

IF WE'RE FOLLOWING CHRIST, CHRIST COMES FIRST

MARK 8:34-38 BIBLE STUDY

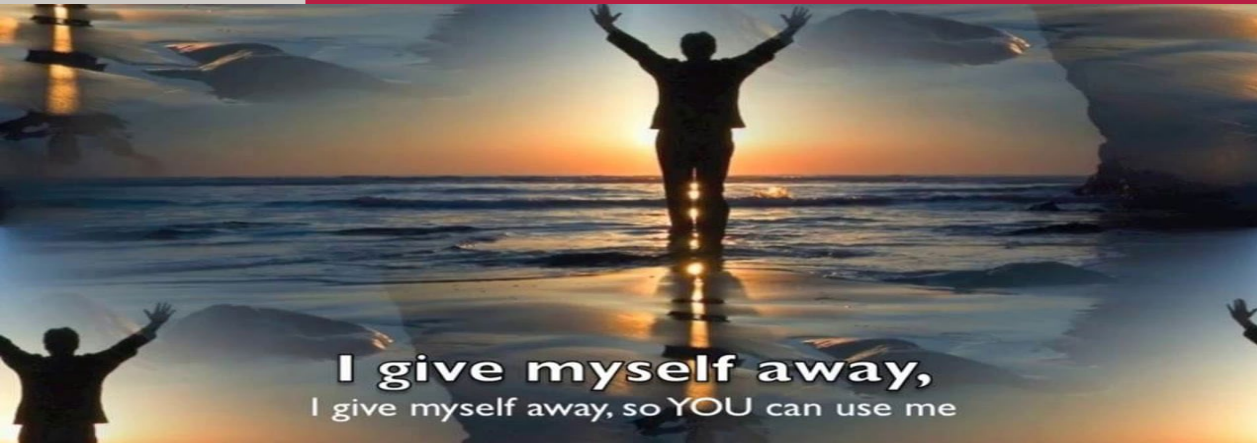
7.17.19 | DANNY SCOTTON JR | ALPHA BAPTIST CHURCH



Crosswalk
(Mark 8:34)

I GIVE MYSELF AWAY...

(WILLIAM MCDOWELL)



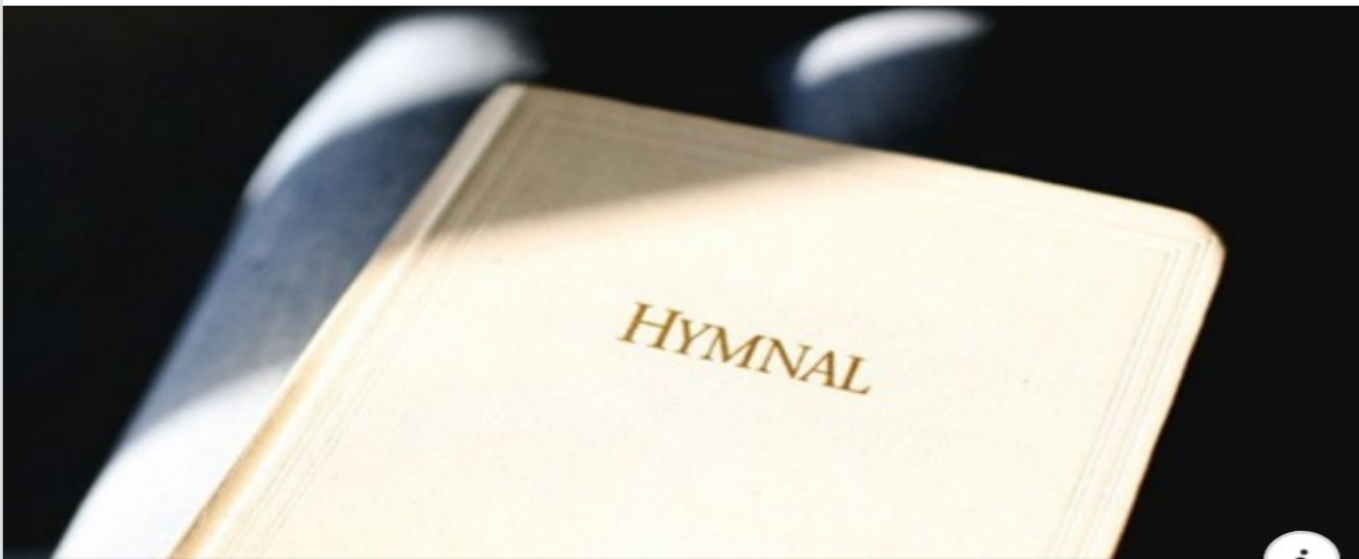
I SURRENDER HOW MUCH?



The Babylon Bee

November 8, 2018 · 🌐

"Some to Jesus I surrender, some to Him I conditionally give."



BABYLONBEE.COM

Hymnals Updated With 'I Surrender Some' Lyric

U.S.—Hymnal publishers from around the nation confirmed Wednesday th...

- “I Surrender Some” vs. “I Surrender All”
- **All** to Jesus, I surrender. **All** to Him I **freely** give
- We ought to give not only our time, talent, and treasure...
- ... but our very selves



SIXPENCE NONE THE RICHER



- I used to ask my father for money for a Mother's Day gift, and my mother for money for a Father's Day gift (they were essentially buying gifts for **themselves**)
- C.S. Lewis (*Mere Christianity*, 61): A child asks his father for a sixpence, buys a gift with the sixpence, then gives his father the gift. The father is **sixpence none the richer**.
- Everything we have is a gift from God – it's God's **grace**.
- We must respond in good **faith(fulness)** and give back what He has already given
- It warmed the father's heart to get a gift from his child; it warms our Heavenly Father's heart to get gifts from His children



IF WE'RE FOLLOWING CHRIST, CHRIST COMES FIRST





thegospelcoalition When it comes to being a disciple, whatever previously came first is now a very, very, very distant second.



IF WE'RE FOLLOWING CHRIST, CHRIST COMES FIRST

- All who are faithful have the right to become children of God (Jn 1:12)
- King's Kids must respond to **Christ's royalty** with **Christian loyalty**
- If Christ is King, we are not kings or queens of our lives; if Christ is Lord, we are not lords of our lives
- We serve not the **self** but the **Savior**
- We must give **everything** to the One who gave us **everything**
- **Radical Call of Christian Discipleship:** "Whoever wants to be my disciple must deny themselves and take up their cross and follow me" (Mk 8:34, NIV)



CONTEXT: PETER'S GREAT CONFESSON



- Central question in Mark (Edwards, 249) – and in life: **Who do you say Jesus is?**
- “But what about you?” he asked. “Who do you say I am?” Peter answered, “You are the Messiah.” (Mk 8:29, NIV)
- This confession is a turning point (English, 158) that **splits** the Gospel of Mark in half (Garland, 323)
- In the first half, Jesus is traveling **around** and **outside** of Israel; in the second half, he heads **right** to the **heart** of Israel – **right** to Jerusalem, **right** to the **cross** (Edwards BIBC, 1029)

A SUFFERING MESSIAH?

