

# Insecurity, Uncertainty and Irrationality

by Paris Reidhead

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*Discipleship is not a level above salvation, but rather a call to follow Christ and learn from him.*

**Duration:** 44:40

**Scripture:** Matthew 4:19-22, Matthew 6:33, Mark 1:16-20, Luke 5:1-11, Luke 14:27, John 1:35-42

**Topics:** "Insecurity"

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## Description

In this sermon, the speaker shares a personal experience of a boulder flying into his eye and needing medical attention. He then relates this experience to the concept of discipleship in following Jesus. The speaker references various scriptures, including Luke 5, Matthew 4, Mark 1, and John 1, to highlight the call to discipleship and the importance of seeking and following Jesus. The sermon emphasizes the need to understand and learn from Jesus, and the speaker mentions instances where Jesus taught strict messages and explained how to attain eternal life.

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## Transcript

There are several scriptures that I desire to use this morning in substantiating the theme, the call to discipleship, but one I believe would serve as a text, perhaps better than any other, that we could find. In Luke, the 14th chapter and the 27th verse, our Lord Jesus speaks to the multitude that were gathered to hear him, and he makes this statement, Whosoever does not bear his cross and come after me cannot be my disciple. Whosoever does not bear his cross and come after me cannot be my disciple.

For many years, a great many preachers, myself included, held that discipleship was a level or standard above salvation. Just recently in Sunday school literature used by our society, I saw a statement made by a very fine teacher, in which he said it's easy to be saved, all you have to do to be saved is to believe on Jesus, but it's very costly and difficult to become a disciple. Now, this thought has gained such prevalence that when one suggests the contrary, there immediately are those that would challenge it, and of course that's profitable, and we encourage it, as long as it isn't done publicly to the distraction of others.

We're very happy indeed, because it means that one is thinking. I think the most disastrous thing for a preacher is to have people leave the same way as they came in. So if it will prove to be a stimulus to you, and if you should find it necessary to disagree, I'll be very happy to talk with you about it in private and at your convenience, because I will be certain that your interest in coming to see me or making arrangements so that we can talk together is indication that you have been thinking.

But I would like to make the statement now, so that no one misunderstands me. I have repudiated that position which I held in the past, that discipleship is a standard above salvation. I do not believe there's any grounds for it in the scripture, and I think that it has brought disaster to many Christian lives, and therefore I want you to understand at the very moment that when I speak of discipleship, I am using it in its strict and literal sense as reference to one who has entered into a relationship with the Lord, where the Lord is the teacher and the individual is the learner.

After all, that's what the word in the Greek means, a pupil, a student, a learner, one that attaches himself to a teacher with the intention of believing what is taught and obeying what the teacher prescribes. Therefore, I would say that the first time you asked any question about Jesus Christ, the question indicated that on some minor level you were a disciple, a learner, and then as you became interested a little further, you continued as a disciple. And the last day that you live, submitting yourself to his word and to the instruction of the Holy Ghost, you will continue to be a disciple.

In the word itself, there is no reference whatever to the matter of salvation. It is the means to salvation, discipleship, and it is the result of salvation. When I say the means to it, it is clear you will understand that only as you learn what is involved, what is the grounds of and the purpose of grace and salvation will you be able to make up your mind as to whether or not you want to be a Christian.

I think, therefore, that we shall have to take this word disciple and shake it off of any preconceived ideas we've attached to it and set it forth as one who is a learner. A disciple is a learner, one that has attached himself to a teacher with the thought of believing what is taught and obeying what is taught. Now, having said this, let me then take just a moment to try to show you that there is no grounds for thinking that discipleship has reference to the deeper life or to a higher life than being saved.

John, the sixth chapter, gives us a classic illustration of this. You will find on careful reading of the sixth chapter of John that on a given day, the Lord Jesus fed the multitude with bread. The next day, the same group came to him.

The day previous, when they were fed, they all said they wanted to be his disciples, and the next day they came on second thought, you know, just as you may have decided to do something on Monday but Tuesday after you've slept over it, it doesn't seem as wise as it did the day before. And so they came, seeking for Christ that he might give to them some verification of his claims. Mind you, they had all seen the bread multiplied, they had all witnessed this miracle, but they wanted another.

