would have abandoned all humans and left us in our sin with no Savior to redeem us!
    - c) Peter's wishes for Jesus were the opposite of God's desires
    - d) **Satan was the source for Peter's thoughts on the matter of the mission and chosen destiny of Jesus, which Peter had assessed solely based on human values and viewpoints, and he could not have been more wrong**

**Conclusion: Principles.**

(1) Churches may be somewhat successful in filling the sanctuary chairs and even stirring the baptismal waters by disguising the actual cost and meaning of discipleship, but won't be successful in doing much spiritually with followers like these after they [the churches] get them (v. 31).

(2) How foolish of Peter! "We cannot affirm Jesus as Christ and then challenge His choices! He is either God, and we submit to Him, or He is not, and we may go our own way" (Richards, *Companion*, 640; v. 32).

(3) Many people call Jesus "Lord," but then try to tell him what he is supposed to say and do, that is to say they try and dictate what kind of Lord/Messiah they think he should be (v. 32).

(4) Satanic/demonic influence can deceive even the closest followers of Jesus, as is seen with Peter here, and with Judas Iscariot later (v. 33).

(5) We must beware, lest we express Satan's thoughts, unwittingly thinking they are good, right, and true thoughts (v. 33)!

(6) Jesus plainly declared that there would be no crown without the cross, that there would be no triumph without the suffering and rejection, thus, rejection and suffering come with Christianity (v. 33).

(7) A Christianity which distills [removes] the gore from the glory, the pain from the gain, the suffering from the joy, the judgment from the love, the repentance from the forgiveness, or the discipline from the discipleship is no Christianity at all (v. 33).

(8) There can be no crown without the cross!