THE SON OF MAN

MUST SUFFER MANY THINGS
AND BE REJECTED

MARK 8:31



Knowing-Jesus.com

- At this **pivotal** point, Jesus “...then began to teach them that the **Son of Man** must **suffer** many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be **killed** and **after three days rise again**” (Mk 8:31, NIV cf. Is 52:13-53:12; Keener IVP).



A SUFFERING MESSIAH? NT POWER

- In the Gospel of Mark, Jesus has already **rebuked** the stormy seas, saying “**Peace** be still” (Mk 4:39; Edwards, 253 cf. Garland NIVAC, 325)
- He’s already **walked on water** (Mk 6:48; Edwards, 253)
- He’s already **driven out demons** (Mk 1:32-34, 39; 5:6f.; 7:29-30; etc.).
- He’s **healed** the sick (Mk 1:29-34, 40-44; 2:10-12; 3:5, 10; 5:30-33; 6:5, 56; 7:31-37; 8:22-25; Garland NIVAC, 325)
- He’s claimed to **forgive** sin (Mk 2:10; Edwards, 253)
- He’s claimed to be **Lord of the Sabbath** (Mk 2:27-28; Edwards, 253)
- He’s **raised** the dead (Mk 5:38-42).
- He’s even **fed** over four thousand people (Mk 8:1-9; Garland NIVAC, 325) with a **Lunchable!**





A SUFFERING MESSIAH? OT PROPHECY



- Peter clearly recognizes Jesus' **power** and concludes that He is the **One**
- Christ or *Christos* (Χριστός) is the Greek word that translates the Hebrew term, "Messiah" (Edwards, 249)
- Messiah (מָשִׁיחַ | *māšîaḥ*) means "anointed one." (Edwards BIBC, 1030; English, 158; Edwards, 249)
- Back in the day, anointing entailed being **set apart** and **empowered** to achieve God's purpose (Ex 29:7,21; 1 Sam 10:1, 6; 16:13; Is 61:1; English, 158)
- In the OT, the prophesied Messiah is depicted as a great **King**, in the line of David, who would establish God's reign on **earth** forever (2 Sam 7:11-16 cf. Ps 2:7-12; Jer 23:5; Edwards BIBC, 1030; Edwards, 249).
- 1st century: many Jews were looking for One who'd free them from their **earthly** oppressors (English, 158), drive out the hated Romans and establish an **everlasting** (Jewish) kingdom (Cole NBC, 964; Edwards, 250)



A SUFFERING MESSIAH? ANCIENT JEWISH EXPECTATIONS



- “See, Lord, and raise up for them their king, | the son of David, to rule over your servant Israel | in the time known to you, O God. | Undergird him with the strength to **destroy the unrighteous rulers**, | to **purge Jerusalem from gentiles** | who trample her to destruction; | in wisdom and in righteousness to **drive out | the sinners** from the inheritance; to **smash the arrogance of sinners** | like a potter’s jar; | To **shatter all their substance** with an iron rod; | to **destroy the unlawful nations** with the word of his mouth; | At his warning the nations will flee from his presence; | and he will condemn sinners by the thoughts of their hearts” (Psalms of Solomon 17:21-25; Garland, 323-24; Edwards, 251)
- “How fine is the King, the Messiah, who will arise from those of the house of Judah! He girds his loins and goes forth and sets up the ranks of **battle against his enemies** and **kills the kings** together with their commanders and no king and commander can stand before him. He **reddens the mountains with the blood of their slain** and his garments are dipped in blood...” (from the *Targum Yerushalmi* on Genesis 49:11 as cited in Garland NIVAC, 326)
- Many were looking for a **warrior** who would shed the blood of their **enemies**, not a Lamb (cf. Jn 1:29) who shed **his blood for His enemies** (cf. Rom 5:10)

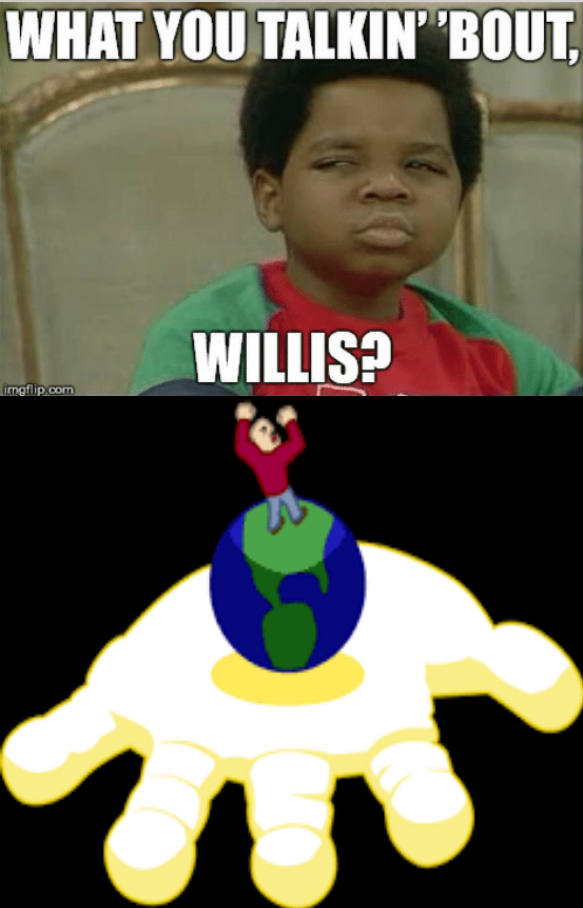


A SUFFERING SON OF MAN?



- “Son of Man” can simply mean “person” (as it often does in the OT), but Jesus is likely using the term as a **divine title**
- “In my vision at night I looked, and there before me was one like a **son of man, coming with the clouds of heaven**. He approached the Ancient of Days and was led into his presence. 14 He was given authority, glory and sovereign power; **all** nations and peoples of **every** language worshiped him. His dominion is an **everlasting** dominion that will not pass away, and his **kingdom** is one that will **never be destroyed**” (Dn 7:13-14, NIV; English, 160)
- Again the high priest asked him, “Are you the **Messiah**, the Son of the Blessed One?” 62 “**I am**,” said Jesus. “And you will see the **Son of Man** sitting at the right hand of the Mighty One and **coming on the clouds of heaven**.” 63 The high priest tore his clothes. “Why do we need any more witnesses?” he asked. 64 “You have heard the **blasphemy**. What do you think?” They all condemned him as **worthy of death** (Mk 14:61b-64, NIV)

SUFFERING MESSIAH / SON OF MAN?



