

Morning Church family. Take your, ooh, that was a good one this morning, good job. Take your Bibles, if you would, with me and turn to Mark chapter eight, verse 34. Mark chapter eight, verse 34.

We're gonna finish up Mark chapter eight and get into the first verse of Mark chapter nine. Sometimes the chapter divisions don't always play with the paragraphs well, so we're gonna reach into chapter nine as well this morning. Mark chapter eight, verse 34 through nine and verse one. If you would, once you've found the passage, rise with me in honor of the one who gave us this word as we read our text together this morning. Mark 8, beginning in verse 34,

and it reads, 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 the gospel's will save it. For 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. And Jesus was saying to them, truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God having come in power. This is the word of the Lord.

Let's pray. Dear Heavenly Father, we are so thankful for the grace that you've bestowed on every believer here, that you've allowed us to come together, that you have built this body as you've seen fit, that we can glorify you together in the praise of your name and singing psalms, that we can now look to your word together for direction and encouragement to bring our focus back to Christ. I just pray, Lord, that you remove any distractions from me, keep my mind sharp on the text at hand, and I pray that you will allow your spirit to work through me, that the body would be encouraged, that you would be lifted up and man brought down. We glorify you and thank you for the opportunity this morning, and we pray that we will glorify you in all that we do, in your holy name, amen. All right, you can be seated. So this particular passage is likely familiar to many of us. The phrase taking up your cross is likely familiar to many of us. Last week we saw Jesus correct the disciples about the Messiah. We saw him take the disciples aside and explain to them the truth of who the Messiah is. And he had to correct their skewed view. So if you recall, Peter pronounced, you are the Christ. So he correctly identified Jesus as the Messiah, but Jesus had to correct their understanding of who the Messiah is. And When you think about it, if the disciples had a skewed view of who the Messiah is or would be and what he would do while he was here, it makes perfect sense that the disciples would have a skewed view of what a

disciple is. If you don't understand who the Messiah truly is, how will you understand what a true disciple looks like? So this text goes right in line with what we talked about last week. In context, Jesus is not only going to correct what they thought about the Messiah, but now he is going to correct their understanding of discipleship. It's been said a wrong view of messiahship leads to a wrong view of discipleship. So they have to continue to be corrected. Now, there's something that I want to make sure and clear out of the way here at the introduction before we get in here. This particular verse, passage section of verses, you may have heard it yourself, I know I have, has often been used as a way to speak about questioning your salvation or are you taking up your cross every morning because if you're not you're probably not truly saved and and there's all this extra baggage that goes along with it now the text clearly teaches that we are to take up our cross as a disciple i'm not saying that's not what it says but i do want to alleviate any previous ideas that you may have about this text being about being able to bring yourself to be worthy of being called a disciple. Because I can assure you, no matter how hard you work, you're never going to be worthy of being called a disciple. You can try all your life. You can try to pull yourself up by your bootstraps every single day, but you will never be worthy of being called a disciple. What this text in context is doing is explaining to us, Jesus is telling us what a disciple is. and that this is the cost of being his disciple. And it does to the spirit, it gives us something to strive for, and we'll talk about that later. But I want to put out this idea, I want us to put off this idea that this passage is telling us that we have to work before conversion to put down our cross and to, or excuse me, to take up our cross and deny ourselves and follow him because we can't. that is the gift of the Holy Spirit by grace. So I want to, if that's been the way or maybe your understanding of the passage has been, I want us to shed that first and then understand what Jesus is saying in context as we go forward. So with that being said, as far as the timeline and where we're at in the text, remember a couple of things that are very, very important. Jesus speaks about cross and denying yourself and what it takes to be a disciple and the cost of discipleship. You remember that Mark wrote this letter or this gospel, excuse me, by the dictation of Peter, most likely during the time of Nero. This was probably during the time that Nero himself was crucifying Christians as a spectacle, even taking sometimes crucifying them and lighting them on fire for lighting up his gardens. So this context of his readers, of Mark's readers in Rome during one of, if not the most intense time of persecution in Roman history of Christians is literally when this gospel went out. So this text in particular is