And may I submit to you that he whose faith stands on the grounds of a miracle is not going to be satisfied unless the miracle is continuously repeated, or another one like it. And thus it was with this company. They came to the Lord and said, now Moses did the works and the people believed him.

Of course, you remember, they murmured against Moses. Isn't it interesting that the so-called people of God have always been at war with the person of the Godhead or the representative of God that he has had to minister to them? They murmured against Moses, and when Moses was gone, they rebelled against the judges, saying, we have Moses. And then when the judges had gone and God sent the prophets, they killed the prophets and said, we have Moses and the judges.

And when Christ came, they crucified him and said, we have Moses and the prophets. And now in the ministry of the Holy Spirit, people reject the Holy Spirit and say, we have Christ in the word. Always it seems that they have rejected the representative of God or the person of the Godhead that has been

ministering to them.

And so it was, they came and said, now Moses, you do, and we'll believe you. And the Lord Jesus then wanted to make the matter clear. They had learned a little about him.

He had taught them the day previously, but he couldn't teach them all, all there was to teach. So today he wants them to understand further. Isn't it interesting also that whenever the Lord Jesus had a crowd, he became concerned.

He was always frightened of them because he was certain they didn't understand. In Luke the 14th chapter, there's a multitude outside and he gives to them one of the strictest, straightest messages that you find in the word. And in John six, again, he has a large company.

And in this case, he describes how they can have eternal life, tells them how to have it In the 53rd verse, you read that he that eateth my flesh and drinketh my blood hath life in him, except ye eat my flesh and drink my blood, you have no life in you, was the statement that he made. And then you turn down to the 67th verse and you find this interesting statement. From that time, many of his disciples went back and followed him no more.

Now, it would seem strange, wouldn't it, that if these people were a level above being saved, that they should have revolted against him and gone back and followed him no more when they found out how to be saved. In the New Testament, the word disciple is used in its strict literal sense as a learner. They were learners, but when they came to the lesson that told them how they would have eternal life, the tuition was too high and they resigned from the school and they didn't attend class anymore.

They were not interested in going to a school that had this expensive tuition. It was more than they had bargained for, more than they had expected. And so they forsook him and followed him no more.

Now let's, let's agree that we're not talking about the deeper life. We're talking about discipleship in terms of the call that Christ gives to those who would follow him, those that would learn of him. You will notice that there are several scriptures that have the same portion that I read for you in Luke, the fifth chapter.

You will, if you follow through in the marginal readings, discover that in Matthew, the fourth chapter, verses 19 to 22, you have this portion. In Mark, the first chapter, verses 16 to 20, you find the same portion. And they are collateral.

They throw light upon the main theme. I chose the fifth chapter of Luke because it brought together more of the phases of this event than the others do. But in John, now I turn to John, the first chapter in verses 35 to 42, you discover that Simon Peter has his first introduction to the Lord Jesus Christ.

Again the next day, after John stood and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following and saith unto them, What seek ye? They said unto him, Rabbi, which is to say, being interpreted, Master, where dwellest thou? He saith unto them, Come and see.

They came and saw where he dwelt and abode with him that day, for it was about the tenth hour. One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is being interpreted, the Christ.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jonah. Thou shalt be called Cephas.

There is an introduction to Jesus. Before you can hear his call, you must be introduced to him. In 1953, I came into the city of New York in the month of December, and walking down toward Grand Central Station, a boulder flew into my eye.

It felt about three feet in diameter, I guess, actually. It was almost microscopic, but when it lights in the eye, it seemed as large indeed. And I went up to the eye, ear, nose, and throat hospital.

I remember walking in and going to the girl in charge, tears streaming down my eye, saying, Is there a doctor? She said, Are you a charity patient? I said, I don't know if I am or not, but I need some charity. Now, is there someone that will take it out? And she finally agreed that I wasn't particularly a charity patient, and so they couldn't help me. And she told me of a doctor some two or three blocks away that I'd have to go and see.

