

Mark Dispensationally Considered

**Mark 8:22-30: Peter's Confession of
Faith**

Mark 8:22-26

- Mark 8:22—Bethsaida had already been abandoned to judgment, no more public testimony was to bore there. According to this passage in Mark 8 this does not exclude Christ from showing mercy to individuals.
 - Matthew 11:21-24, 26 (1010)
- Mark 8:23-24—Jesus leads the blind man out of town, spits on his eyes, touches them, and asks the man if he can see. The man reports that he sees men as trees walking.
 - Isaiah 42:16 (750)—Jesus led this man out of town by hand and caused his crooked vision to be made straight. Once again this is what the messiah would do for Israel according to prophecy.
- Mark 8:25-26—after touching the man's eyes the man's eye site was restored and he saw clearly. In this case given what we have already seen from Matthew 11 regarding Bethsaida, Christ's instructions not to tell anyone in town about being healed seemed to make more sense. However, as we have seen multiple times, Christ often tells those that he healed not to tell anyone.

Mark 8:27-30

- Mark 8:27—on their way to Caesarea Philippi, Jesus asked the disciples, “Whom do men say that I am?”
 - Matthew 16:13 (1021)—they were in the costs of Caesarea Philippi when Jesus asked them, “Whom do men say that I the Son of man am?”
 - Luke 9:18 (1086)—tells us that Jesus was alone with the disciples praying when he asked them, “Whom say the people that I am?”
- Mark 8:28—the disciples answer Christ’s question, men were saying that Jesus was John the Baptist, or Elias (Elijah), or one of the prophets.
 - Matthew 16:14—John the Baptist, Elias, Jeremias (Jeremiah), or one of the prophets
 - Luke 9:19—John the Baptist, Elias, or “one of the old prophets is risen again.”

Mark 8:27-30

- Mark 8:29—Jesus now changes the question. After hearing who others thought he was, Christ now asked them directly, “whom say ye that I am?” Peter answered and said, “Thou art the Christ.”
 - Luke 9:20—“The Christ of God.”
- *Christos* is the Greek word that is translated Christ and it means anointed or Messiah. Peter has identified Jesus as the anointed one of God.
- Matthew 16:16—according to Matthew’s account Peter expounded upon his statement by saying, “Thou art the Christ, the Son of the living God.” Peter not only identifies Jesus as the anointed one of God (*Christos*) but also God’s son.
- Matthew 16:17—Jesus clearly tells us that Peter did not learn this from any man (flesh and blood) but by revelation of God the Father from heaven. Here we have what is perhaps the clearest claim of Jesus Himself to Messiahship and His unique relation as the Son of God.

Mark 8:27-30

- He not only claimed it for Himself, but declared that God the Father was the origination of this revelation.
 - Luke 1:35 (1071)—son of God
 - Matthew 3:17 (996)—beloved Son
 - Matthew 17:5 (1022)—beloved Son
 - John 3:16 (1117)—only begotten Son
- It is interesting to compare how Peter came by this revelation with how Paul says he received his.
 - Matthew 16:17—“flesh and blood hath not revealed it unto thee,” Peter got this information by the direct revelation of God the Father from Heaven.
 - Galatians 1:11-12—Paul was taught his gospel by the direct revelation of Jesus Christ. As great as Peter’s confession by special revelation was it is a mistake not to recognize that Paul was not taught by Peter and boys but by the ascended glorified Lord Jesus Christ.

Mark 8:27-30

- Matthew 16:18—The Rome Catholic Church has used this verse as proof for the Papacy: The Church built upon Peter with the power to forgive and to bind sin. The statement about the gates of Hell not prevailing against it is taken as an announcement about the infallibility of the Rome Church and the one who occupies the throne of St. Peter.
- “The reason the Roman church felt the need for substantiating the claim that Christ built his church on Peter was/is to lend greater dignity and authority to the office of the pope by making it appear that it rests on the very authority of Christ himself.” (Barlow, 105)
- The argument goes something like this, “Peter means ‘rock,’ and Jesus built his Church on this Rock, i.e., Peter. The common refutation against this argument is that in Matthew 16:18, the words Peter and Rock come from two different Greek words. More literally the verse is saying You are Peter (*petros*—feminine gender) but upon this rock (*petra*—masculine gender, according to *Strong’s* a massive bolder of a rock) I will build my church.

Mark 8:27-30

- Much of the confusion steams from the use of the word Church. Most people assume that the word Church is always referring the current Church the Body of Christ, but this is not the case. The English word Church is derived from the Greek word *ecclesia* which simply means a called out group.
 - Acts 19:32, 39, 41 (1176)—here the Greek word *ecclesia* is translated assembly and is used in reference to an angry unruly mob.
- With this understanding of the word Church we can see that there is more than one church or called out group in the Bible.
 - Acts 7:38 (1158)
 - Ephesians 2:16 (1251)—we have already seen in previous studies that this body cannot be formed until Israel was counted in unbelief and set aside.
 - Colossians 1:24-26 (1263)—we learn that church which is Christ' body was a mystery that had been hid from ages and generations. How then can church Christ is speaking of in Matthew 16:18 be the Body of the Christ of the present dispensation of Grace?

Mark 8:27-30

- “The biggest secret in ‘Christendom’ is that God’s people are living in a new dispensation (order of things) . . . Christ spoke of a “church” that he would build. Years later, Paul tells of the “church which is his Body” which was kept secret since the world began. If it were a secret and was not revealed until Paul’s conversion, then the church of which our Lord spoke could not be the same church of the mystery. Peter preached a message that was based on scores of Old Testament prophecies. To those who have never discerned the mystery they too will be drawn to the notion that the church referred to in Matthew 16 is a reference to the Body of Christ.” (Barlow, 106)

Mark 8:27-30

- “The other fact is that that Church of which Jesus spoke is associated with the Kingdom of the heavens, which as we have seen, is the long promised Messianic Kingdom predicted by all the prophets, which will be established here on earth when Jesus returns as King of Kings. To make this church identical with the Church of our present dispensation we must either say Paul was mistaken about our church being a previously unrevealed secret, or we must say that the term “Kingdom of Heaven” has suddenly taken on an entirely different meaning from the way it has been used previously in Matthew’s Gospel.” (Baker, 140)
 - Acts 2:47 (1152)—People were being added to the church i.e., called out group that started with the preaching of John the Baptist.

Mark 8:27-30

- Matthew 16:19--“Even though the Lord did not speak of the Church of this age, and was speaking of the kingdom church, it still does not mean that the kingdom church was built on Simon Peter. The foundation rock of which Christ was speaking was himself, not Peter.” (Barlow, 106)
- Peter did not receive anything greater than the rest of the 12.
 - John 20:20-23 (1144)—all the apostles not just Peter received special kingdom authority.
 - Matthew 19:28 (1026)—all the apostles were promised a place of leadership in the Jewish kingdom church.