- If Jesus affirms that He is the Messiah (who was thought to be a conqueror) and the Son of Man (who was to have an everlasting kingdom), one can understand why **Peter is confused** (Edwards, 255)
- Peter likely thinks He's doing the right thing by **rebuking** Jesus! (Edwards, 255)
- He spoke plainly about this, and Peter took him aside and began to rebuke him. (Mk 8:32, NIV)
- Could you imagine trying to rebuke the Savior of the world?
- How many of us have ever tried to tell God what He **ought** to do? (Cole NBC, 964)
- Do we serve the God who made us in **His** image, or a false god **we** have made in our own **imagination**?
- We have to serve God on His terms!

WRONG VIEW OF MESSIAHSHIP: PRIORITIES



- Given the common, messianic thinking of his day, he might have had dreams of triumphant victories, cheering crowds, and royal robes (cf. Garland NIVAC, 325). But he was **mistaken**
- Similarly, we might think that following Christ means we'll be delivered from **all** of our **earthly** problems (English, 161)— that we'll triumph in **all** of our **earthly** endeavors, that we'll attain **all** of our **earthly** desires. But we also would be **mistaken**.
- Airline: “Our priority is your safety. So please follow our instructions”
- Priority wasn't providing best meals, entertainment, comfort, etc., but a **safe arrival to our final destination**
- If our eternal safety is a priority of God, how much more should we follow His instructions – on His terms?

Oxymoron

An oxymoron is a word or phrase that contradicts itself.

Oxymoron



A SUFFERING MESSIAH? OXYMORON

EXAMPLES OF OXYMORONS

*Big baby	*Alone together
*Open secret	*Deafening silence
*Passive aggressive	*Clearly confused
*Original copy	*Living dead



- Peter has the **right** answer, but he has the **wrong** understanding. (Edwards BIBC, 1030)
- In contrast to **conquering**, Jesus starts talking about **suffering** (three times!) (cf. Mk 9:31, 10:33-34; Edwards BIBC, 1030 cf. Garland NIVAC, 321; English, 160; Edwards, 252; Witherington, 242)
- We know Isaiah 53 says “he was pierced for **our** transgressions, he was crushed for **our** iniquities; the punishment that brought **us** peace was on him, and by his wounds **we** are healed” (Is 53:5, NIV; cf. Cole NBC, 964)
- But, back then, no one thought Israel’s promised Messiah would suffer. (Edwards BIBC, 1030)
- **Nowhere** in ancient Jewish writings do we find the Messiah being associated with the **Suffering** Servant of Isaiah (Isaiah 42, 49, 51, 52-53). (Edwards BIBC, 1030; Edwards, 250)
- To them, a suffering Messiah would be an **oxymoron** (cf. Keener IVP)

WRONG VIEW OF MESSIAHSHIP → WRONG VIEW OF DISCIPLESHIP

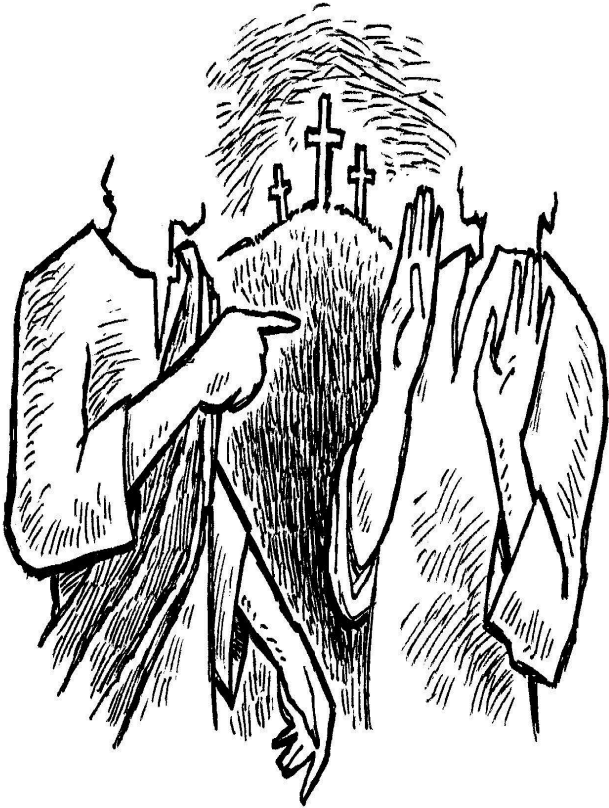


“Discernment is not knowing the difference between right and wrong. It is knowing the difference between right and almost right.”

— C.H. Spurgeon

- Jesus has to correct Peter and the others concerning the true mission of the Messiah. (Garland NIVAC, 321)
- Many times, **half-truths** are more dangerous than blatant falsehoods – because half-truths are more easily believed. (Edwards, 255)
- Peter is **almost right**. Jesus **is** the Messianic King, He **is** the divine Son of Man, but He is **also** the Suffering Servant (Jennings; Bock, 471)
- Christ is the One **Whom** they expect, but He does not come **how** they expect. (Garland NIVAC, 324). They wanted a **conqueror**; but they got a **carpenter**
- Peter knows **who** Jesus is, but not **why** Jesus has come (Garland NIVAC, 321). For him, the death of the Messiah is “**unthinkable**”; For Jesus, it is “**inevitable**.” (Edwards, 255)

OPPOSING GOD



- Since Peter **opposes** Christ's mission to the cross, in that moment, he becomes Christ's opponent or **adversary**
- In Hebrew, "adversary" is the meaning of the word, **Satan** (שָׂטָן | *śāṭān*) (Edwards BIBC, 1031; Keener IVP; Edwards, 255)
- "Peter was acting the part of Satan and tempting Jesus to go against the specific divine will that Jesus must go the route of the cross." (Witherington, 241)
- Anyone who **opposes** the will of God, becomes an **adversary** of God (cf. Mk 4:15; France, 338). They are doing the work of **Satan** (cf. Cole NBC, 964; Edwards, 255) -- the **ultimate** adversary (Keener IVP)
- After Peter **rebukes** Jesus, Jesus **rebukes** Peter. (Witherington, 243)



GET *BEHIND* ME!