And I did. And after the doctor had taken the little thing out of my eye, we were talking for a moment, asked me who I was and where I was from. And then I wanted to witness to him.

I didn't know quite how to begin. And so I said, Doctor, have you ever met my best friend? Well, he said, that's an interesting question. Why do you ask it of me? I said, I don't know, but I just would hate to have met you and then to find out that you'd known him or met him, and I hadn't been aware of it when we were together.

He said, Well, who is he? Well, he's very well known. His name is usually on the lips of everyone. Not everybody likes him.

Not everyone has respect for him. He said, Well, if he's doing anything worthwhile, that's the case. There will always be some that think the worst about the best.

And I said, Well, he has great many enemies, but he also has a great many friends, and those who know him best think the most of him. Have you ever been introduced to him? He said, What is his name? I said, Well, his name is the Lord Jesus Christ. Oh, he said, I'm Jewish.

I said, That's interesting. So was he. And most of my best friends that have influenced me the most have been Jewish, and we have a great deal in common.

I spend time every day reading what Jewish men have written, and that ought to be of the utmost interest to you. And he stopped. He smiled.

He said, Well, thank you. I appreciate that. He said, I did.

I was introduced to him when I was a student up at Columbia University. There was a chaplain in one of the churches nearby, and one day I went to him, and he took several hours. And there were many different occasions when I would go to him, and we would talk.

Yes, I have been introduced to your friend Jesus, and I must say I'm very much impressed with I'm not very much impressed with the people that say they are his, his followers. He said, I don't think that most of the people that claim to be his friends actually are, or they wouldn't do the things and say the things and live the kind of lives they do, which seem to be in such awful contrast to what he said and did and the way

he lived. Everybody has been introduced to Jesus.

If he hasn't, that's your responsibility. That's why we send missionaries to introduce men and women to someone that they ought to know, the Lord Jesus Christ. And so there was a day when Simon had an introduction, when James and John had an introduction to the Lord Jesus Christ.

There was a day, likewise, when you had an introduction. Perhaps it was a dawning consciousness when you discovered that your parents said grace before meals and had family devotion and prayed before you went to bed. You went to Sunday school.

Perhaps you can't remember the time when the name Jesus was not part of your vocabulary, and certain truths about him were just as much standard equipment as those facts of your home and your life. But whether that be the case or not, I'm afraid that there are too many people that have met the Lord Jesus by hearsay and haven't met him personally. Now, in this case, there had to be some that could vouch for the Lord, some that could testify to him.

John was here standing beside Andrew and the other disciple, and John said, Behold the Lamb of God. This tied the one to whom he was pointing, our Lord Jesus Christ, in with all of the prophecies of the past. It immediately, to a Jewish mind, related Christ to the long-expected one that was going to be the answer to the shadow and picture of the Lamb that was slain in the garden, who gave his skin to cover the nakedness of Adam and Eve, and to the Lamb that was slain on Abel's altar, and the Lamb that Noah slew, and the Lamb that Abraham laid upon the altar in the place of Isaac, and the ones that were brought to the door of the tabernacle.

And all down across the centuries, the Lamb slain had been the picture of the coming one. And now John speaks and says of the Lord Jesus Christ, Behold the Lamb of God that taketh away the sin of the world. And he then further testifies, I bear witness that I was told by God that the one upon whose head I should see the dove descend and sit there, that one was God.

God come in the flesh. And I bear witness, said John, I want you to know, to understand that the one that stands here in your presence is none other than the long-awaited Messiah of Israel. He is God come in the flesh, Jehovah Shua, the Lord, our salvation.

But there is not only the testimony of John, but as we've already alluded, there's the testimony of scripture. He is prophesied and foretold right from the garden seen down across the centuries. He's described in picture.

He's described in type. And finally, Moses said, You're to look for one like unto me, a prophet, a teacher that shall be raised up of the Lord in your midst. And then the place of his birth is foretold, and his name is foretold.