extremely important to the readers of Mark, and we have to understand how it impacts us today as well. So with that being said, let's look here in the text. First point this morning is piercing statements, piercing statements, verses 34 and 35. So Jesus is going to begin with some piercing statements. It says in verse 34, 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. Whoever loses his life for my sake and the gospels will save it. So Jesus begins, after having the conversation with his disciples, if you remember, he was having a personal conversation with them when we left off last week, and now he summons the crowd back to him. And this word for summon is called, in the original language, it carries weight, it's as if, hey, come sit down with me, we need to have a serious conversation. Come sit down, I wanna talk to you about something very, very So he brings the crowd back around them. So this message is not just for the 12. This is for all of them who are following him, his disciples in general. And so this very important message is introduced by him to the crowd and disciples. And he begins with the first statement. The first statement we'll see in verse 34. It reads, if anyone wishes to come after me, he must deny himself and take up his cross and follow me. Now, you may say to yourself, okay, well, it sounds like this is someone who is before conversion, whoever wishes to follow me. So I would ask you, does anyone wish to follow Jesus of their own accord? No one wishes to follow Christ in their natural state. This is not about someone waking up one morning and just going, you know what? I think I'll just try this Jesus thing out for a while. That's not what this is about. We know throughout Mark that we have seen over and over and over again that Jesus calls, he impacts those whom he has called, he gives them the desires to come and follow him. We know that those who do wish to follow Jesus are called by him, drawn by him, the impact of the spirit upon them. So only those who have been impacted by the spirit first wish to come after him. So those who are wishing are not those who are standing on the outside. We've seen a lot in Mark about the outside and the inside. Those who are on the inside are those who wish to follow him. And basically what Jesus is saying here are those whom I have called, this is what it is going to be like. Those whom I've called, this is the way your life is going to be now. And those who are impacted by the Spirit, although not perfectly, but those who have been regenerated and impacted by the Spirit, their response is yes, sir. We embrace you and we embrace the cost. But we have to understand that he is not talking about someone being able to suddenly wish they want to follow Jesus of their own accord and these are the

things you have to go check boxes on to be able to be his disciple. What Jesus is saying in context of Mark is, if I call you and you are my disciple, you will wish to come after me and here is what it looks like. So the first thing that he tells them is you must deny yourself. You must deny yourself. Now, let me ask you, what is probably the most prevalent thing in our sin nature that we combat? Even as followers of Christ, what is the number one thing in flesh that you still have to wrestle against? Yourself, isn't it? Yourself. The hardest thing for us to put away is ourselves. And yet that is the cost of following Christ. The next thing he tells them is to take up their cross and to follow. Now, I want us to remember the context of where we are in Mark. Jesus has now, in Mark, we know we've pivoted in chapter 8. We've turned the corner towards Jerusalem. He's no longer doing ministry in Galilee. He's no longer doing ministry in the synagogues. He is now moving towards his mission, which is Jerusalem, where he gives his life. And we know that in the next several chapters, including 8, 9, and 12, we have They were on the way. It's used 12 different times in those few chapters. They are on the way. And they are on the way for Jesus to give his life. And so Jesus is saying, you have to follow me on the way to give your life. Now, when we think about the cross, think back, not in a Western view of the cross, because today in the West, the cross is simply a flippant, most of the time, a flippant symbol that we wear on necklaces. Now, there's nothing wrong with wearing a necklace, or we have in our cars to symbolize. It's not the gruesome thing that the East in the first century would have thought of a cross. To put it in comparison today, if you were to take an electric chair and wear it around your neck on a necklace, that'd have a little bit different feel in the West, wouldn't it? It'd be a little bit different. Now again, I'm not saying to go home and throw away all your crosses. Okay, that's not what I'm saying. I just want us to understand what the cross meant to first century Judaism. This was an instrument of one of the most torturous deaths ever invented by a depraved man. The carrying the cross was almost the worst part about it, because you were literally strapped with what would essentially be in comparison today a six by six log that was wider than your arms could span, they made sure of it. And they would hold your arms against it, just the cross beam, and they would hold your arms against it in traditional crucifixions, and they would tie your arms out in multiple places so that you could not bring them back in. And so you would have the weight of that wood hung on your back and you