- “Get **behind** [ὀπίσω | *opisō*] me, Satan! ... You do not have in mind the concerns of **God**, but merely **human** concerns.” (Mk 8:33, NIV)
- Do people give orders to those of higher rank? What do parents do when children get out of line?
- Good parents don’t punish just to punish, but to correct (cf. **Pr 3:11-12**; 13:24; Heb 12:6)
- Peter is **out of line**. And Jesus likely does not rebuke him **just** to rebuke him. This is not **rejection**, this is **correction**. (Garland ZIBBC, 256)
- He tells Peter to get **behind** Him – to **fall back** in line, **following His** orders (cf. Mk 1:17; Garland NIVAC, 327)
- He’s putting Peter in his **place** – the rightful place of anyone who **claims** to follow Jesus – **behind Christ**. (Keener, IVP). **If we’re following Christ, Christ comes first**

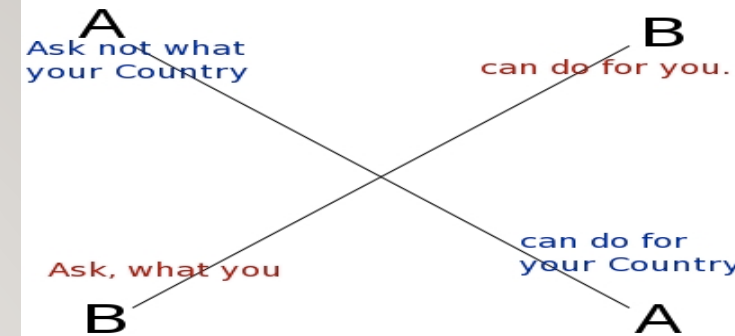
TO FOLLOW OR NOT TO FOLLOW: CONDITIONS AND CONSEQUENCES



- *Following* > giving Christ the **right title** (Garland NIVAC, 327)
- Demons: 11 Whenever the impure spirits saw him, they fell down before him and cried out, “**You are the Son of God.**” (Mk 3:11, NIV; Edwards, 249 cf. Jas 2:19)
- First Jesus talks about the **conditions** of Christian discipleship (Mk 8:34) (Strauss, 371; Stein, 405; Cole, 210; Schnabel, 202; France, 339)
- Then, He elaborates on the “**consequences** of true or false discipleship.” (Mk 8:35-38) (Strauss, 371)



MARK 8:34-38 (AT)



- 34 And having summoned the crowd, along with His disciples, He said to them, “If anyone desires to follow behind me, they must deny themselves, carry their cross, and follow me (continually):
- **A) 35 For whoever** (continually) desires to save their life will lose it, but whoever loses their life for my sake and for the Gospel will save it.
 - **B) 36 For what** benefit is it for a person to gain the whole world and lose their soul?
 - **B') 37 For what** can a person give in exchange for their soul?
- **A') 38 For whoever** is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when He comes in His Father’s glory with the holy angels
- Chiastic (χ shaped) structure. Inverted Parallelism (Stein, 405)

MARK 8:34

LESSON FOR *EVERYONE*



- 34 **And having summoned the crowd, along with His disciples**, He said to them, “If anyone desires to follow behind me, they must deny themselves, carry their cross, and follow me (continually)(Mk 8:34,AT)
- He has just rebuked Peter in front of the disciples, but now he summons the **entire** crowd. (Cole, 211)
- Not **just** the disciples, **everybody’s** about to get a lesson in Discipleship 101. The conditions are for **everyone** (Lane, 306, Brooks, 137; Bock, 473; France, 339; Witherington, 244)
- Everyone who desires to follow **behind** (ὀπίσω | *opisō*). Same word used when He tells Peter to get **behind** Him (Witherington, 243-44)

Deny Yourself



Deny Yourself



MARK 8:34

DENY ONESELF: WHAT IT DOESN'T MEAN

- 34 And having summoned the crowd, along with His disciples, He said to them, “If anyone desires to follow behind me, they must **deny themselves**, carry their cross, and follow me (continually)(Mk 8:34,AT)
- Same word (ἀπαρνέομαι | *aparneomai*) used when Peter **denies** Christ three times (Mark 14:30-31, 72; NIDNTTE, 399 cf. France, 340)
- Peter **renounces** Christ, Christ wants us to **renounce** ourselves (Strauss, 372)
- Not merely giving up our guilty pleasures – like giving up chocolate or sugar for Lent (France, 340 cf. Stein, 406; Cole NBC, 965)
- It's not necessarily living as a monk (Brooks, 137; Bock, 472.); it's not self-starvation, it's not self-hatred (Brooks, 137)

Deny Yourself



**IT'S NOT MY
WILL BE
DONE...**

**IT'S
THY
WILL
BE
DONE.**

MARK 8:34

DENY ONESELF: WHAT IT MEANS

Deny Yourself



- Literally: “to say ‘**No**’ to oneself.” (Louw-Nida, 355).
- Metaphorically: “to refuse to think about what one just wants for **oneself**.” (Louw-Nida, 355-6)
- Denying self “as the **determiner** of one’s goals, aspirations, and desires.” (Stein, 407). Losing sight of “one’s **own interests**.” (Thayer, 54; France, 340)
- Means declining to follow any **natural** inclination that is **contrary** to Christ. (Cole NBC, 965). It entails reorienting **priorities** (Brooks, 137), putting **God’s** will before **self**-will. (Bock, 472)
- “It is to renounce your claim to **yourself** – desires, ambitions, **personal** goals—and to submit to Christ as his *slave* [**servant**].” (Strauss, 372)
- Rom 1:1 -- Paul, a slave [δοῦλος | *doulos*] of Christ...

