

Message Transcript

WHO DO YOU SAY JESUS IS? | I'VE GOT A WORD FOR YOU
MARK MOORE | OCTOBER 4, 2025

Aaron Brockett:

Well, I've really been looking forward to introducing to you our special guest speaker for this weekend, Mark Moore. Mark was a professor at Ozark Christian College in Joplin, Missouri for 22 years and he was one of my professors for four of those, as I graduated from Ozark.

Mark later joined the staff at Christ Church of the Valley in Peoria, Arizona in 2012 as a teaching pastor. He and his wife Barbara have two adult children and seven grandchildren.

And I just can't stress enough how much God has used Mark to speak into my life in the past 30 years. He has such a passion for teaching the Bible in clear and practical ways. If you haven't checked out his book 452 then you need to do that today.

I've asked him to come with a fresh word from the Lord to our church that is going to encourage and challenge you. So, buckle up. Get ready for it. Please give a warm and rowdy Traders Point welcome to our friend, Mark Moore.

Mark Moore:

Thank you.

I wasn't invited to Ladies Night but I went anyway and I got to see this room just packed with godly women just laying out their hearts to God. It was impactful for me. You not only filled up this room but three of our other campuses as well as online. Listen. Great job—what God did through four campuses filled to the limit, 52 baptisms, over 3,000 women.

If you walked in here this morning and just felt like, man, there is some extra energy, there is an extra aura, that's because of all of these... Like the left-over Holy Spirit from all of these still wafting around. Either that or a bunch of left over estrogen laying around. I don't know what it is but I'm feeling it today.



And I have a word for you. It's not a statement. It's actually a question. And you know, some questions, while they are being asked, you realize, "However I answer this question is going to determine the direction that my life goes from this moment on—a watershed moment."

For example, if you hear this question: Do you take this woman to be your lawfully wedded wife? However you answer it is going to... Actually, if you say no at that point, you're going to die.

How about this one? How do you plead? Whatever you say determines the direction of your life. Or, "Do you want to go through the treatment?" That will determine the direction that you go.

I think the most important question ever asked, because it doesn't determine merely the direction of this life, but the next life is the question that Jesus asked His disciples: Who do you say that I am?

Your answer to that question will determine what happens, not only in eternity, but what happens from here until you get to eternity. It is a critically important question. So, if you are watching online trying to figure out this whole Jesus thing, we welcome you here to help answer that question.

Maybe someone brought you onto campus today and you are sitting in one of our auditoriums and you are thinking, "I don't know who this Jesus is." This is the question that He's going to ask you. And it will determine the direction of the rest of your life.

And it's important, probably more important than we even think because typically we think about our relationship with Jesus as what happens after we die. For 2,000 years the church has been trying to get people to heaven. That's not wrong, but that's not really what Jesus asks of you.

In the Lord's Prayer He said what? To pray that, "Your will be done on earth as it is..." Our job is not to get to heaven, it's to bring heaven to earth. And some day we'll go there, sure, but what happens now?

The night before Jesus died He prays this prayer and it's recorded in John 17. Listen to what Jesus said, He defines eternal life.

"And this is the way to have eternal life, this is it, "—to know you, the only true God, and Jesus Christ, the one you sent to earth." John 17:3 (NLT)



To know Jesus is eternal life. Eternal life is what you get when you get to heaven, eternal life is what you get when you get Jesus. If that is true, then how come the vast majority of us, me included, did not wake up this morning going, "Wow, I've got eternal life right now."?

Why is it so far away and distant when Jesus said it's here. This is what is on offer. My guess is because we don't know Him. I know about Him. I taught the life of Christ at the college level for 22 years. I can tell you where He walked. I've walked those dusty roads. I can tell you what He said. I can tell you His culture. But do I know Him?

And this is not a salvation issue for me. If I'm like a little off on who Jesus is, I'm still going to get to heaven when I die. But somebody else that I love won't, because it's through you that your neighbors and your friends and your family are seeing either the authentic portrait or the inauthentic portrait of Jesus.

And I hear what you are saying. In your heart you are you are going, "No, I know who Jesus is. I've seen His pictures. He's got blue eyes. He's got this long hair. He's kind of a hippy looking dude." But did you know, that is not the real Jesus.

Some of you have looked into the culture and go, "No, that's not really Him. So, I'm going to go more for like a Hollywood rendition, a little punchier, a little more intense."