And down across the centuries, his life, his ministry, his person, his work, all that pertains to the Lord Jesus Christ is given in the Old Testament scriptures. And that's why when you read in the New Testament that they preached Christ unto them from the scriptures, they weren't using the New Testament. They were using the Old Testament.

And the scriptures testify of him. And our Lord Jesus said that he declared it in John, the fifth chapter. You find that he says that he searched the scriptures or in them.

You think you have eternal life and they are they which testify of me. They did testify of Christ. John testified of Christ.

And then, of course, you have the witness of the Father. The Father broke the silence of heaven. He was the one that said, This is my beloved son in whom I am well pleased.

Hear ye him. Our Lord declared, I have a greater witness than that of John. For the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me.

And the Father himself which hath sent me hath borne witness of me. We have the fourfold witness, the testimony of John, the testimony of the word, the testimony of the works, and the testimony of the Father. All of these serve to set forth our Lord Jesus Christ as the very God, God come in the flesh.

Now I do not know how you were introduced to Christ. There are some introductions which are given by men who are not friendly to the person they're introducing that make you have no interest whatever in ever pursuing the relationship. And then there are others that set the one that they're presenting to you in such a light that you want to meet him.

How were you introduced to Christ? And have you stopped to realize that every day you live, you're introducing someone to Christ? You bear his name. They're getting their first glimpse of Christ, their first understanding of the Son of God through you. Well they had to have an introduction before they could hear, learn of his authority.

They had to know what was said about him and who he claimed to be in order for them to become well acquainted with him. If you turn to Luke, the fifth chapter, you will see how Peter who had met the Lord on this first day, had talked with him, had had fellowship with him, still had not come to understand who he was and the meaning of what he was. But in the Luke, the fifth chapter, our Lord Jesus is concerned about two events that are taking place, one the company that's there that have come to hear the word that he would preach, and the other is Peter and James and John along with Peter.

And I wonder if his greatest concern was not for Peter. I rather feel that God is always more concerned with the individual. There has to be that isolating.

Now I'm speaking to a company. You're here, you're spread out in front of me, but I'm certain that that which is done today, which will be to the eternal glory of God, is going to be in some heart. It could be your heart, I don't know, but someone is going to come to grips with truth, come to grips with God in this hour, and that will be the one that God's concerned about.

I'm speaking to the company, but particularly I'm concerned about you that are desperate enough to want to really do business with God. You're the one that I'm hoping will be winnowed out of the company and will have something transpire. Many of you are sitting polite and courteous and gracious, but you won't remember what was said, and when it's over, it will have made no very real impression on you.

But there's someone, or perhaps more, that are here desperately concerned about their relationship with Christ, and the Lord knows who you are, and he's concerned about you, and he's dealing with you. So it was a large company, but the Lord was concerned about Peter, about Simon. Isn't it interesting? You know, if you want to win a friend, let him do a favor for you.

That's the law. You do it for him, and it isn't nearly as good as if he does it for you. And so what did the Lord do? He needed Peter.

He needed Peter on the level that Peter could minister to him at the time. What could he do? He could let him use his boat, and he could put it out and keep it from drifting and hold it there so the Lord could use the boat as a platform to which he could speak to the company on the shore. He taught the people, and Peter listened, and I'm sure that Peter's response was that of that of the soldiers that came to take our Lord and went away empty-handed, and when asked why they hadn't brought the one they were sent to bring, said, no man ever spake like this man.

He taught as one having authority, and not as the scribes and as the Pharisees. Here you find in this third verse, he entered into one of the ships, and he sat down, and he taught the people out of the ship. Our Lord manifests his authority as a teacher in the manner in which he taught, never appealing to anyone beyond himself, and it always was verily, verily, I say unto you.

Then you discover that he has authority as a leader. When he had finished the message, he said to Simon, launch out into the deep and let down your nets. Here is one that's telling a fisherman when to go fishing.

Obviously, Peter was in a place where he could have said, Lord, look, you tend to your preaching and I'll tend to the fishing. This isn't the time. You don't do it now.

