

Mark 8:27-38

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 26 October 2025

Preacher: Billy Joe Calvert

[0 : 0 0] with the remaining of that 8th chapter. So our text this morning will be Mark chapter 8 verses 27 through 38. I really considered bringing it to a conclusion around verse 33.

! The account that Mark gives us, which is a very unique account in all the Gospels, Mark is the only one that gives us that account.

The account of the man that was blind that Christ met and he spit in his eyes and he touched his eyes and he said, Do you see? And he said, I see men like trees growing, I see men walking around like trees.

And then Jesus touching them again and then he can see perfectly. That account, which is unique to Mark, which really comes right before the passage we're about to read, helps us to understand the passage that we are about to see.

So that is part of taking text within its context. And the reality that we saw last week when we were together, if you weren't here I kind of give it to you in a nutshell, was that sight, true sight, is a progressive reality.

[1 : 1 1] That it comes through walking in connection with Christ. Sometimes we see things instantly and immediately and sometimes we see them on part and portion. But it is through that ongoing relationship with Christ that we see as we ought to see.

We see clearly as it says there, as it pertains to that man. Sure, there, if we want to put it in a spiritual sense, in a moment we are saved, we are redeemed. I believe in instantaneous salvation and redemption.

That the moment you claim Christ as your Lord and Savior, you are at the moment. But it takes time for sanctification. That is to see things in a more clear fashion.

To see exactly what has come upon you. That redemption. Wealth of the inheritance that you have in Christ because you are now redeemed. It is the kingdom of the King.

We believe in instantaneous salvation. We believe in progressive sanctification. And that is that ongoing relationship with Christ. In much the same way, the account that we are about to read before us, we take it in context.

[2 : 1 6] That Jesus is asking his disciples a question. And so it is a challenging thing because it is probably one of the most instrumental portions of scripture. We have already kind of seen it a little bit this morning.

As we have worshipped together and we have sang songs about the names of Christ. And we have heard prayers as it is regarded around who Christ is. And so we find that question being asked to us this morning in Mark chapter 8 starting in verse 27.

So if you are physically able and desire to do so, would you join with me as we stand together and we read the word of God. Mark chapter 8. We are going to start in verse 27. We will read down to the end of the chapter which gets us to verse 38.

The word of God says, 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. He was stating the matter plainly. And Peter took him aside and began to rebuke him. But turning around and seeing his disciples, he rebuked Peter and said, Get behind me, Satan.

[3 : 48] For you are not setting your mind on God's interest but man's. And he summoned the crowd with his disciples and said to them, If anyone wishes to come after me, he must deny himself and take up his cross and follow me.

For whoever wishes to save his life will lose it. But whoever loses his life for my sake and for the gospels will save it. And what does it profit a man to gain the whole world and forfeit his soul?

For what will a man give in exchange for his soul? For whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels.

Let's pray. Father, we thank you so much for this day. We thank you for the divine opportunity we have of gathering together. Lord, we pray to you that we can come now and we can see the word and hear the word and read the word.

And we pray now that our attention would be held captive by it. That it would speak to our every heart and mind. That it would penetrate through the very depth of our being. Going beyond every tool of distraction used by Satan.

[4 : 59] That we would see it as it truly is. As the word of God. Speaking to the people of God for the glory of God. We ask it all in Christ's name. Amen. I want you to see from our text this morning that we are faced with a challenging confession.

Faced with a challenging confession. There are a number of great truths we can take from this scripture. Some which are just by way of application.

We know that we can take from this first confession of who Christ is in the gospel of Matthew. At least when we get into it as making our way through scripture in Matthew chapter 16.

We have Peter's confession. This same account recorded for us in the gospel of Matthew. It is the first confession of Jesus as the Christ. The son of God who has come to redeem the world.

And that meaning behind the word Christ. Or Christos in the Greek language. Means the Messiah. The long expected one. And it had evolved much from Old Testament time to Old Testament time.

[6 : 00] To have an expectation of deliverance. Not only of temporal deliverance. But of eternal deliverance. By this time the expectation among the Jewish nation was that not only would he be the king.