would then be marched however far it was. And generally they made it be pretty far with that weight on your back to go face the pain and suffering that you were about to have. And then before they would tie that on, they would strip you of all of your clothing. They would shame you, ridicule you, often beat you. This was the most dehumanizing, shameful, cruel ways to die. And it was specifically reserved for the lower classes and the worst criminals and rebels. In fact, as a Roman citizen, you were by law not allowed to be crucified because of how gruesome it was. So Jesus is saying, take up your cross and follow me. Now we know in the future, many of the disciples were ultimately killed for their faith. Some were even crucified. Peter himself, who's dictating this letter to Mark, most likely was even crucified upside down. But what he's in effect saying by taking up his cross is that you must empty yourself of everything that you are. It is no longer anything to do with you. You are no longer yours. You are mine. You are no longer able to make your own decisions. You are going to deny yourself. You are mine. And that at the, pinnacle of what the follower of Christ must do is completely put themselves aside with a singular focus, a singular mindset on Christ and Christ alone. And so to be his disciple, there is no room for compartmentalization. There is no room for, well, I have my box of Christianity here, and I have my box of secular self over here, and I'm just gonna work between the two depending on my situation. It is a complete removal of everything about who you are in your previous sinful and depraved self. And the fact that his Jewish followers would have heard this, I can only imagine the response of the crowd. And his readers, when Mark's readers read this, can you imagine the intense understanding of what Jesus is saying here? As they've seen their friends and family and church members march through the city, dehumanized and put onto a cross over and over and over again under Nero's persecution. I went into so much detail because it's hard for us in the West to understand the impact of the readers in the first century who heard this and read this to understand what being a follower of Christ cost. It's very, very hard, especially for those here in the United States, and by God's grace, we have had the freedoms that we've had, but those of us who have never felt persecution even today. And so Jesus is saying, no, in no roundabout way, in a very direct fashion, period, full period, full stop. If you're going to follow me, you must deny yourself, take up your cross and follow me. His next piercing statement is in verse 35. 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 every statement we go on now through the rest of the sermon will begin with four.

So verse 35 begins with four, 36, 37, and 38 all begin with four. Every statement that we now read is going to explain and elaborate on verse 34. So he makes the statement up front and now he's going to elaborate on it more. So verse 35, for whoever wishes to save his life, again, who are those who wish to save their life? those who have been regenerated by the spirit. The depraved person in themselves does not know that they are even dead, let alone that they can be saved. So those who wish to save their life will have to lose it, but whoever loses his life for my sake and the gospels will save it. The word for life here is psyche in the original Greek. Now this word can be translated as life as physical life. It can be it can be it's occasionally used like that. But the primary translation of psyche is the internal soul, the internal person who you are, it's your personhood, what makes you you. And so Jesus here is not saying physical life. He is saying who you are. If you want to save who you are as a person, if you want to save your soul, your personhood, the seat of what makes you you, you must lose your life. For my sake. And so the likely translation here is life on the first use is psyche, life on the second use is physical life. That's the general understanding of, it's the same word both times, but it's, if you want to save who you are in your personhood, you must be willing to give up your physical life for my sake. So we see a clear, juxtaposition between our eternal life, our eternal souls and our physical earthly lives. Now, when we think through applying this, there's a plethora of ways we can think about applying this to ourselves. But there's a couple of things I want us to hone in on. Disciples of Jesus do not get to keep who they are. Now by God's grace, I can say a hearty amen because I don't want to keep who I was. And I hope that every person in here who follows Christ looks back at their life and goes, yeah, I don't want to keep that anyway. But there are times, is there not, when our flesh rails up and goes, man, this is really hard. I remember when I didn't have to worry about this. I remember when I didn't have to be convicted for speeding or for losing my temper with my kids or eating too much or whatever the case may be. But the beauty about what Jesus does, he doesn't just take away your old self. He gives you something new. He makes you something new. The disciple, yes, when you read here, you can almost come to a negative outlook of your life and go, okay, so now I don't get to do anything that I wanna do. No, the beauty of what Christ does is he comes in, sees you as a dead... pile of bones think of Ezekiel a dead pile of bones and he Regenerates you giving you life and giving you new heart new desires New wants and so that you no longer want to do those other things you want to follow him because I can tell you nothing in our text today