There has to be obedience on the step that the Lord demands, and Peter said, well, Lord, we've been fishing all night. We didn't catch anything, and the moon isn't right, and it's not the proper time, and the fish are down under the rocks, and it won't do any-- all these arguments. But our Lord spoke as one having authority and as a leader, and he said, you do this, and Peter said, all right, at your word, I'll do it.

Then you discover his authority over nature, for, in the sixth verse, and when they had this done, they enclosed a great multitude of fish. You say, oh, it was just a happenstance. Not so at all.

The very one that had spoken worlds into being and had created fish at his pointed finger and with his word simply had them gathered together to be there enclosed in the net when Peter obeyed. And his authority over nature was demonstrated. And, of course, for the next little while, Peter was mighty busy.

He whistled, and they brought the other boat out, James and John, his silent partners. I'm sure they had to be if they worked very closely and very long with Peter. And they filled both boats until they would have sunk, and there.

Peter looks at the two ships. First, his commercial interest was all that concerned him. He had the finest catch on the lake for some time, and there it was, all his.

And then he realized what had happened. The Lord Jesus had gone right against all of the lore and wisdom of the fishermen, had commanded him to do something which was ridiculous. He had obeyed and had filled both vessels with fish.

Then his authority over men and their sin was discovered by Peter. And you see Peter begin to shrink and bend and break. And he's on his knees in the bottom of the boat.

And you hear for the first time self-revelation. For it is as Peter saw the Lord that he saw himself. Depart from me, for I am a sinful man.

He got a glimpse of himself in the presence of the Lord. The authority of the Son of God over sin and sinners was disclosed to Peter. His authority as a teacher, as a leader, over nature, all led to his authority over people, over Peter.

Depart from me. But now notice the authority to forgive sins. Fear not.

Fear not. Who is there that can say to a self-confessed sinner, fear not but God? Who is there that can turn to one that lies there broken with the revelation of his guilt and say, fear not? None other than the one that's in the boat with Peter. And if you've had any other speak peace to your heart, then it's a false peace.

You've been drugged into the sleep of death. For only this one is able to forgive sins because he alone was adequate to pay the penalty of sin. And Peter discovers this.

He hears this voice, fear not, on the basis of his confessed sinfulness and guilt. Then the authority over the future. Fear not, Peter, for henceforth thou shalt catch man.

Here is the revelation of Jesus, the insight into the character of the Son of God. This is necessary. There must be these two things.

No one is ever going to commit his life to Christ that has not been introduced to Christ. But an introduction, as important as it is, is not alone enough. There must be revelation of the nature of the Son of God.

He must be seen by all as he was seen by Peter as very God, God come in the flesh. On no other terms whatsoever is a man expected to commit his life to Christ. Here was the demonstration.

Here was the proof. Here was the revelation. Then on the basis of this you have the invitation.

You remember on the introduction there came the word, come and see. Who, where do you live? Who are you? What are you doing? Why are you here? Come and see. Come and see.

That ought to be your invitation to sinners. That ought to be the concern that you have, that people will come and see, that they'll just consider the claims of Christ, that they'll just take time enough to find out what the Son of God demands and expects and offers. Unfortunately, we've lost contact with our generation.

Today we have so forfeited, we that are evangelical and fundamental in the faith, have so forfeited our contact with sinners that there aren't a half a dozen in the orbit of the average Christian's life to whom he can say, come and see. We've lost contact with them somehow. Could it be that our lives have so little of the grace of Christ and the fruit of the spirit of Christ that we're embarrassed when we would speak to sinners? Could it be that we know so little of the power of the Holy Ghost in our lives to enable us to boldly speak when opportunity is wisely at our hand, that we do not speak for him? That we have lost the concern that Andrew had? How long has it been since you've turned to someone and said, I've been to Jesus, I've met him, I've known him.

Come and see. Come and let me introduce you to him. Find out about him.

He can meet your need in the street where you live, in the apartment building that's your home, in the office where you serve, in the factory where you work, in the store where you clerk, the school that you attend. Our people with lives that have been tragically ruined, the events of life have come down upon them with such avalanche of weight and proportion that they've not been able to stand up to it. Do you have anything for them? Have you met one that's able to sustain you in the midst of trial and difficulty, to give you the confidence, the poise, the peace, the joy, the power that these need? Then when you come to them, if you are an example of God's saving grace, you can say, come and see.