Some of you see that and you go, "No, that's too much, man. Those eyes. I want to slap a smile on His face. Then you could party with Him. That would be fun."

Others come out of a more traditional church, a more formal church. So, you want your Jesus to be iconic, almost like a color by the number kind of Jesus. And others of you are going, "No, that's like too far away. That's not perfect. I want a cartoon Jesus like this. This is what I want where I can put Him on a magnet and stick Him on my fridge and carry Him in my pocket."

All of us have had images of Jesus. In fact, it is common around the world for every culture to portray Jesus by the image you see in the mirror. So, we've got a Norwegian Jesus. And we've got a western Jesus. And we've got a Chinese Jesus. And we've got an African Jesus. And some of you are looking at that and going, "That's not Jesus." Yeah, neither is yours.

Now, I'm not actually opposed to different portraits of Jesus. I don't care what depth of melon that you put on Him because the New Testament says He is the new Adam and all of us come from Adam, so all of us should be able to relate to Him. The skin color, the style of his physic is not the issue that we need to deal with.



The problem is when we start putting our own culture on Him, not only skin color, when we start putting our political preferences on Him, our presuppositions on Him, our economics on Him because you wind up with a Jesus that—He's not the real Jesus at all.

I don't mean to insult any of you Gen Alphas with this but listen, when the Bible says He is risen, this is not what it means [a poster of a muscular figure holding a dumbbell with the tag line HE IS RIZZEN].

Two thousand years of church history have put a lot of filters in front of the real Jesus. Our own preferences have put a lot of filters on the real Jesus. And it is not merely that we can't know Him, that will be a problem for us right now, we'll still get to heaven, but if we have too many filters on our Jesus, we won't be able to present Him in a winsome way to people who truly need Him to get to heaven. That's where the problem is.

And I suppose that there are some who, in fact, are using Jesus, kind of abducting Him, for their own agenda. That will be a problem for them on judgment day. Look, this is not me. This is what Jesus said that He will say:

"On judgment day many will say to me, 'Lord! Lord! We prophesied in your name and cast out demons in your name and performed many miracles in your name.'"

And Jesus will say, "Wow." No. No. He will say:

"I never knew you. Get away from me, you who break God's laws." Matthew 7:22-23 (NLT)

This is a problem. We have kind of abducted Jesus for our own purposes. And whether it is a salvation issue because we have really manipulated Him and He will not recognize us or whether it's just a now problem, don't you want eternal life now? And don't you want the people you care about to see the real Jesus?

So, I want to take you back to the first time this question was ever asked. We're going to go to a place called Caesarea Philippi. Now, the Bible doesn't say that they went to Caesarea Philippi, it says they went to the region around Caesarea Philippi. This is Matthew 16, verse 13. Follow along if you'd like.

"When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?'" (NLT)



Caesarea was about 25 miles from Jesus' headquarters in Capernaum. So, they are going all the way north. They don't leave the country but 100 yards more and they would leave the country. They are going to an area that's right on the northern border.

And when you go there, like if you went to Israel today and you got on a tour bus, they are going to drive you to Caesarea Philippi and they are going to take you to places, "Well, this is Caesarea Philippi. This is where this question took place."

They are going to show you a deep well. It was a spring that comes out of the ground. We don't actually know how deep it is. It's so deep that they call this the Gates of Hell, which shows up in the passage.

And right next to it was the Grotto of Pan. In the day there was a temple there where they worshiped the god Pan. You don't like the god Pan? Good. You shouldn't because the god Pan would be very comfortable on a Friday night at most fraternities across America: a lot of drinking, a lot of sex—he's a nasty little imp of a god.

So, my question is: Why would Jesus ever go there? He's a cultured Jew. His disciples would be wetting their togas if they took Him to this place. I don't think there was any advantage for Jesus to go there. It felt well if you are a tour guide because you've got the Gates of Hell, you've got the rock.

I can't prove them wrong, but they can't prove me wrong either. So, I'm going to give you my theory. We get back on the bus from Caesarea Philippi. You go like five minutes and you are at the ancient city of Dan. Dan was the northern most city in Israel and it was a place that actually housed an idol.

If you walk by the creek, sorry for you guys in Kentucky they walked by the crick, you will get up to this large platform. You can see it in this photo where this guy is standing, a huge platform. In Jesus' day it was an archeological site just like in our day. It had been extinct. So, that's why they went to the region around it.