According to the lineage of David. That he would set up on the throne of Israel forever. That he would reign as Isaiah prophesied. Being the prophet of the king. That he would be the root from the stump of David.

As Jeremiah prophesied to us. That he would be the one who would usher in the kingdom. Temporal upon the earth. And eternal in the heavens. That he would set them free from the oppressive rule of those who were now reigning over them.

Namely the Romans at that time. And that Christ had displayed this. This is a time of transition. We notice here that we find the parallel account found in the gospel of Mark.

Now this is not the passage. But this is something to pull from the passage. Notice if Mark is writing according to the preaching and teaching of Peter. Which more than likely he is.

[7 : 03] Most Bible historians think so. That Mark was writing according to the preaching of Peter. When he heard Peter preach. And Peter went around planting the churches. And sowing the gospel seeds.

That Mark or John Mark as we know. Was traveling with him. And then after Peter's execution. And he was martyred for the faith. And Mark put in writing everything Peter had preached. And sent it out.

Some people believe that it was Mark who fled from the garden of Gethsemane. Wearing nothing but a sheet. And a sheet was pulled off of him. And he left naked. Some people think that that was Mark. Because when it records it.

So who else would say that about himself. But either way he is more than likely writing according to the preaching of Peter. But notice there is some absence in the gospel of Mark. There is nothing about Peter being the stone.

Of which some faiths have claimed so much. It is found in Matthew 16. This lineage of sent from Peter.

[8 : 00] To have the head of the church. Peter never proclaimed that. Peter was just one of these stones. Now that is something totally different that we can get into later. But I just wanted to point that out to you. Okay. But we notice also.

Where Christ asked this question. So he is in Caesarea Philippi. And if you know anything geographically. You know their northern portion outside of the land of Israel. In Caesarea Philippi.

He would have been in a region. Where there were a multitude of false gods. The Roman Empire would have set up a number of shrines. More than likely the very place where Christ asked the question.

Would have been surrounded by many lowercase g gods. That were represented in that region. And so Jesus is asking a pointed question. In light of the circumstances they find themselves in.

A lot of people like to proclaim who all these are. But who do you say that I am? So Jesus is using geography kind of as a teaching tool as well.

[9 : 01] But either way when we look at this. We see that we are faced with a challenging confession. A confession that has to be made. A confession that ought to be made. Throughout church history.

Confessions have often cost individuals greatly. Many have lost their lives. The apostles have lost their lives.

At the reality of their confession of who Christ is. Even non-Christian historians would write. That those believers and followers of the way. That would be what we call the early Christians.

Seemed to confess without a doubt. That Jesus Christ is the Messiah. Who is raised from the dead. And they even go to the point of death. With that confession. That their confession meant something.

That it carried weight. That it changed their lives dramatically. And now Mark is recording for us here. That each one of us. Every individual is faced with that same challenge.

[10 : 02] Where do we stand in our confession? There are three realities that we need to see from the passage. The first one is the question that has to be answered. We notice there is the question to be answered. Jesus went out and along with his disciples to the village of Caesarea Philippi says.

And on the way he questioned his disciples saying to them. Who do people say that I am? Now it's telling because we have said this over and over again. That salvation does not find its origin.

That is true biblical salvific faith. The coming to Jesus Christ as your Lord and Savior. Does not find its origin in your choice or your activity or in your ability. Rather it is the revelation of God to you.

That you are in desperate need of a Savior. And he shows you who the Savior is in Jesus Christ. We believe that God is sovereign in every aspect of salvation. That God leads in such a way that he helps us to see our own sinfulness.

And our own need. And the heart of every man is desperately wicked. We believe that God is sovereign in every aspect of salvation. And our own. But rather it is something that is brought to us. By the loving grace and mercy of a holy God.

[11 : 06] Who reveals to us our need of someone else. And even here. We find that the question is asked by Christ. That it is Jesus himself who says.

Who do people say that I am? And it is he that brings the question. Not just about who everybody else says that I am. But he brings it home. Because he asks the disciples.