MARK 8:34

DENY ONESELF: CULTURE VS. CHRIST

Christianity

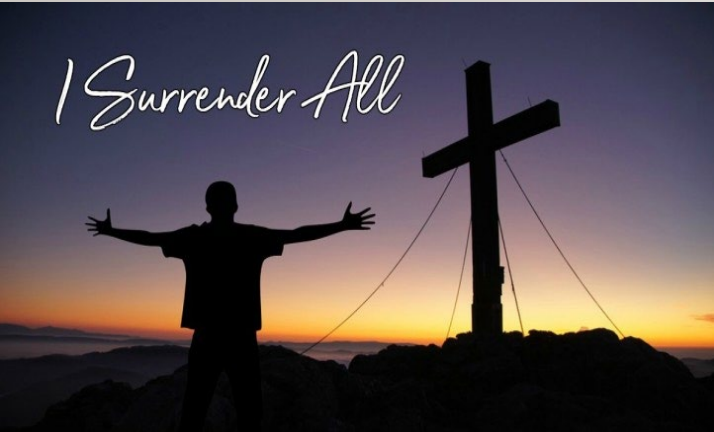
VS

Culture

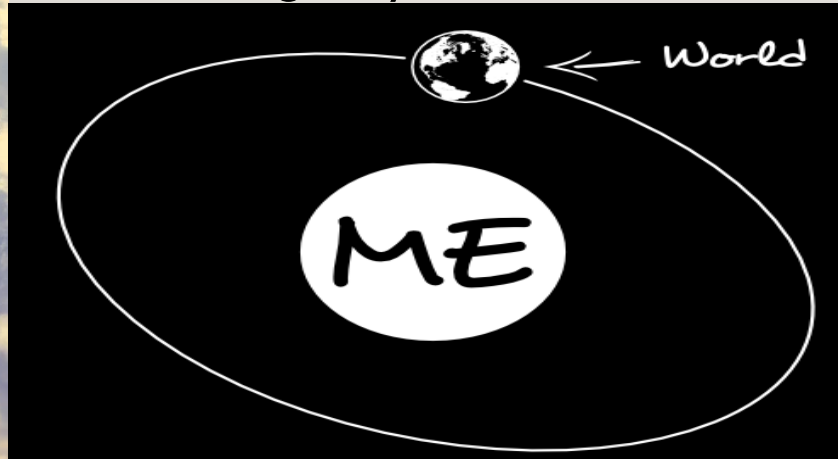
- Our culture is so engrossed with **self**-fulfillment (Cole, 211), and **self**-interest and **self**-determination
- Americans love independence (autonomy); we hate when people try to tell us how to live our lives
- Society tells us to **just** “do **you**”. Scripture says, **act just** (cf. Mc 6:8), and “do **right**” (cf. Is 1:17 cf. Rom 13:3; 1 Pet 2:14; Rev 22:11)
- Arnold Schwarzenegger says, “Trust **yourself**, no matter what **anyone** else thinks.” Proverbs says “Trust in the **LORD** will all your **heart** and lean **not** on your own understanding” (Pr 3:5).
- Society says, “follow your **dreams**”. Jesus says, “follow **Me**”.

MARK 8:34

DENY ONESELF: SURRENDER TO CHRIST



- To Christ, we have to **surrender** our **self**-determination (Schnabel, 202), our **self**-sufficiency, and our **selfish** ambition. (Strauss, 372)
- If we bow to the **Author** of **all** life, He must have **complete authority** of our lives. (cf. Schnabel, 202)
- The world encourages us to be **selfish**; Christ wants us to be **selfless** (BDAG, 97)
- Many are **self-centered**; our lives revolve around **us**. Christ calls us to shift our life's center of gravity from the **self** to the **Savior**. (Lane, 307 cf. Garland NIVAC, 327)



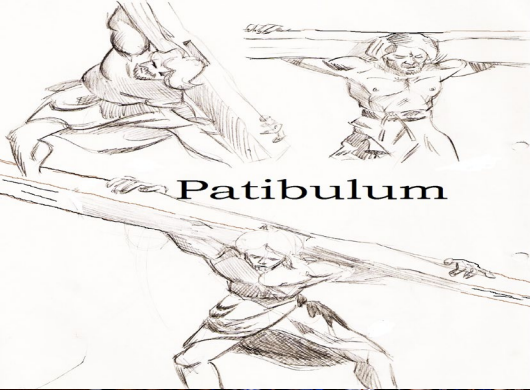


MARK 8:34 CRUCIFIXION



- In the Roman empire, crucifixion was the most **humiliating** and **excruciating** form of public **execution**. (cf. Garland NIVAC, 328)
- Romans would **decapitate** people, **burn others alive**, and even throw others into the Coliseum to be **devoured** by wild animals (Schnabel, 203)
- But only rebels (Kernaghan, 162) and **slaves** – the **lowest** of the low in the eyes of Rome – were crucified. (Schnabel, 203 cf. Edwards, 256; Strauss, 373; Witherington, 244; Garland NIVAC, 328)
- The cross was a symbol of the **oppression** of the hated Romans – the most visible image of their terror (Edwards, 256; Garland BIBC, 1031)
- It served as a **grave** warning to any who would dare oppose the mighty Roman Empire. (Strauss, 373)





MARK 8:34 CROSS-BEARING



- Before crucifixion, those who were condemned would carry the **crossbar** (*patibulum*) (Schnabel, 203) to the place of their execution (cf. Mk 15:21; Matt. 27:32; Luke 23:26; John 19:17; Schnabel, 203; Lane, 307; Straus, 373.)
- Plutarch (c.AD 45-120):“Every criminal who is executed carries his own cross” (*De sera* 9.554b; Witherington, 244. cf. Garland ZIBBC, 256; Garland NIVAC, 328; Keener IVP)
- On this **crosswalk**, they were often surrounded by mob that’d insult them(Keener, IVP)
- Then, they’d be **nailed** to the crossbar, **hoisted** up on the vertical beam, and **exposed** until they died. (Schnabel, 203 cf. Strauss, 373)
- Romans wanted to maximize shameful **publicity** (France, 339) and **pain**. (Strauss, 373)





MARK 8:34

MARCHING TO DEATH (LITERALLY)



- Metaphor: carrying a cross meant marching to execution. (Lane, 307; France, 339)
- Jesus is telling anyone who wants to follow **behind** Him that they must **deny** their own self-interest – even to the point of **death** (Schnabel, 203; Strauss, 372; France, 339; Garland NIVAC, 328.) – the most **shameful** death of their time. (Schnabel, 203; Garland NIVAC, 328)
- If Christ died for the Gospel, it only makes sense that **following** His **lead** can also lead to dying for the Gospel (Bock, 473)
- According to church tradition, except for John, **all** of Jesus' disciples **died** for the faith
- Pew Research & University of Notre Dame: Christians are persecuted in more countries than people of **any other religion**.
- Across the globe, more of our brothers and sisters are dying for the faith than at **any other time in the last 2,000 years** (Doyle, 44-45)

MARK 8:34

WILLING TO FOLLOW CHRIST TO DEATH?