But why go here? Because right here on this platform Jeroboam, the king who rebelled against the two southern tribes, split the nation in a nasty civil war, he decided, "I've got to keep all of the people in my region." So, he put a large statue of a golden calf in the southern city of Bethel and in the northern city of Dan.

And I think Jesus is coming to this spot because the Messiah, if He's the Messiah, has to bring all of Israel back into the good graces of God. He's got to fix what Jeroboam destroyed.



And so He asked His disciples at this place, "Who do people say that I am?" Does Jesus really care about public opinion? And they tell Him, here's what people say:

"...some say John the Baptist, some say Elijah, and others say Jeremiah or one of the other prophets."

If you take those three guys: John, Elijah, and Jeremiah and put them on stage here you will notice some similarities. They all had a big mouth. And they all used their big mouth to speak against the powers of the day.

John the Baptist preached against King Herod's marriage. And he should have. King Herod divorced his wife to marry another woman. That other woman was actually married to his brother. So, he stole his brother's wife. And the woman he married then was his step niece. Ewe. I know.

So, John the Baptist was preaching against it and you know what the Bible says, "Hell has no fury like a woman's scorn." Okay, that's not really in the Bible, but it's God's honest truth. And Herod's wife went after him and chopped his head off. This John the Baptist was just one example of a prophet who spoke too boldly and paid for it.

Elijah was another. He spoke against Ahab and his wretch of a wife, Jezabel, and found himself chased into a desert into a cave.

Jeremiah wasn't chased into a cave; he was thrown into a cistern because he was preaching against the powers of his day.

And people are watching Jesus going, "Bro, if You don't power down, man, You are going to wind up like one of them."

Okay, once again. Why would Jesus care about public opinion? He doesn't. He cares about your opinion. And what He wants to know from Peter and the boys is, "Is your opinion of Me from Me or from the people around you?"

I think Jesus wants to know from you right now, as He asks this question, "Who do you say that I am? Are you getting your information about Me from CNN or Fox News? Are you getting your information about me from X or Twitter? Are you getting your information about Me from your next door neighbor or your ex-wife?"



"Who are you listening to, to try to see who I am? Because all that matters is what you say about Me if you see Me," not through a lens, not through some arbitrated fiction that we create.

And Peter gives an answer in verse 16:

"You are the Messiah, the Son of the living God."

It was a brilliant answer. Now, if you know anything about Simon Peter you know he was not prone to brilliant answers. He had a condition that I call—kind of a disease called foot in mouth. I have it myself. You open your mouth, the foot just goes right in. Peter is prone to that. So, this is what Jesus says. He says:

"You are blessed, Simon son of John,"

Simon was the name that his mama gave him. Peter is the nickname Jesus gives him"

"because my Father in heaven has revealed this to you."

Like, "Peter, I know you didn't come up with this, son."

"You did not learn this from any human being. Now I say to you that you are Peter (which means 'rock'),"

Petros, specifically, is the kind of rock you can hold in your hand and throw.
"and upon this rock,"

Different word. It's not a rock you can throw; it's a rock that you can build a house on, "On this rock, your confession, the revelation that I am the Messiah of God, on this rock":

"I will build my church, and all the powers of hell will not conquer it."

I can't tell you the number of people who have asked me in the last couple of years, "Is the church going to survive?" Survive what? Our political chaos? That's child's play compared to Jesus. The church of Jesus Christ is going to survive the gates of hell.

Our whole world could go to hell before the church is going to fall apart. This is the stability, not only of the people of God, it's the stability of our nation, the stability of the world. The church is doing just fine. Mark my word. Jesus will protect it against any power that Satan wants to throw at it. This is a phenomenal, phenomenal revelation.



Jesus turns to Peter and He says:

"And I will give you the keys of the Kingdom of Heaven. Whatever you forbid on earth will be forbidden in heaven,"

Well, that's something. Because you can't do that in heaven, "Yep, yep. Peter you are right. That's good."

"and whatever you permit on earth will be permitted in heaven." (NLT)

Talk about power. And if you've seen portraits of Peter in an old cathedral or maybe in a museum, someone painted a picture of Peter, he will always have two keys. Why two? Jesus said, "I'm going to give you the keys," plural. Why two? Because on the Day of Pentecost (Peter, the first one to ever preach the gospel publicly) 3,000 people come to Christ and get baptized. He opened the door for Jews to receive Jesus.