Who do you say that I am? So we must acknowledge. At least from the passage. That Peter would have never made the great confession of faith. Had Christ not asked the question.

If he had not been challenged by the Lord himself. As to the reality of who he is. In each one of us. That have proclaimed Jesus Christ as our Lord and Savior. If we were to go so far.

To really examine our own lives. That we would understand. That we too would have never made. The confession of Jesus Christ. As our Lord and Savior. If he had not posed the question.

[12 : 03] To us. He said. Oh pastor. I responded to an invitation. By a pastor or an evangelist. And they said. I must be born again. And there is all this.

Yes. But whose words were being proclaimed. Because if you responded to the words. Of an individual. Then Lord have mercy on you. And an individual as well. For the old man can save himself.

Let alone his brother or sister. But if it was the very word of God. That produced the invitation. That was extended to your heart. And to your mind. And you said. Well I responded. Because the question was being asked.

But the question has to find its origin. In Christ. It is a question that Jesus asked. And it is a pointed question. And we notice the progression of it.

Because it says. Who do people say that I am. Even in today's time. Listen. Everyone has an opinion. About who Christ is. Every major world religion.

[12 : 57] Has a concept. Of who Christ is. Everyone. Every faith tribe. So they are called. Has an opinion.

About who Christ is. And Christ finds. In more cases than not. A very important role. Within a multitude. Of those world religions. But it does not mean.

That they are believers. In Jesus Christ. History has pivoted. On the reality. That there was an individual. Named Jesus. That was born. From Nazareth.

Or that originated from Nazareth. Born in Bethlehem. Of Joseph and Mary. In which everyone. Has to answer the question. Who do people say that I am. And ever since his birth.

People have been saying. A lot. About who he is. But it is not enough. To stand upon the answer. Of any other individuals. Response to that question.

[13 : 51] Because it says. They answered him. And said a lot of people. Have a lot of opinions. About you. Some say John the Baptist. Some say Elijah. Some one of the prophets. Some this. Some that. A lot of people. Had opinions. And what we notice here.

By the way. Is that by this time. Historically. Christ had given. Ample evidence. To lead others. To form an opinion. The blind have seen.

The deaf have heard. The lame have walked. The dead have raised. The multitudes. Have been fed. Not once. But twice. Water has turned into wine.

And then he's walked on water. The testimonial signs. Have been recorded. And observed. By a multitude. Of individuals. And enough evidence.

Has been given. That everyone. Has had to form an opinion. About who Christ is. In today's world. We notice. That we say. Well we don't see.

[14 : 49] These miraculous events. But every time. We stand out. And we. See the heavens. Declare his glory. And the world. Proclaim his majesty. And we understand.

The testimony. Of all that around us. Paul would say. In Romans chapter one. That none. Are without excuse. For that which may be. Known about him. Has been revealed. To them.

That all people. Of all times. In all places. Have had ample. Revelation. To the reality. That there's someone. We must. Ask.

Answer the question. To who. Is he. But Christ. Doesn't live. Leave it. To popular opinion. Because he brings. This question.

Down to the local. Individual. And he says. But who do. Friend. We cannot answer. The question. That is asked us. On who do our.

[15 : 42] Parents. Or our grandparents. Or our neighbors. Or any individual. Say that Jesus is. It is not enough. To say. Well some people. Have told me. You are this. And some have said. You are this.

And some have declared. To me. You are this. Jesus is not. Content with that. Because the question. Always gets a little. Too close to home. And he says. But who do you. Say that I am.

And this is where. Where we see that sight. Becomes progressive. I remember the night. Of my own surrender. Where I said. Lord I don't know much. But I know that I can't. Control it. So I give it all to you.

And I surrender it all to you. Lord you take it. And do with me. What you will. So I knew him. As Lord. That is. Master. And ruler. The Bible tells us.

In the book of Proverbs. That the sleep of the righteous. Will be sweet. And that night. I slept better. And I slept in months. So then I knew him. Not only is Lord. But he's also my savior. This week.