- **Resurrection Sunday 2019:** ISIS claimed responsibility for the bombings of churches & hotels in Sri Lanka that targeted Christians and killed over 300 (TIME)
- In certain Middle Eastern countries, when someone asks to join an **underground** church, they ask two questions: (1) “Are you willing to be persecuted for Christ? (2) Are you willing to die for Him?” (Doyle, 11)
- Christ is **not** saying that **all** of His followers are **literally** going to die for the faith (cf. **Lk 9:23**; Strauss, 372; Stein, 407)
- Whether metaphorically or literally (cf. Schnabel, 203; Brooks, 137; Witherington, 244), carrying one’s cross means **death** and **shame** (cf. Heb 12:2; Stein, 407) – in **sacrificial** service to Christ (Brooks, 137)

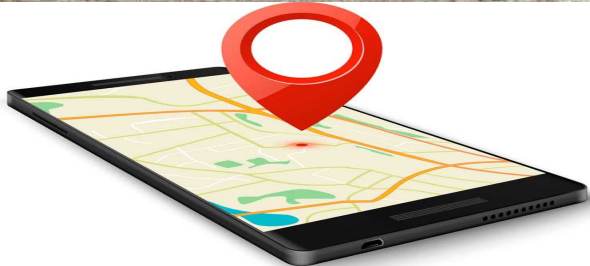




MARK 8:34 FOLLOW CHRIST

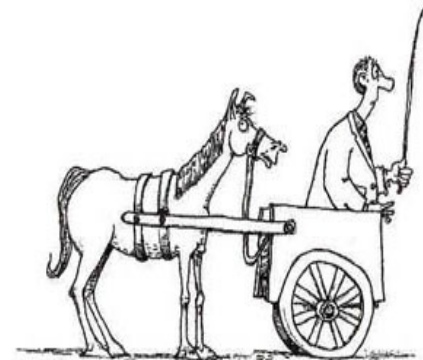


- 34 And having summoned the crowd, along with His disciples, He said to them, “If anyone desires to follow behind me, they must deny themselves, carry their cross, and **follow me (continually): (Mk 8:34, AT)**
- The final “follow me” in this verse is in a present, **continuous** tense (Mounce, 127; Long, 230; Bock, 472; Stein, 407).
- True discipleship is not merely coming up to the altar **one** day and saying, “I want to give my life to the Lord.” It is an **ongoing, constant** commitment to actually give one’s life to the Lord
- Following means “accompany[ing] someone who **takes the lead**” (BDAG, 36)
- If we **obediently** (Garland NIVAC, 328) follow Jesus on the road of life, we can probably avoid some **potholes**



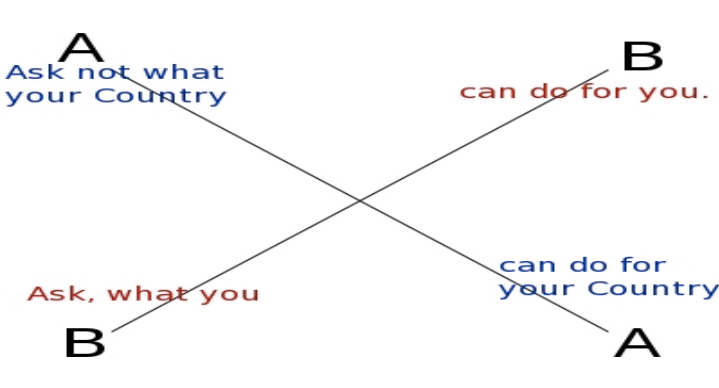
MARK 8:34

LET JESUS TAKE THE WHEEL

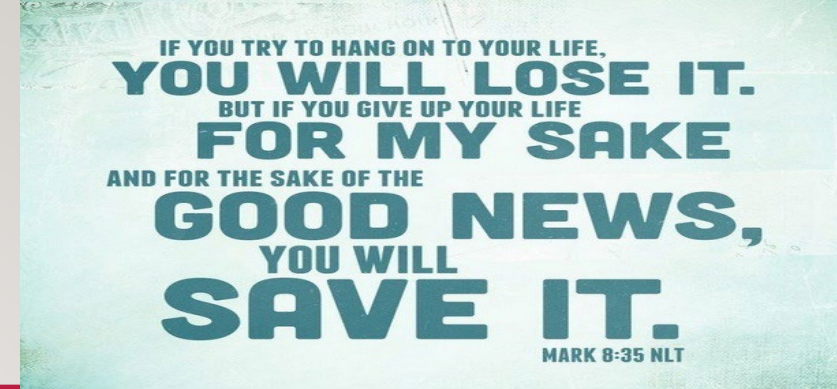


- God has given us the gift of life, and on the road of life, we have to let **Jesus take the wheel**. We can't be **backseat** drivers.
- But isn't it so tempting to type in our **own** GPS coordinates, decide where **we** want to go, and then ask God for traveling mercies?
- Isn't it tempting to ask God to bless the plans **we** made – **without** Him?
- Isn't it tempting to treat God like a **Fairy Godfather** – SomeOne we call on when **we** need help getting to where **we** want to go?
- If we follow our **heart**, our **heart** comes before Christ. If we follow our **dreams**, our **dreams** come before Christ. But if we follow **Christ**, **Christ** comes **first**





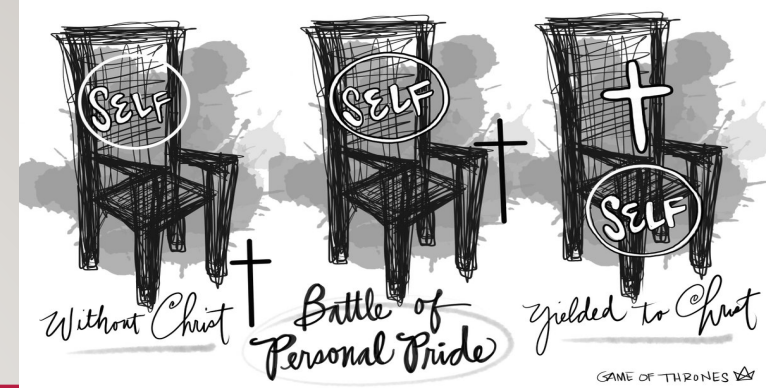
MARK 8:35 WORDPLAY, CHIASM



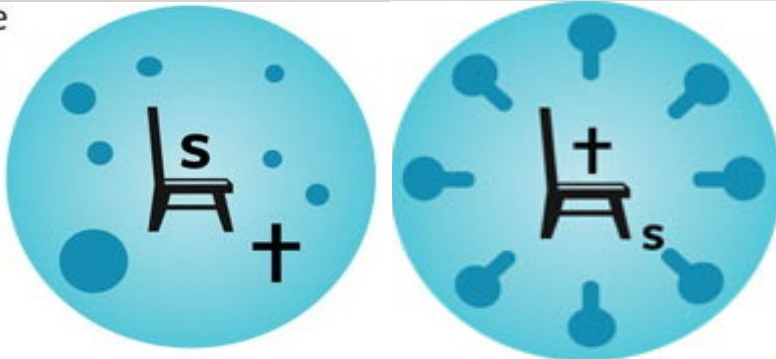
- Many would rather **protect/preserve** their earthly life than **lose** it for Jesus (Bock, 473; France, 340)
- **35 For whoever** (continually) desires to **save** their life will **lose** it, but whoever **loses** their life for my sake and for the Gospel will **save** it. (Mk 8:35, AT).
- Wordplay: Now there is some wordplay in this verse as multiple terms have multiple meanings. (Schnabel, 204; Bock, 472; Edwards, 257. Cf. Stein, 408; Strauss, 373; France, 340; Witherington, 245)
- Those who want to spare themselves the persecution and shame that comes with following Christ, and therefore **save** their **earthly** life, will actually **lose** out on **eternal** life
- Those who literally or metaphorically **lose** their **earthly** life by following Christ, will be **saved** and have **eternal** life (Schnabel, 204; Bock, 473; Edwards, 257; Stein, 408)