can be done without the grace of God working in our life and Nothing that happens in this text, nothing that is called for for a disciple can be conjured up by you or I. This is something that only Christ through his grace and the work of the spirit can accomplish. So again, we don't get to compartmentalize ourselves. We don't get to keep the sacred and the secular together. In fact, we have to have a complete denial of ourselves as followers of him, which is by his grace and his grace alone. Think of Matthew 22, 36 through 40. I know I've mentioned this is my favorite passage. I hope that's indicative because I think it's every other sermon now that it comes to mind. But Matthew 22, 36 through 40 talks about the greatest commandment and the second greatest commandment. If you remember, the Pharisees came and asked Christ, What is the greatest commandment? And he tells them, the first is to love the Lord your God with all your heart, soul, mind, and strength, and to love your neighbor as yourself. All the law and the prophets hang on these two commandments. Now let me ask you from perspective of this text, is there any room for self left in those commandments? And if all the commandments hang on those two, that should tell you something. that there's no room left for self in the follower of Christ. But again, what I don't want you to hear is that you can wake up in the morning, pull yourself up by your bootstraps through your own fleshly power, walk over to your closet, pull out your cross, stick your arms in it and go to work. That's not what I'm saying. Don't try because that's a defeated Christian lifestyle because you can't do it. But what I am saying is that by the grace of God, he gives you the breath that you need to rise up in the morning. He gives you the desires in your heart to come to him first and to say, Lord, I cannot, but I know that you can. And your focus stays on the one who gives you the strength and power to do what he's asked you to do, to be his disciple. So resting in Christ is extremely important. Number two, piercing questions. So we've looked at piercing statements. Now we're going to look at two piercing questions. Verse 36 and 37. It reads, for 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? Jesus is once again, positing two opposites, but it's the ultimate reality of life, these two things, the soul and the world, which one has more value? Which one has more value, your soul or the world? So in his first question, he asked, what does it profit to gain the world and lose your soul? So let me ask you from a fleshly perspective, if you could gain everything in this world you could ever hope for, would it be enough? How many times have you read articles about football players, I've read several, about football players who work their whole lives, right? From the first

time they picked up a football, I'm gonna play in a Super Bowl one day, right? I wanna make millions of dollars, I wanna buy the new car. I'm trying to remember the exact, I wanna say it was Reggie White, don't quote me on that. But I read an article about him, Green Bay Packers, by the way, just put it out there. Reggie White, so he worked super hard through his whole life. gets to the Super Bowl wins his first Super Bowl ring he gets his Super Bowl bonus goes to his hotel orders his Lamborghini. He's been waiting to order the Lamborghini or Ferrari, I don't remember which one, but he orders a fancy sports car and sits on his bed having accomplished everything he wanted in this world, and he broke down because it didn't fulfill anything he wanted. Reggie White later became, if that's the story I'm thinking of, Reggie White later became one of the best Christian influences in the NFL during his career on the Great Bay Packers. He led prayers and all kinds of things, Bible studies with the team. But that just goes to show how many celebrities do we see who live their lives working for the fame and the glory and everything and they finally arrive and it doesn't fix anything. The suicide rate in Hollywood is off the charts. The divorce rate is off the charts. This world and everything it has to offer pales in comparison to Christ because in a depraved state, man does not understand the value of his soul. It's absolutely impossible for someone without the work of the Spirit to understand the value of their soul. And the only hope for redemption for man's eternal soul is Christ and Christ alone. And then he takes that question a step further in the second piercing question of verse 37, for what will a man give in exchange for his soul? Again, men do not value their souls and their natural state. In fact, to take it even a step further, How many times do we see flippantly in stories or maybe even in common language, he sold his soul for the devil for that skill. And it just becomes a flippant way that we talk, isn't it? Understanding what Christ is truly saying here. The creator of the universe, by asking these questions, the creator of the entire world is in essence saying that the soul of a human being is more valuable than everything else he created. Now, before you get a big head, the reason why that our soul is valuable is because it is a gift from God. We are made in his image and we intrinsically have value because of him, not because of anything we withhold in ourselves. But Jesus himself, the creator who was there, John one tells us the word was there at the beginning. Colossians tells us that all things were made through Christ. The creator himself is saying that everything else I created does not hold the same value and weight as a human soul. What a beautiful thought. And so by making man in his own image, giving us that value, and in our lost and depraved