[16 : 40] I thought. I'll write down. Who do I say that Jesus is. And I began to write that down. And then I realized. You would get tired of hearing. All the ways. That I can proclaim. Who Christ is. For he is the creator.

For in the beginning. God said. So he is the creator. He was with him. In the beginning. He is the word. It tells us. In the gospel of John. So he is the very word. Of creation. He created it.

By his power. He's spoken into existence. Through his word. And he is also. The former. And fashioner. Of mankind. From the dust of the earth. He formed. And fashioned him. And then he took the rib.

Out of a woman. And made her. In a more complex. Complicated manner. And presented him to her. I read this thing. By the way. This is going to get me in trouble. But I got to say it anyway. It's a great text. It said. Men. You need to learn.

To rest in Jesus. Rest in the presence of God. He said. Adam fell asleep. In the presence of God. And woke up. With a naked woman. Beside him. And think about that. Right. He woke up.

- [17 : 33] With the greatest gift. That was ever given to him. I know it's going to get me in trouble. But it said. Rest in the presence of God. Because God meets your needs. When you are just being still. That's a great word.
- By the way. I mean. I know it's going to get me in trouble. Later. My wife's going to be like. I can't believe you said that. But it is a wonderful word. Because it. What that was. Is he made him complete. There's nothing wrong with that.
- By the way. That when God puts two together. And the two become one. There's nothing wrong with that. What's wrong with this. The church doesn't acknowledge. The rightness in it. So we can go ahead and admit that. But God made him complete. And made him full.
- And made him fashioned. He didn't just meet a physical need. He met an emotional need. A spiritual need. He met every need that was there. And the two became one. Because he. Adam was still. And so now. We see that Jesus.
- Is the former. Fashioner of every man's needs. Jesus is also. The model of what mankind ought to be. For in our image. He fashioned them. He is.
- [18 : 27] The angel of the Lord. We find in the Old Testament. As we have seen. Going through the Old Testaments. On Wednesday and Sunday nights. He is the. Lord. Of the heavenly armies.
- He is the voice. That speaks from the burning bush. He is the great I am. We can go on and on and on and on and on. But the question. That really has to be asked. Is who do you.
- Say that I am. Peter makes his great. Confession. Because Jesus addresses it. To the individual. You are the Christ. We know that it tells us.
- In the Gospel of Matthew. Blessed are you. Peter. For flesh and blood. Has not revealed this to you. But my father who is in heaven. That's a revelation. By the way. That when you are asked that question. Here's the wonderful thing. That when Christ asked the question.
- Of the individual. He also knows the individual. Has had the answer. Revealed to him. By the father. And he poses the question.
- [19 : 25] And it's the question to be answered. And it is a question. That has to be. Confessed. Peter makes this great confession. But it's not. Just. It doesn't end there.
- Because. We go to the very next verse. And we see. Not only is there the question. To be answered. There is the reality. To be accepted. Because think about this. Just for a moment. In context.
- I know this is a little technical. But let's. Let's follow it if we will. Peter is of a particular group of people. That is the Jewish people. Around Christ.
- He has his disciples. And in the group of his disciples. Those 12 apostles. And more than likely. In that there are others around. Because we know that 120. Are gathered in the upper room. But at least the 12 apostles.
- We. We find a really unique. Grouping of individuals. We find Peter. And James and John. The fisherman. We find. Matthew. The tax collector. We find Simon.
- [20 : 19] The zealots. We find insurrectionists. We find people working. Against the Roman Empire. We find people working. For the Roman Empire. We find people. They're just trying to make a dollar. And paying taxes. In the Roman Empire.
- But each and every one of them. Have one thing in common. They're of Jewish descent. And each one of them. I understand that the Messiah. The Christ. The Christos. As that word is. Is the long expected.
- Deliverer. Of his people. To set them free. From the oppression. That reigns upon them. So when Peter. Confesses that Jesus. Is the Christ.

The son. Of the living God. His confession. Is so much more. Than what we proclaim. It is a confession. That you are the one. We have been waiting on. You are the one. That history.

Has anticipated. Now. For hundreds of years. You are the one. Who has come. To set your people free. And the very next words.