MARK 8:35 “THE DIVINE PARADOX”



- “Divine **paradox**” (Cole, 211; Lane, 308; cf. Strauss, 370; Bock, 472; Witherington, 245; Garland, 328)
- Paradoxically: In order to have spiritual **life** with Christ, we must **die** to self (Cole, 211) – **yielding** our lives in **loyalty** to Christ. (Lane, 308; Strauss, 373).
- We must **give ourselves away** fully to God’s service, spreading the Gospel (Cole, 211 cf. Mk 10:29; Bock, 472)
- In our **human** thinking, this “divine logic” sounds so **backwards** (Schnabel, 201)
- Miss Clara (War Room): “There is not room for you **and** God on the **throne** of your heart. It’s either Him or you. You have to step down! If you want **victory**, you have to **surrender...**” (← Images from Bill Bright)





*My
Bucket
List...*

MARK 8:36 COSTS VS. BENEFITS



- 36 **For what** benefit is it for a person to gain the whole world and lose their soul? (Mk 8:36, AT)
- In our modern world, sometimes we act like whoever dies with the most toys wins (Kernaghan, 163). But **we can't take it with us**.
- We can have **worldly** success, fame, and riches (Schnabel, 205). We can attain our **personal** goals, desires and dreams.
- But, in the end, what **good** is it if we lose our soul in the process? It's "**no good**"; (NIDNTTE, 746-748); we gain nothing (cf. 1 Cor 13:3; NIDNTTE, 748).
- "Because life is worth more than the world itself, giving one's life in this world to gain it in the **world to come** is a **wise** transaction (cf. 2 Baruch 17:2-3; 51:15-16);..." (Keener IVP cf. Stein, 409; France, 341).



MARK 8:37 THE SOUL IS PRICELESS



PRICELESS®



- 37 **For what** can a person give in exchange for their soul? (Mk 8:37, AT)
- Once again, the obvious answer is, “**nothing!**” (Stein, 409)
- Exchanging any amount of **temporary** wealth for one’s **eternal** soul is a bad deal. (Evans, 325)
- One’s eternal soul is the most valuable thing a person has (NIDNTTE, 667; Strauss, 374); nothing we have could ever pay for it. (cf. Louw-Nida, 573; EDNT, 107)
- If we lose our souls by refusing to follow Christ, nothing we gain in this world can **compensate** (BDAG, 86; Wallace, 467; Lane, 309; Bock, 472; Edwards, 258; France, 341) or **buy it back** (Stein, 409; Strauss, 374; Edwards BIBC, 1031; Garland NIVAC, 328)
- Like trading an “Everlasting Gobstopper” for a Tic-Tac. **It’s a bad deal**

MARK 8:38

ASHAMED OF CHRIST AND CHRIST'S WORDS?

 **The Babylon Bee**
March 29 · 🌐

Now you can rip out those pesky verses that don't affirm your lifestyle.



BABYLONBEE.COM

New Bible With Perforated Pages Announced

GRAND RAPIDS, MI—Stating the new edition of the Scriptures would allo...

- 38 For whoever is **ashamed of me and my words** in this adulterous and sinful generation, the Son of Man will be ashamed of them when He comes in His Father's glory with the holy angels (Mk 8:38, AT)
- Augustine: "If you **believe** what you **like** in the gospel, and **reject** what you **don't like**, it is not the **gospel** you believe, but **yourself**." (Water, 436–437)
- Regardless of what society says, followers of the Savior should not be ashamed or **embarrassed** by our Savior's words.
- We ought not **conceal** our loyalty to Him in order to **avoid** public shame (Schnabel, 205)
- Do we value the approval of **people** over the approval of **God**? (Garland NIVAC, 329 cf. Gal 1:10)?
- **Earthly** shame is a small price to pay for **heavenly** honor (France, 342)



MARK 8:38 (SPIRITUAL) ADULTERY



- As it often does in the OT (LXX) (Is 1:4, 21; Ezek 16:32; Hos 2:2-6; Is 57:3-13) (Schnabel, 204; Lane, 310. cf. Jer 3:6-9; 13:27; Brooks, 138; Bock, 472; Edwards, 258; Strauss, 374; Garland Edwards, 1031), “**adulterous**” (μοιχαλῖς | *moichalis*) refers to spiritual **unfaithfulness** (NIDNTTE, 331; Lane 310; France, 342) and **disloyalty** (NIDNTTE, 332)
- God’s people, the Church, is (metaphorically) the **bride of Christ** (Eph 5:27 cf. Is 54:5, 62:5, etc.)
- People can **say** “I do” and still **be** unfaithful. Jesus: “These people honor me with their **lips**, but their **hearts** are far from me” (Mk 7:6b, NIV cf. Is 29:13; Edwards, 259)
- Being ashamed of Christ is not merely about one’s **inward** emotions, but about one’s **outward** actions (Stein, 410.)
- We can **claim** to **know** God, and yet **deny** Him by our **actions** (Ti 1:16 cf. 1 Jn 2:3-6).
- We have to walk the walk, not just talk the talk (cf. **Mt 7:21**; Stein, 410). **Loyal service not lip service**



MARK 8:38 WHICH GENERATION?



- 38 For whoever is ashamed of me and my words in this adulterous and sinful **generation**, the Son of Man will be ashamed of them when He comes in His Father's glory with the holy angels (Mk 8:38,AT)
- “Generation” here **primarily** refers to the people of Israel who were **rejecting** Christ. (BDAG, 191; Strauss, 374)
- However, the word also refers to people who share **common characteristics**. (BDAG, 191 cf. Strauss, 374)
- Therefore, the same warning extends to **any** group of people who **reject** Christ and thus **rebel** against God. (Schnabel, 205 cf. **Ac 17:30**).



