

Mark Dispensationally Considered

**Mark 8:31-33: Is There Really Only
One Gospel?**

Introduction

- What must someone believe to be saved today during the Dispensation of Grace? How does one pass from death to life?
- I Corinthians 15:1-4 (1225)—the gospel Paul received is that Christ died for our sins, was buried, and rose again the third day.
- Romans 3:25 (1195)—we are saved through faith in his blood.
- I Corinthians 1:18 (1212)—Paul's gospel centers on the preaching of the cross.
- Most of professing Christendom believes that the gospel has always been the same throughout the Bible i.e., that people have always believed the same message for salvation.

Introduction

- Mark 1:14-15 (1046)—throughout our series in Mark we have studied at length how John the Baptist, Jesus Christ, and the 12 Apostles were all preaching the Gospel of the Kingdom.
 - Matthew 3:1-2 (996)
 - Matthew 4:17, 23 (998)
 - Matthew 10:5-7 (1008)
- This morning we are going to learn something about the Gospel of the Kingdom that the vast majority of Christendom ignores.

Mark 8:31

- Notice the first phrase in this verse, “And he began to teach them.” What is the key word in this phrase? The word “began.”
- According to *Webster’s 1828 Dictionary* the English word begin carries the following meanings: 1) To have an original or first existence; to take rise; to commence. 2) To do the first act; to enter upon something new; to take the first step; as, begin, my muse.
- So right here in Mark 8:31 Jesus begins to teach them things they previously did not know.
 - Matthew 16:21—“From that time forth began Jesus to shew unto his disciples. . .”
- What is Jesus beginning to teach them in Mark 8 and Matthew 16? That the Son of man must suffer many things and be killed and after three days rise again.

Mark 8:31

- Notice that Jesus says that the Son of man “must suffer many things, and be rejected of the elders.” The Old Testament predicted the Son of man would suffer and die for the transgressions of his own people.
 - I Peter 1:10-11 (1312)
 - Psalm 22 (608)
 - Isaiah 53 (760)
 - Matthew 1:21 (994)
- So the prophets predicted that the Son of man would suffer great agony as he died for the sins of his own people. What is signification in Mark 8 and Matthew 16 is that Jesus now only begins to teach them these things.

Mark 8:31

- We have already seen that John the Baptist, Jesus Christ, and the 12 Apostles have all been preaching the Gospel of the Kingdom since Mark 1/Matthew 3. What have we learned this morning then about the contents of the Gospel of the Kingdom? It did not contain one word about the death, burial, and resurrection of Jesus Christ. Christ only began to show them these things in Matthew 16/Mark 8. So in the case of the 12 Apostles specifically, they have been preaching a gospel for 6 chapters and did not even know that Christ would be put to death and rise again after three days.

Mark 8:32-33

- Peter responds to the news that Jesus must suffer and die by rebuking Christ. According to *Webster's 1828 Dictionary* the word rebuke means: To chide; to reprove; to reprehend for a fault; to check by reproof. In other words Peter uses strong language in an attempt to correct Christ.
 - Matthew 16:22—Peter denies that it will happen
- We can tell by Peter's response that he clearly had not been preaching a message that included belief in the death, burial, and resurrection of Christ for salvation or he would not have responded as he did.
- Mark 8:33—in response Jesus now rebukes Peter saying, "Get thee behind me Satan." Christ equates Peter rejection of his death, burial, and resurrection with the work of Satan within Peter.
 - Matthew 16:23

Mark 8:32-33

- Within seven verses Peter has gone from receiving revelation from God the father that Jesus was “the Christ the Son of the living God” (verses 16-17) to denying Christ’s own testimony regarding the necessity of death and subsequent resurrection and being called Satan for his denial.
- It was not until after the death, burial, and resurrection of Christ that these men understood these things.
 - Luke 24:19-27 (1112)
 - Luke 24:44-45
- We need to understand that there is more than one Gospel in the Bible. The Gospel of the Kingdom is recorded for us in Mark 1:14-15 and it has nothing to do with the death, burial, and resurrection of Jesus Christ.

The Gospel of the Circumcision

- Galatians 2:7 (1241)—tells us that the gospel of the uncircumcision was committed to Paul while gospel of the circumcision was unto Peter. Not only did Peter and Paul preach different gospels, but Peter himself preached different gospels.
- We have studied in detail how Peter and 12 were commissioned in Matthew 10 to preach the Gospel of the Kingdom. Next we studied how that message did not include information about the death, burial, and resurrection of Christ because Christ only began to show that unto them in Matthew 16/Mark 8. Moreover, we have seen that it was not until after his resurrection that Jesus caused the 11 Apostles to understand the things contained in the Old Testament concerning himself. Galatians 2:7 tells us that Peter was given the Gospel of the Circumcision.
- We now want to consider how did Peter's preaching change after being educated by Christ during his post-resurrection ministry?

The Gospel of the Circumcision

- Ephesians 2:11-12 (1251)—it is important to remember that all the covenant of promise were made with Israel or the circumcision.
- Acts 2:22-24 (1151)—is Peter preaching about the death of Christ?
- Acts 2:25-32—is Peter preaching about the resurrection of Christ? Yes, but for what purpose? Acts 2:30 to sit upon the throne of David thereby fulfilling one of the covenants of promise made to the nation of Israel.

The Gospel of the Circumcision

- Acts 2:36—Peter is explaining the significance of these events to house of Israel or the circumcision. Is this message different from the Gospel of the Kingdom? Thus we have in Acts two a recorded instance of the preaching of the Gospel of the Circumcision.
 - Jesus was the Messiah
 - Israel killed him
 - God raised him from the dead to sit on throne of David
 - Israel needs to repent their Messiah.

The Gospel of the Circumcision

- Acts 13:27-38 (1167)—Paul preaches a very similar message but comes to a very different conclusion.
 - Through the word of Christ God is offering the forgiveness of sins
 - All that believe (Jew or Gentile) are justified
 - This justification is apart from the Law of Moses.