[21 : 13] Out of that man's mouth. The one who has come. To set them free. Are found in verse 31. And he began to teach them. That the son of man. Must suffer many things.

And be rejected. By the elders. And chief priests. And scribes. And be killed. And after three days. Rise. Again. Jesus never.

Until. People. Confession. It's only after the confession. That this. Truth. Is declared. And it was a truth. That would have.

Shaken Peter. To the core. Peter has just. Publicly declared. You are the one. That God's people. Have been waiting. To deliver them. From this. Rain of oppression.

That is upon us. To finally. Restore to us. The nation. And its former glory. That we have not known. Since the days. Of King David. That we would walk. In fellowship.

[22 : 09] With God. Through faithfulness. And obedience. Centuries have passed. And we have been waiting. And you are the one. And Jesus says. And. I'm about to die.

Peter has just. Put all of his hope. In one individual. And no one. No one. Anticipated.

A Messiah. That would come die. No one. We look. In retrospect. On the other side.

Of the empty tomb. They are living. In reality. Longing. For this. Thing. That they have tasted. In the intertestament times. During the. Maccabean revolt.

For just a. Short period of time. And none of them. Personally. Had ever been through it. They. They want to be free. They want to be. Physically. Unoppressed. Want to live. As a peculiar people.

[23 : 05] In a peculiar place. And the one. That they now. Think is. He. That they have confessed. With all boldness. That this is the one. The very next thing.

He teaches them. The leaders. Of your people. The Jewish people. Are going to oppress me. Hand me over. And I will die. So we can't get mad.

At Peter. When Peter begins. To rebuke him. Because. Their interpretation. Of the Old Testament. By the way. We go back. And we read. In Isaiah 53.

And Isaiah 54. The suffering servant. Passages. And we read those things. And we see them. We say see. It's right here. You can see Jesus. And all of this. And we can't. But we're reading it. In the context.

Of understanding. That he has already come. Died on the cross. Was dead. And buried for three days. And rose again. And lives forevermore. Right. So we're reading it. From this side. Of glory.

[24 : 02] And it's easy. To look back. But if you're in. And if you're in the moment. And all of a sudden. You make this confession. That this is the one. I'm wanting to set me free.

And the very next thing. He tells you is. Yeah. But I'm about to go to Jerusalem. And then I'm going to die there. Then the very hope. That you have professed. Through your confession. Seems to have. No end in sight.

And Peter. Begins to rebuke. Jesus. And then it tells us. Jesus has just proclaimed. If we go back to the gospel of Matthew.

Matthew 16. Jesus has proclaimed. That Simon is. Simon Peter. Is blessed. And in the very next thing. He tells him. That he is Satan. Do you know why?

Because it's very easy. For you to be controlled. By either one. Careful. That we don't trust ourselves. Too much. It is easy.

[24 : 57] To have the revelation. Of the father upon us. To lead us. To confess truth. And in the very next moment. To be utilized. By Satan. As a instrument. In his hands. It is not.

That Peter himself. Is Satan. But that Satan. Has an opportunity. Through Peter's zeal. And understanding. And interpretation. Of the Old Testament. To once again. Attack Christ. The wilderness temptations.

By the way. Of Christ. Did not end. After 40 days. Jesus. Was besieged. With temptations. Throughout the. Remainder of his life. Until Christ. Surrendered himself.

And it tells us. In the Gospel of John. That Satan. Found an opportune. Moment. In Judas Iscariot. We hear. Peter begins. To rebuke. Jesus said.

I'm not going to let it happen. Peter said. You can't do that. But for the sake. Of the disciples. Gathered around him. He says. Get behind me. For you are not. Setting your mind. On God's interest.

[25 : 57] But man's. Here's a reality. We must accept. The confession. We make. Of Jesus Christ. As our Lord. Savior. Has to be.

Coupled. With the understanding. That we are not. Confessing. A Savior. To serve. Our interest. But rather.

We are. Confessing. A Savior. Whose soul. Aim. In our lives. And the lives. Of those we love. Is the interest.