MARK 8:38 CONSEQUENCES



- At the Second Coming, the Son of Man will come with all authority – to **judge** (Cole, 212; Lane, 309; Bock, 473; Stein, 410; Strauss, 374; Witherington, 245.)
- 26 “At that time people will see the **Son of Man coming in clouds** with great power and glory. 27 And he will send his angels and gather his **elect** from the four winds, from the ends of the earth to the ends of the heavens (Mk 13:26-27, NIV cf. Mt 16:62; Matthew 24; Schnabel, 206)
- 31 “When the **Son of Man** comes in his glory, and all the angels with him, he will sit on his glorious throne. 32 All the nations will be gathered before him, and he will **separate the people** one from another **as a shepherd separates the sheep from the goats**. 33 He will put the sheep on his right and the goats on his left. (Mt 25:31-33, NIV; Garland NIVAC, 328)
- Those who deny **Him** on earth, **He** will deny in Heaven (Schnabel, 206).
- But those who do **not deny** Him on earth, He will **not deny** in Heaven.
- **Justice** will be served (*jus talionis*, Evans, 325)



CONCLUSION IF WE'RE FOLLOWING CHRIST CHRIST COMES FIRST!



- God has given us everything (**grace**); we ought to give His gifts back to Him in good **faith(fulness)**. **He deserves it!**
- But on **His** terms! **Conditions** for **faithfully** following **behind** Christ: deny ourselves, take up our cross (metaphorically or literally), and **obediently** follow Him (continually)
- **Consequences:** paradoxically, **surrendering** our earthly lives to Christ leads to **gaining** eternal life with Christ
- Trading the fate of our **eternal** souls for **temporary** pleasures is a **bad deal**; one's soul is **priceless**
- If we actively deny Christ on earth, Christ will actively deny us in Heaven
- There is a **cost** to Christian discipleship, but it is outweighed by the **benefits** of Christian discipleship
- Now if we are **children**, then we are heirs—heirs of God and co-heirs with Christ, if indeed we **share in his sufferings** in order that we may also **share in his glory**. (Rom 8:17, NIV cf. Garland, 306-7; Brooks, 137)
- If we follow Christ in **suffering** and **self-denial**, we will also follow Christ in being **resurrected** and **glorified**. Jesus sets the example (cf. Rom 8:17;); we just have to **follow the Leader**.

Sermon Video + Text on CatchForChrist.net!
Slides will be uploaded soon!



BIBLIOGRAPHY

-
- Arndt, William, Frederick W. Danker, Walter Bauer, and F. Wilbur Gingrich. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. Chicago: University of Chicago Press, 2000.
 - Balz, Horst Robert, and Gerhard Schneider. *Exegetical Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1990–.
 - Brooks, James A. *Mark*. Vol. 23. The New American Commentary. Nashville: Broadman & Holman Publishers, 1991.
 - Bock, Darrell L. in Turner, David, and Darrell L. Bock. *Cornerstone Biblical Commentary, Vol 11: Matthew and Mark*. Carol Stream, IL: Tyndale House Publishers, 2005.
 - Cole, R. Alan. *Mark: An Introduction and Commentary*. Vol. 2. Tyndale New Testament Commentaries. Downers Grove, IL: InterVarsity Press, 1989.
 - Cole, R. Alan. "Mark." In *New Bible Commentary: 21st Century Edition*, edited by D. A. Carson, R. T. France, J. A. Motyer, and G. J. Wenham, 4th ed., 946–77. Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994.
 - Doyle, Tom. *Dreams and Visions: Is Jesus Awakening the Muslim World?* Thomas Nelson. Kindle Edition, 2012.
 - Edwards, James R. in Burge, Gary M., and Andrew E. Hill, eds. *The Baker Illustrated Bible Commentary*. Grand Rapids, MI: Baker Books, 2012.
 - Edwards, James R. *The Gospel according to Mark*. The Pillar New Testament Commentary. Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002.
 - English, Donald. *The Message of Mark: The Mystery of Faith*. The Bible Speaks Today. Leicester, England; Downers Grove, IL: InterVarsity Press, 1992.
 - Evans, Craig A. *The Bible Knowledge Background Commentary: Matthew–Luke*. Edited by Craig A. Evans and Craig A. Bubeck. First Edition. Colorado Springs, CO: David C Cook, 2003.
 - France, R. T. *The Gospel of Mark: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press, 2002.
 - Garland, David E. *Mark*. The NIV Application Commentary. Grand Rapids, MI: Zondervan Publishing House, 1996.
 - Garland, David in Arnold, Clinton E. *Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke*. Vol. 1. Grand Rapids, MI: Zondervan, 2002.
 - Jennings, Mark. "Mark, Lecture 14, Yeast, Blindman, Peter's Confession (Mark 8:14-9:1)". *BiblicalElearning.org*. April 20, 2016. <http://biblicalelearning.org/new-testament/mark/> or <https://youtu.be/eLkL89zjI1I> .
 - Keener, Craig S. *The IVP Bible Background Commentary: New Testament*. Downers Grove, IL: InterVarsity Press, 1993.
 - Kernaghan, Ronald J. *Mark*. The IVP New Testament Commentary Series. Downers Grove, IL: InterVarsity Press, 2007.
 - Lane, William L. *The Gospel of Mark*. The New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974.
 - Louw, Johannes P., and Eugene Albert Nida. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. New York: United Bible Societies, 1996.
 - Mounce, William D. *Basics of Biblical Greek: Grammar*. Edited by Verlyn D. Verbrugge. Third Edition. Grand Rapids, MI: Zondervan, 2009.
 - Schnabel, Eckhard J. *Mark: An Introduction and Commentary*. Edited by Eckhard J. Schnabel. Vol. 2. Tyndale New Testament Commentaries. London: Inter-Varsity Press, 2017.
 - Silva, Moisés, ed. *New International Dictionary of New Testament Theology and Exegesis*. Grand Rapids, MI: Zondervan, 2014.
 - Stein, Robert H. *Mark*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 2008.
 - Strauss, Mark L. *Mark*. Edited by Clinton E. Arnold. Zondervan Exegetical Commentary on the New Testament. Grand Rapids, MI: Zondervan, 2014.
 - Thayer, Joseph Henry. *A Greek-English Lexicon of the New Testament: Being Grimm's Wilke's Clavis Novi Testamenti*. New York: Harper & Brothers., 1889.
 - Wallace, Daniel B. *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids, MI: Zondervan, 1996.
 - Water, Mark. *The New Encyclopedia of Christian Quotations*. Alresford, Hampshire: John Hunt Publishers Ltd, 2000.
 - Witherington, Ben, III. *The Gospel of Mark: A Socio-Rhetorical Commentary*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2001.