A few chapters later, chapter 10, he's in a guy's house, the man's name is Cornelius. He's a Roman Centurian, not a Jew. He's the first non-Jewish person to accept Christ. He opened the door for all non-Jews to accept Jesus. There are only two doors to open, Jews and non-Jews. They are both wide open, which is why the church of Jesus Christ, to this day, is the most inclusive organization on planet earth.

So, Peter gets it right and you think, "Well, he's like something special. He towers over all of the other apostles." Actually, he didn't. In John 20, Jesus uses the same words, he gives the same privileges to all of the apostles, "Whatever you bind on earth."

And He wasn't going to just pick, "I like you. You get a bit of heaven. You, sorry, you take the down elevator." No, He's not just picking people they like, it's based on the words of Jesus. The apostles have the authority to say, "These people are saved, these people are not." That's a lot of power.

Do you know that you have that power? Every one of you who has confessed Jesus Christ as Lord, given your life to Him, because of the blood of Jesus, you are cleansed of your sin, you have the authority of God to establish whether someone is forgiven or whether they are not.

I know you don't believe this so let me just refer you to 2 Corinthians 5:20. Black and white, fact check me. If you read there, you're going to read that you are, not Peter, not the apostles, you are an ambassador for Jesus Christ.



Do you know what an ambassador does? Based upon the word of the president or a czar or an emperor or a king, whatever your political structure, the leader of that political structure can send you out with his rules, his contract for peace or war—here are the conditions.

And you go to another dictator somewhere around the world, another president, another king, another czar and you say, "These are the conditions of peace. If you accept these conditions, we will be at peace. If you don't we will be at war. And the ambassador has the authority, given by his king to declare peace or to declare war.

You can do that right here in Indianapolis.

Years ago at a youth conference a young woman came to me, probably around 17 years old, and she said, "Can we talk privately?" Me and a 17-year-old girl. "No, we can't." But what we did we went to the cafeteria, there was an outdoor seating area, and in a public space we had a private conversation.

And here's the story she told. She was from a smaller church. Her dad was an elder. And so this is the kind of church where everybody knew everybody. And everybody knew everybody's business. And she got pregnant. And she knew it would destroy her father. And she knew she would be the scarlet letter of that church. And she just couldn't bear it.

So, she made the terribly difficult decision to have an abortion. And now she was living with the guilt of that. She hadn't told anybody. And here's the question, it took my breath away, she asked, "Can you tell me for sure that I'm going to hell?"

I said, "Come closer. I actually took her hand and I pulled her across, we were like nose to nose and I said, "I have the authority of God to tell you, you are forgiven."

You have that authority to. And somebody needs to hear that today because you're thinking, "There is no way that I can be forgiven for this. The sin is too deep." Listen. Your sin is not deeper than the love of God. Your transgression is not wider than the grace of God. If you accept Jesus as your Savior, you confess Him as Lord like Peter just did, you will be saved.

That's good news. Right? Except even with our best confession we still get it wrong. And I want to show you how that worked with Peter because that might give you insight to how I'm personally trying to work through this today. How do you come up with the right confession of Jesus?



As soon as Peter said, "You are the Christ the Son of the living God." That was right confession. He got it right. And billions of people from then until now have made that same confession at their baptism, "You are the Christ, the Son of the living God." But as soon as Peter said it, Jesus had to correct him. He had to let them know exactly what that meant and what it didn't mean. So:

"From then on Jesus began to tell his disciples plainly that it was necessary for him to go to Jerusalem, and that he would suffer many terrible things at the hands of the elders, the leading priests, and the teachers of religious law. He would be killed, but on the third day he would be raised from the dead." (NLT)

That is the gospel. Peter missed it and lost it. Here's why. If you look at all of the predictions of the Jewish Messiah, Old Testament Jewish literature, add them all up, you know how many times...? Over 100 times the Messiah... Do you know how many times He's predicted to suffer? Two times. You can fact check me later: Isaiah 53 and Zechariah 12:10 are the only predictions where He is going to suffer.

And it was such a radically different idea. The Messiah can't suffer. Our Messiah is our Savior. Our Messiah is going to be a powerful, warrior king who is going to beat our enemies and liberate us from our captives. If He dies, that's the end. They missed that moment, "I'm going to raise from the dead."