Of the Father. Now think about that. For just a moment. Many want to confess. A Savior. That would fulfill. Their interest. Make my life better.

Make sure. I spend eternity. In heaven. Give me. Security for this. Provide for me. Financially. Lead me through. Joys. Everlasting. All man's interest. That would be.

[26 : 51] The deliverer. And the Messiah. That I want him to be. Sometimes. That deliverance. Comes through suffering. Sometimes that deliverance. Comes through pain.

Sometimes that deliverance. Comes through. Uncomfortable circumstances. Sometimes it comes. In want. And in need. You say. Oh but the word of God. I've never seen the righteous. Go hungry. You're right.

But when we read. Church history. We find some of them. Starving to death. But eternally. They don't go hungry. Because then they gather around. The wedding supper. Of the lamb. In glory.

Sometimes. As it tells us. In the book of Hebrews. Hebrews chapter 11. The heroes of the faith. Some were sawn in two. Some were not. The world was not worthy of. Some were ravaged.

These are the nameless saints. That we have confessing to us. That the savior. We profess. And confess. Serves the interest. Of almighty God. Not. The interest.

[27 : 52] Of man. We want a savior. That says. Well this is what I need. In him. Do not go to Christ. And say. I will confess you. If you will give me this.

This. This. And this. And this. Because he will look at you. And say. Get behind me Satan. For you are setting your man. On your mind. On the interest of man. And not the interest. Of God. And I know that's a hard reality.

But what if. What if. God allows. God allows. Uncomfortableness. And so. Easy things.

In our lives. To conform us. And shape us. And to mold us. To be more like him. What if. He causes us. To do things. It's starkly different. Than anyone around us. So that. We promote the glory.

Of the father. Instead of living. In the comfort of man. What if. His ambition. Is to be the deliverer. Eternal. Not just the deliverer. Temporal. Some.

[28 : 52] Want deliverance. For now. That's what Peter wanted. Jesus says. God wants to deliver you. From so much more. Than just now. Peter.

To deliver you. Eternally. We've got to go through. A little bit of suffering. First. We've got to go through. A little bit of. Hardship.

What does it tell us. In the book of Hebrews. Who for the joy. Set before him. Endured the cross. Jesus didn't endure the cross. Because of the joy.

Of the cross. But the joy. Set before him. On the other side. Of the cross. Jesus. There's the question. That has to be answered. There's the reality. That has to be accepted.

What leads us to the third. And final thing. From look at this. There's the surrender. That has to be made. This is why we cannot.

[29 : 47] Separate this. From the last few verses. Of this chapter. It is a surrender. That has to be made. If we confess. That Jesus Christ. Is who he says he is. And if that confession. Leads us.

Even though he is. Who he says he is. Some people have a hard time. Confessing Christ. As Jesus the Messiah. Because it is. An abomination. To some groups of people. That God would come.

And suffer in the flesh. That he would die. Upon the cross. That he would. Die the death. Of a pauper. That he would be thrown. In an unmarked grave. That is offensive. To so many people. Even early.

In church history. It was offensive. To some of the people. Of the early church. That Jesus was fully God. And fully man. Because they could not. Wrap their minds. Around this reality. That God chose to die.

And even if we cannot. Wrap our minds. Around the reality. We have to accept it. Because he declares it. And if all those things. Are true. And they are.

[30 : 46] Then we have to. Couple it. With the call to action. For ourselves. Because it says. And he summoned. By the way. This passage. Follows every time. That confession of Peter.

Is made. This passage follows it. So it is found. In Matthew 16. As well. And it is found elsewhere. Every time. There is a genuine. Confession. Of who Christ is. It is always followed. With this call.

Because it is not. Just enough. To confess. The reality of Christ. There is the. Now what? Statement. That has to happen. Right? If we have answered. The question. And we accept. The fact. That he must suffer. Well.

That is what he has to do. And then it goes. A little bit further. And it gets to you and I. And he summoned the crowd. To him. With his disciples. So this is a teaching. For all the people. But it is really aimed. At the disciples. Who just made that confession.