Come and see. That's his invitation through you to the needy around you. And then, of course, his invitation continues, come and rest.

Come and rest. Come unto me, all ye that are heavy laden, and learn of me. Come and rest.

Ye shall find rest unto your souls from sin, from the fear of death, from the power of darkness, from all the torments that uncleanness and iniquity work in the human heart. That's his invitation through you. The one that will come and seek and then hear him say, come and rest.

Yes, there is rest. There's rest from our guilt, there's rest from our iniquity, rest from the chains of habit upon our heart. There is rest.

But that's not the whole, but I'm afraid too often that has been the whole of our message. We will offer to the ones that will come rest. The Lord Jesus did.

But he also said, come unto me, all ye that labor and are heavy laden, and learn of me. Take my yoke upon you. There's the other area.

There's the other aspect. That's the third phase of this invitation. Come ye after me.

In Mark, the first chapter in the 17th verse, Jesus said unto them, come ye after me. What is the Christian invitation? What is the message that you're to give? What is the call? Is it to come and learn? Of course, they've got to learn. They must.

They must have some means of learning. That's the reason why we're so concerned and burdened about establishing Bible classes in the homes. And one of the major emphases of outreach through this coming year of 1958 and 59 is going to be Bible classes in the homes.

I'm hoping and praying that when we make the announcement after the missionary convention, for those that would like to teach in such Bible classes, that you will gather and you will receive the instruction for the six or eight weeks that we're planning. And then beginning the first of the year, we're hoping that in apartments, in homes, all through the area, we'll have Bible classes in living rooms where people can come. If you can't teach, perhaps you can serve as a host and hostess and open your home.

At some, of course, we wouldn't expect you to say, come and hear me teach to your neighbors. Someone will come to your home if you can't teach or even if you can teach. Why? As people gather into your living room, they can sit there in a neutral environment and see and learn and let the truth concerning Christ come.

Why, most of the people in New York that were invited to this church couldn't come. It would be a mortal sin to come inside these doors and sit here. And others would bring them into such jeopardy with their

neighbors.

But if your home is open, people can come and see. They can sit there in your living room and you enjoy your hospitality and an informal atmosphere. Why, we're even going to use a Bible Society Bible so they won't be embarrassed about finding the place.

We won't say turn to Habakkuk, we'll say turn to page 933. Everybody can count, can find the place. Most people would rather sit there with their hands folded and pretend that they don't need to read the scripture than to display their ignorance as to where it's found.

We want to make it easy for people to come and see. Then we want them to understand that in coming to Christ, they're going to find rest. But we want to be absolutely fair with them, absolutely honest with them.

We don't want to deceive them for so much as a moment. The call to Christ is a call to a lifetime of obedience to the Son of God. He is set forth as the Son of God.

He's been set forth as Prince and Savior, as Lord in Christ. And the only means of ever knowing rest, of knowing salvation, is to confess with the mouth Jesus to be Lord. What does this mean? What is the call? It's a call to a lifetime of obedience to Christ.

That was his call. Come ye after me. Come unto me.

Christ is Christianity. Christ is our life. It's not the plan of salvation.

Beloved, the plan of salvation doesn't save. It has no saving virtue to it. It cannot save.

The only thing the plan of salvation can do is to guide you and direct you and lead you to the person who saves. And that person is Christ. And salvation is the result of re-recognizing that our crime has been living as God, ruling our own life, doing our own will, having our own way.

I will is the epitome of sin. When the repentance is the renunciation of this principle of self-will, of being God, and to believe on Christ is to believe that when he is set forth as very God, as King, as Sovereign, as Ruler of the life, that one believes it to the point of committing their life wholly to Christ. And thus we want them to understand what it's going to cost.

Oh, you say, Jesus paid it all. He did. But it also is going to cost you not to earn your salvation, but to put you in the place where you're a candidate for what he provided by paying the cost.