state, we cannot possibly comprehend that value. And yet Christ, understanding the gift that he gave us in creation, by his great love for those who are his, came and sacrificed his life. because the only thing that can redeem something of such value was that sacrifice. And yet we as humans so often look around in our world and go, I'll trade anything. This week I thought about not understanding the value of something and the only thing I could think of, it just kept popping in my mind, was Esau. You guys remember the story of Esau in Genesis 25? Esau comes in after being in the field, Jacob the deceiver, that's what his name meant, Jacob the deceiver came in and had already had this plan to take stuff from Esau. And Esau comes in one day, Jacob was making a pot of stew, and Esau comes in and was so famished, so hungry, that he decided to trade his birthright as the oldest son for the value of one bowl of stew. That barely scratches the surface of our misunderstanding of the value of our soul. That doesn't even scratch the surface. We all look at Esau and go, how crazy are you? How many people have read that story and go, man, that guy's crazy. I can clearly see the value of a birthright over, but every day human beings look at themselves and go, I would rather have everything this world has to offer than the soul, the gift that God has given me that is more valuable than all, more valuable than all of the world. And so over and over again, we see people who have not been touched by the spirit making that same choice. I read a quote this week that really sums this up very, very well. When confronted by the call to discipleship, disciples do not have a both and choice, both Christ and their own lives. They stand before an either or choice. The claim of Jesus is a total and exclusive one, full stop. And yet that claim that Jesus has on us He sacrificed himself in order to make that claim. Again, this is not about how hard you can work to not forfeit your soul for the world. This is about Christ changing your desires that the world no longer looks like it used to to you and Christ, the preeminent one above all creation is who you desire. So our application here from the piercing questions Because we've not been fully cleansed of our flesh this side of eternity, we will still struggle with the things of the world. We will still forget the value of our souls. You may have even forgotten this morning or tomorrow on your way to work. But the beauty of our relationship with the one who saved us is that no matter how hard the world tries to pull our gaze away from Him, by His grace, the Spirit, when you are a disciple and follower of Him, will pull your gaze back to Him. Whether it be through the church, through His word, through the Spirit working in you, we are

utterly dependent on our Savior, and that's exactly where we should be, because I can't trust my best 15 seconds to keep my focus on Christ. And so ultimately what Jesus is saying is you had the messiahship wrong, here's what a true messiah is, you have discipleship wrong, this is what discipleship looks like, but I will carry you through all of that. And let us not, another point of application here, ever forget the intrinsic value in a human life. Because life in our culture and our world today means nothing. You can see it in the death mills calling for abortion. You can see it in countries in Europe. Do you know what one of the fastest growing political changes in Europe is right now? Euthanasia. One of the fastest growing political changes in Europe. Where the government gets to truly decide who lives and dies. Where a child can put their parents to death if they reach a certain age. There is no respect for human life anymore. The fightings, the beatings, the things that we see in our world and our culture. But we who have the biblical worldview have to understand and hold the correct position that all life, regardless of their actions, have an intrinsic value that means something. Yes, they have to pay consequences for their sins. Yes, if they broken the law, they should pay the consequences of that, but they have an intrinsic value. We cannot dispose of people. Nothing else in creation holds that value. So let us hold tightly to the value that God has given us. Number three, a piercing warning. Number three, a piercing warning. So we've looked at two piercing statements, we've looked at two piercing questions, and then Jesus is going to summarize again. Verse 38, 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. So those who are his will not be ashamed of him. They will not be ashamed of his word. Now again, thinking through this not as something is what you can conjure up within yourself, but as something that Christ is working in you through sanctification and renewal to make you more in the image of himself. because there are times, I can stand here and tell you there are times even recently where I did not have the courage to share the gospel as I should have. 100%. So this isn't about perfection and being ashamed, this is about being drawn and made more like Christ because I am less ashamed of Christ now than I was 10 years ago by his grace. And so we think through standing for him, standing for his word in an adulterous and sinful generation. Jesus is using these words for a very specific reason. I'm gonna give you three passages, you can read them later. But the number one way that God described the covenant breakers of the nation of Israel was as adulterous people. Isaiah 57 verses three through