And said to them. If anyone wishes. To come after me. He must deny himself. And take up his cross. And follow me. Now I have told you this before. But I think it bears repeating.

[31 : 39] This is the most quoted. Teaching. Teaching. Teaching. Of Christ. Found in the New Testament. Five times. In the four gospels.

We find this statement. If anyone. Wishes to come after me. He must deny himself. And take up his cross. And follow me.

Five times. It is the most repeated. Refrain. That Christ. To all people. And at times.

It's the most overlooked. There is the. If anyone. So we see that it is. An open invitation. If anyone.

Wishes to respond. To the desire. That the Lord God. Put into their heart. The desire. To follow after me. And there's the. The necessity. He must. It says. Take up his cross. And follow after me.

[32 : 36] For whoever. Wishes to save his life. Will lose it. But whoever. Loses his life. For my sake. And the gospels. Will. Save it. So there's this. Call.

This. Surrender. That has to be made. It is a definite. Surrender. By the way. There's no. Kind of back and forth. And it's not just. Taking up the cross.

Of Jesus. Because. I mean. I don't. I don't mean to be. Light in this. But it's much. It's much easier. To talk about. The cross of Jesus. Because that's where. He suffered. Than it is to talk about.

Our cross. Because that's where. We suffer. The cross of Jesus. Empowered. Take our cross.

And follow after. He says. You must take up. Your own cross. And follow me.

[33 : 29] It is a place. It is a place. Of. Finality. No one. Survived. Execution.

On the cross. No one. So to take up. Your cross. Means. I'm not coming back. From this. I'm not.

Getting away. From it. I have judged. Everything. In light of the one. I'm following. And I have put his. Same. Upon myself. I put his.

Outcome. Upon myself. And I've. Surrendered. Well how do we. Come to that reality. When we come to it. Because we understand. Who he is. Says. But whoever wishes.

To save his life. Some say. Well I'm not going to do that. I'll save my life. We'll lose it. Some say. Well I'll. I'll do it another way.

[34 : 24] Jesus says. That's not possible. For what does it profit a man. To gain the whole world. And forfeit his. Often we say.

Well I can't come to the point. Of absolute surrender. There's some things. I have to hold on to. I can't just say. I'm going all in. Jesus really gives no.

No option. Because he uses that word. Must. And he asked. Verse 37.

Kind of that final question. For what will a man give. In exchange for his soul. Can I answer that for you. Each and every one of us.

The thing we. One thing we're holding on to. That we won't give up. That's what we're giving. It's the one thing that we say. I'll do anything.

[35 : 25] But. That. That's the price. That's kind of our. Standard. Lord. I'll do anything. I'll go anywhere. I just. I can't do this.

I don't know if I can reconcile that. And it's going to make me uncomfortable. And. It's going to happen. Listen. When you're on. When you're taking. Worry about the other side. You say.

Well pastor. What if it doesn't work out. On the other side. Well. The one we're following. He works it out pretty well. I think. You surrender. You surrender.

The future. You're surrendering. The present. Whatever. The but is. Is what we will. Change for our soul. I have found a lot of those.

In my life. By the way. A lot of those. I said. That's. That's the one thing. That's the one thing. That's why Paul says. I die daily. He says.

[36 : 24] I have crucified the flesh. Yet I live. It's no longer I who live. But Christ who lives. Inside of me. Galatians 2. 20. But he says. I die daily. Why? Because each. That one thing. That one thing. That one thing. That I have to give up now.

That one thing. That is keeping me. From going a little further. A little further. A little further. Because if I've answered the question. Who do I say Jesus is? And if I accepted the reality. That it is God's interest.

Not mine. That matter the most. Then I have to come to the third thing. It's a full surrender. That has to be made. Because until we make that full surrender.

We're not really living. In line. With that challenging confession. Let's pray. Father thank you for the day. Thank you for the opportunity.

We've had to be together. We thank you for your word. Even when it challenges us. And pushes us. We pray now Father.

[37 : 20] That you. Give us clarity. As to know how to respond. That we would walk in obedience to it. And we ask it all in Jesus name. Amen. Amen. Thank you.