And what is it going to cost? Why, what did it mean? Here Peter had to leave his business, leave his home, leave his friends, have an auction, sell his boats, give up everything he'd worked for, and commit himself to Christ. You remember the rich young ruler that came? And he said, Lord, what must I do? Sell all that you have and come follow me. You mean to say, you might ask, you're expecting all of us to turn our bank accounts over? I am.

And our jobs? Yes. And home? Yes. What are we going to do, throw it in the air? No.

We're asking you to lay it in the nail-pierced hand of the Son of God and give him a quick claim deed to everything you have and are. To your time, to your strength, to your energy, to your intelligence, to your talent, to your ability. And what does he call you to? My friend, he calls you to a life of glorious insecurity, the most marvelous insecurity in the world, when you abandon everything that men count essential for rest

and you find your rest in him.

And he also calls you to the most irrational, majestic irrationality. Why, it's absolutely fantastic that anyone should do what Peter did. And then, of course, we would see this magnificent uncertainty.

Insecurity, uncertainty, irrationality. That's the call of Christ. Insecurity in which you commit yourself so wholly to him that all you are and have is in his hands and you have a quick claim deed signed and sealed in his favor to everything you possess.

And then this majestic uncertainty. You don't know where you're going to go. You can't make plans.

You can't bargain for the future and mortgage tomorrow. And then this irrationality. The world says you're crazy.

The world says you've lost your mind. The world can't understand it. Of course they can't.

They couldn't understand him and they can't understand you. But you know something? This is the call of Christ and this is Christianity. This is what it is.

Come, follow me. You have to immediately attach yourself to the Son of God. It isn't a plan of salvation.

All a plan of salvation can do is set light, set him in the light of what he's been revealed to be as Lord. Yoke yourself to him. That's the call.

Join yourself to him. Forsake all you have and follow me. Christ is Christianity.

You cleave to him, only to him, wholly to him. Christ becomes your life. He becomes your joy.

He becomes your peace. He becomes your wisdom. He becomes your future.

He's even as he's taking care of your past. Christ. This is the call of discipleship.

It's not to the church. It's not to creeds. It's not to dogma.

It's not to doctrine. There's a place for church and creed and dogma and doctrine, but that's not the call. The call is to Christ, to himself, to his person, to what he is.

He becomes your life. Have you heard the call? Have you received him? No, I don't mean have you received the plan about him and the doctrines about him and the theology of it all. Have you received him? Have you cut with the past? Have you burned the bridges? Have you had that auction? Have you sold out? Have you given the quick claim deed? Have you given all into the hands of the Son of God? He doesn't have two standards, the people that are saved against hell and then the others.

This is the call. This is what it is. If any man will come after me, let him deny himself, take up his cross, and come follow me.

There it is. This is the call. This is what he's asked you to do.

This passes all imagination. Such is the Christian life. Let us pray.

Our Father, we thank thee that there has been this introduction to the Son of God. We have seen him. We thank thee that there's been this revelation of his authority, of his deity, that he is very God, and this

invitation to come and see, to come and rest, to come unto him, to come follow him.

Oh, Father, should there be any here that have just let their minds consent to the truth and they've never been willing to cut with the past and break with all of the ties of ambition and plans, and they want to have a partnership with him and they'll run the business and let him take care of the future. Oh, God, might they realize how far from being Christian they are. Might they today just wholly commit themselves to him.

And then, Lord, as we tell the unsaved about him, may we be absolutely honest with thy word. May we tell just what thou hast told us to say. May we give to those to whom we bring the message the truth that to believe on the Lord Jesus Christ is to believe that he is worthy to be Lord and worthy to have our all wholly abandoned unto him in love and faith and in obedience.

Father, we ask thee that thou will seal the message to hearts today. And should there be some, Lord, that are looking back with regret to the burned bridges and the soul fishing business and the auction and all that they've left, may they realize that they've been yoked to the Lord Jesus Christ and with joy, joy that fills their heart from thine own heart of love, may they go on walking step by step with the Lord Jesus Christ. So to that end, seal our time together around thy word.

In the name of the Lord Jesus, we pray. Amen. Let us stand for the benediction.

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