13. Ezekiel chapter 16, verse 32 through 41. And Hosea verses two, or excuse me, chapter two, verses two through six. So those are just three examples. Again, it's Isaiah 57, three through 13, Ezekiel 16, 32 through 41, and Hosea two, verses two through six. but Jesus is making a reference to the way that God through the prophets spoke to the nation of Israel as a nation who broke the covenant that he made with them and went after whoring as he called them after adulterating with other gods. And so the generation that Jesus is in is suffering that same title. Because as God has sent his lamb to the world, fulfilling the prophecies, they did nothing but scoff at him. We've seen it throughout Mark, haven't we? Every time he engages with the leaders of the nation of Israel, they are combative, they come out to him in a described military fashion and a way of attack, and they scoff at him and question him. Now I would ask you, does our generation meet the description of an adulterous and sinful generation? I think everyone in here can probably say yes without much thought. And so although we cannot muster ourselves by our own bootstraps and our own flesh, the spirit often uses these kinds of commands to help change our desires. So I would ask you, are you standing for Christ and his word in the adulterous generation that we're in. Because if we're in an adulterous generation, which every generation of humanity, just quick tip for you, all of them are adulterous and sinful, okay? But if we're not able to stand before him, we must pray for that confidence or stand up for him, excuse me, before the generation, we must pray for the confidence to do that as he changes us and makes us more in his likeness. And so as he continues through this statement, he says, the son of man will also be ashamed of him when he comes in the glory of his father with the holy angels. What a sobering thought that Christ would be ashamed of a person. What a sobering thought. because the mention of coming with the glory of his father and the holy angels is an allusion to the second advent, the second coming of Christ, which in the mind of a Jew would be, in our understanding as well, would be one of judgment. Let me ask you, if a judge is ashamed of you, are they going to make a pronouncement in your favor? Probably not. And so ultimately what Christ is saying is those who are ashamed of me and my words are judged upon my second coming. The mediator will not mediate if you are not one of his. There will be no reconciliation with the father if you are ashamed of the son and are not one of his, because ultimately, if the world was casting Christ aside, and if the world rejects Christ, at best, the world is ashamed of him, and at worst, the world is wholly antagonistic and attacking of the things of Christ. So without

His change in our natural state, we would be ashamed, we would be attacking, we would reject the things of Him. But by His grace and by His sacrifice, those who have professed faith in Christ as their Redeemer have been reconciled with the Father, and when He does come in judgment, we have the great hope of hearing, well done, good and faithful servant. enter into the rest of the Father. And that is what we should hope for. Because there will be a second coming of Christ. He will come in the full glory of his father. And no one on earth can even fathom what that's going to look like. We can read the words, but our minds cannot comprehend Christ in all of his majesty. And yet, by God's grace, through the working of the spirit, we are redeemed, united with him, and the mediator will be mediating for us. And what a beautiful hope that we have in that. So when we think through the application for this last statement, it's very similar to the others, but when we think about everything in the world being an antithesis to God, everything in the world is anti-God, everything that is depraved and sinful does not want to come to grips and come to face God in his holiness. You have the disciple of Christ, although not perfectly, will stand for the truth of his savior, resting in what he has done and what he has promised, and by grace will forsake the entrapments of the world. Remember, I didn't say perfectly, but that is the outcome because Christ has promised us by his grace and his strong unfailing arm to carry us all the way through to glorification. So my prayer in this text today, because we're gonna shift gears a little bit in the nine verse one. My prayer on this text today is that you don't leave here thinking about how terrible of a person you are and how terrible of a follower of Christ you are. And you have to try harder and try harder and try harder. What my prayer is, is that Christ looks more majestic to you after this text, because he is the one that sacrificed himself to make you his disciple gives you the strength to do the things that he calls for in this text and promises to carry you by his strong arm until he does come again when he will mediate for us and welcomes us into his table. That's my prayer that you see from this text. Now, moving on into point number four, we're gonna look briefly at nine in verse one. This is a transitional verse. I debated on putting it with next sermon or this sermon, and it makes more sense with this sermon based on us talking about Jesus coming and the Father with the holy angels. So let's read chapter nine in verse one. Before I forget, it's promising proof. Number four is promising proof. So chapter nine of verse one says, and Jesus was saying to them, truly I say to you, there are some of those who are standing here only, or excuse me, standing here who will not taste death until they see the kingdom of God having come in power. So this is another one of those verses that has a tendency to be taken, kicking and screaming