And the Rabbis between Malachai and Matthew read these two passages, they had no mental map for a suffering Messiah. So, in their commentary about these two passages they literally reworded the prophet to say the opposite of what the prophet said.

Instead of, "Like a sheep to a shearer, he's silent to his death," they said, "He will silence his enemies and bring them to their death." I'm not critical of the Rabbis, they had no way of thinking about a suffering Messiah because they had no understanding of resurrection. And Peter is in the same boat. This is a no win, no way moment. So, Peter, this is hilarious, you've got to read this. Verse 22:

"But Peter took him aside,"

"Hey, Jesus. No, no, no, Jesus. Come here. Come here." I wouldn't suggest this is if I were you, he:

"began to reprimand him for saying such things. 'Heaven forbid, Lord,' he said. 'This will never happen to you!'"



Heaven forbid in the original Greek text the word heaven is not in there, it's kind of like a paraphrase. It's a very strong expletive. And if I were to translate it, which is probably why they wouldn't let me, I wouldn't start with the word heaven I would start with the word hell and end with no.

Peter is a fisherman. Come on. What do you expect? He said, "Lord, there is no way, no way that this is going to happen to you." And then Jesus responds just as briskly:

"Jesus turned to Peter and said, 'Get away from me, Satan! You are a dangerous trap to me. You are seeing things merely from a human point of view, not from God's.'" (NLT)

And that's our problem. We're seeing things from a human viewpoint. In the beginning God created mankind in His image and we have been returning the favor ever since. We make Jesus into what we want Him to be rather than letting Him make us into what He wants us to be. And if we keep doing that, we'll still get to heaven some day but we won't be able to bring heaven to earth today.

So, let me ask you again, who do you say that Jesus is?

Your words don't answer this question. What you hold in your hand does.

Your words do not answer this question. You can only answer this question by what you hold in your hand. That's what will tell me what you really believe about Jesus—it's what you hold. What you hold dear and what you are willing to let go of.

Jesus goes on to say, and I should let you know this is the most frequently cited saying of Jesus. Of all of the things that Jesus said (He didn't repeat Himself a lot) but the thing that He repeated over and over again were these words:

"If any of you wants to be my follower, you must give up your own way, take up your cross, and follow me. If you try to hang on to your life, you will lose it. But if you give up your life for my sake, you will save it." (NLT)

Now, I don't know why you are clapping for that. That's a hard word. Are you ready to take up a cross? A cross is not a piece of jewelry that you wear.

I've often wondered if some Roman Centurian raised from the dead and walked around our church and saw all of you women wearing crosses, he would think, "What kind of goth, subculture is this?" It would be equivalent of me coming in here with a miniature deity and chopping off the heads of mice in front of you and going, "Isn't this great? Praise God."



How did the cross ever, this instrument of torture and death...? It was so gruesome, in fact, that the Romans would not describe in print or verbally. We have scads of descriptions of the cross because it was so brutally violent.

And yet we have made a piece of jewelry out of it? Yes. Because it is through death that we find our life. Until you are willing to die to yourself, you will not experience eternal life in this life. It is our sacrifice and our suffering for others that will give us life.

When Jesus died on the cross, he saved individuals from their sins.

When Jesus died on the cross His life became life for the world. He saved individuals from their sins. So, an individual Jesus—and only Jesus could do this—an individual died and every individual has the potential of life through Him.

When Christians carry a cross, we save society from its sins.

But when Christians carry a cross, we save society from its sins. When we corporately carry a cross we save corporate society. Not eternally for salvation, but right here right now. What does that actually look like?

I know people criticize the church of today, "Oh, they are homophobic," or "They are Islamic phobic," or, "They are misogynists." I know there are Christians that fit that description.

But to say that about the bride of Christ, you are historically ignorant. Because the church of Jesus Christ has been, for 2,000 years, the most kind, the most compassionate, the most life-giving, and the most inclusive organization on the planet. Period.

In the Greco Roman world the only organization to include males and females, rich and poor, slave and free, Jews and Greeks was the church. The only one. In fact, they were so befuddled by this group of Christians they didn't know what to call us. You can't call us Jews because we have Gentiles. You can't call us rich because we have poor. You can't call us slaves because we are free. You can't call us male because we have female.

You know what they called us? They came up with a brand-new name. It was an insult. We took it as a compliment. They called us Christian—you little Jesus's out there. Because we were acting like Jesus. Literally saving lives.



I don't care what genre of compassion you want to talk about: foster care, right to life, prison reform, education reform, women's rights, inclusion, racial reconciliation whatever category you want to throw at it I can prove to you the church was on the front lines, the first wave, and continues to be the deepest swath of compassion in our world.

In the ancient world when families had a baby they wanted a boy, not a girl. Sorry ladies. And if they got a girl, they often... They called it exposure. What is was is you take the baby and you just drop them into the sewer. Archeologists have found sewer lines in major cities of the ancient world clogged with the bones of little baby girls.

Or, they would take them outside the city and they would put them on a trash dump. And the only people who would pick them up were pimps because they would raise them for about nine years and then start to recover their investment in them.

And Christians started saying, "No. No. We can't do that." So they would go and pick up these little baby girls and raise them honorably for Christ. So, in the Roman world where there was a deficit of women, the church was chock full of women. They go, "I don't want your husband. I don't want to marry a Roman because a Roman had multiple wives. They had one wife but then they would have a courtesan. And they would go to a prostitute. And the Christian women were saying, "I'm not going to marry a man like that because I see how Christian men treat their wives."

You want to talk about education? Do you know why we have public education in America? It's because there was one man in Great Britain who got tired of all of the little hellions running around London—little children. They didn't have labor laws back then. The children worked in factories six days out of a week.

And he thought, "If I could teach them to read, particularly read the Bible, it would give them a different life opportunity." So, he started to teach them. And the only day that he could teach them to read was on Sunday. And they called it Sunday School. That was exported to the great plains of America and it swept across the American frontier and our public education system started with Christian education.

I could go on. You want to talk about foster care? If Christians pulled out of foster care today, we are done. Not just the church but 501 (C) 3s that take care of housing and immigration and homelessness. You pull Christian benevolence out of those organizations and you will drop their budget over 70 percent. We are the group that is saving society as we take up the cross of Christ.



I want to show you what that looks like in a very specific way. We've got a guy in our church; his goal is to give out 28 cars in 2025. So people who are Ubering to church, he'll buy them a car.

This is number 18. I want you to watch this video. This woman, she is not a member of our church. In fact, she didn't even live in Arizona. She and her family came here on vacation and she gave birth very prematurely. And it's a good thing because had that happened in Iowa the baby would have died. Because Phoenix Children's Hospital is one of the best in the county, they saved that child's life.

The little baby was in ICU for six weeks. And when they were released they had a problem because their vehicle wasn't big enough for the baby, for the equipment, and for the medical caretaker essential to save this child's life.

One of our staff members told me about it and I go, "I think we have a solution." I called my friend and I said, "I've got another one for you." So, this is her receiving... She didn't know it was hers and she cannot believe it. She doesn't know Jesus. But she just met Him.

And they keep saying over and over again, "No, this is yours. This is not a loaner. This is not a rental. This is yours." And my favorite part of the video is they said, "We want you to go and look at your vehicle." She walks... She can't even look inside it because she is so overwhelmed by the agape love of the church of Jesus Christ.

We, as a church, are trying to take territory for the Kingdom of God. This is our mission of what will happen in Indianapolis, in Indiana, and beyond. This city will not be saved from the stage. It will be saved from your driveway, from your cubicle, from your gym when people of God decide, "I'm going to take up a cross of Christ."

You will never know Jesus until you walk a mile with His cross on your back. You may get to heaven someday, but you take a cross on your back and you will bring heaven here today and allow your friends, your family, your neighbors to get to heaven someday.

That's the call. So, what are you going to do? You've heard us talking all month about Hope for the World. That's our mission. Hope for the World. Hope for the World. We're trying to get you to sign up for a Go Trip. I'm going to make this super simple. Pull out your phones. Take a snap of this QR code. That's going to give you a link to the Go Trips available for you.



Now, just so we're clear. We're not asking you to go because someone out there needs your help. We're asking you to go to experience the cross of Christ and then import it back into your neighborhood. What we do around the world is nothing different than what we do for our neighbors here. So, let's go.

And when Jesus asks you this question you need to have an answer: Who do you say that I am?

Holy Spirit, would You move in our hearts right now and bring us to Your throne of grace so that we not only know Jesus ourselves, but make Him known around the world and right next door. We pray in Jesus' name: Amen.