out of context to mean something that it doesn't actually mean. It is a difficult verse to interpret. So when we look at difficult passages, there's a rule of thumb I'd like to share with you real quick. You use the simple passages, the plain black and white passages in scripture to help understand the more difficult ones. So when we read this text, it says, there are some of those who are standing here who will not taste death. That means there's some in that crowd who physically will not die before this thing's come to pass. But it also says, until they see the kingdom of God having come in power, which has a very eschatological or end times feel to it, right? And so there are many who look to this verse and go, well, this means that Jesus, this is talking about Jesus's second coming. Well, I would like to tell you that that is not the correct interpretation of this text. Because the simple interprets the complicated. So the simple thing is that we know the disciples lived past this. and they lived to a time that they did get to see some things about the kingdom coming. And the some things that they get to see from the simple plain reading of the text is the death and resurrection of our savior. Every person, nearly every person that heard this was alive during the time that Jesus died and was resurrected by the father. And when we look at the overall teachings of scripture, The kingdom was initiated, the new covenant of grace was initiated with the world by the death and resurrection of Christ. So the kingdom of God was ushered into the world by the mission being completed by Christ himself. So this text is not talking about the second advent of Christ in the future when he comes again to purge the world and bring his people to himself. This is simply talking about the proof of what he just taught. What did he just teach them in context? Exactly who the Messiah is, we talked about that last week, and exactly what a disciple looks like. That is one nugget of teaching together. And now he's transitioning to the transfiguration, which we're gonna talk about next week, which was him proving to disciples who he just told them he was. So this transitional statement is being brought in here by Mark to show us that those whom he's teaching this will live long enough to see the kingdom of God on earth initiated with Christ's death and the miraculous powerful resurrection. Because the most amazing display of God's power was bringing Christ back from the dead and initiating the kingdom. So as we think through this particular verse, it's a beautiful transition to prepare us to think through and understand the transfiguration next week, because as we've moved through the last couple of weeks, and we've seen Jesus finally revealing who he is to his disciples, correcting their misunderstanding, teaching them the misunderstanding of what the disciples thought a disciple should be. As we've looked at today, he's

now transitioning them to understand the promising proof of who he is, as next week we'll look at him climbing a mountain and being seen in the glory of the Father as they've never seen anything before. So in conclusion this morning, I want us to understand that we have seen a proper understanding of the Messiahship requires a correction of the view of discipleship. If we understand from last week, when he taught the disciples the correct view of Messiahship, now we have to understand the correct view of discipleship. And that by confessing who Jesus is and placing one's faith in him, that comes with the sacrifice of self. Not that you can muster the sacrifice yourself, but that Christ, through his spirit's work in you, changes your desires that you no longer desire self, but you desire him. And so I would, call you, I would beseech with you, beseech you to rest in Christ. To rest in what he has done. It is by grace alone through the work of the spirit that we are made righteous. And we have the ability to be made righteous because of what Christ did and sacrificed himself all those years ago. So let us go out this week and not be ashamed disciples of him. Through His strength, let us stand for the truth of who He is. Through His power, let us show the world that our souls are more valuable than everything the world has to offer because of what Christ has given us and what Christ has redeemed in us. Let us rest in the strength that He has for us. Let's go to the Lord in prayer. Heavenly Father, we're so thankful for this text today that we can see the beauty of what you've done for us, that the cost of discipleship is not one that should scare us or drive us away, but should draw us in because we know that you have promised to carry us through, that you have promised to make us new, that our desires would be changed, that our desires would be for you and not the things of this world. Help us to live confidently and rest in you. And that this text would be a clear explanation of what it looks like to be a disciple. And we look at it and we look at you and the preeminence of you and we go, yes, Lord. Make me that disciple. Help us this week to glorify you in all that we do. In your holy name I pray. Amen.