

We continue in Mark 8, which is the fulcrum point of Mark's Gospel. It's a densely packed, beautifully written section of the Gospel of Mark where he is tying together what, I believe, is the climax of the entire book. Everything thus far is, in some way has been leading up to the question Jesus is going to ask and the teaching he's going to give next week. Most of what follows is then demonstrating all that's come to a point here in Mark 8.

But before we get there, I want to talk a little bit about the fact that we, as humans, are meaning-making machines. It was the psychologist and Holocaust survivor Viktor Frankl in his book *Man's Search for Meaning*, who says, "Life is never made unbearable by circumstances, but only by lack of meaning and purpose." Frankl's getting at this idea that to be human is to create meaning and context out of the world. We live leaning forward. We live towards an image of life, an image of the good life for our purpose and meaning in such a way that everything that trails behind it, we're reconciling towards that image of purpose and meaning that's off out on the horizon. We are meaning-making machines.

This means that what we are making meaning of, whatever that vision is out in the future, is an important one because the ripple effects filter throughout our entire life. So what you hold up as utmost meaning, what you carry out there as the quintessential idea of what it means to be human, what it means to live your life will deeply shape everything about you. It will give shape and form to that.

That is what A. W. Tozer, in his book *Knowledge of the Holy*.

What comes into our minds when we think about God is the most important thing about us. The history of mankind will probably show that no people have ever risen above their religion, and man's spiritual history will positively demonstrate that no religion has ever been greater than its idea of God. Worship is pure or base as the worshiper entertains high or low thoughts of God. For this reason, the gravest question before the church is always God himself, and the most portentous fact about any man is not what he at any given time may say or do but what he in his deep heart conceives God to be like. We tend, by a secret law of the soul, to move toward our mental image of God. This is true not only of individual Christians but of the company of Christians that compose the church.

I want to assert that you are becoming whatever image of God you hold in your head. That line when he says "by some secret law of the soul" is where theology and neuroscience link together. Because neuroscience would suggest the same thing that you are becoming what you hold out in your own mind's eye, this is that image in which you slowly become

like. You are becoming someone, and that is interlaced with your image of God.

So in a world like ours where we're meaning-making creatures, that we're becoming like that image of what we hold as ultimate, the question becomes, do we hold God as ultimate? Well, whether you call the God of the scriptures God or some other thing as God, that ultimate thing that you hold before you is what you are becoming. In a world like ours, we can hold things that aren't necessarily the God of the scriptures. We can hold sexual expression, unfettered libertarian freedom, individual autonomy, power, prestige, intelligence, wealth, or whatever it is; you have an image of the good life that you are moving closer and closer to.

When we get to the text, Jesus is going to strongly rebuke Peter because Peter has a false image of what Jesus is all about. Jesus asks this question of the disciples. "Who do you say I am?" This is the most important question that you will answer. One of the most important questions that you and I will answer in our lifetimes is, what do you say about Jesus? Who do you say he is? Because downstream from that is the way in which we make meaning out of life and purpose and actually take shape through our regular days and livings.

Jesus asks, "Who do you say I am?" The problem is that for most of us, we know the answer, just like Peter did. He's the Messiah. But when we say that, we lace in all of the different projections on what we assume to be about Jesus, and we come to a question like this with all sorts of ideas of who Jesus is that may or may not be formed by the revelation of Jesus in scripture. What happens is we begin to project our bias, social location, ethnic background, political affiliation, desires, wishful thinking, and our economic standing all onto Jesus. And then we read Jesus back into those things in our lives and make sense of them, thinking, that must be what Jesus is on about.

Mark, in writing his gospel, is trying to unsettle the settled. He constantly, if you've been paying attention, makes the disciples not look very good. And what he wants is for people like us 2000 years later, sitting in a church, not to say, "Man, how did the disciples screw that up?" He wants us to read ourselves as the disciples.

When Jesus asked Peter, "Who do you say I am?" He's asking me. He's asking you. "Church, who do you say that I am?" Is Jesus the Messiah as revealed through scripture, or is he some projection of our own making? More often than not, as I come before God and learn, I find my ego tends to project more of my own self into Jesus. And rather than worshiping the Jesus of the scriptures, I tend to worship some faux Jesus that I've created, which, unfortunately, oftentimes looks a lot like me and my own social standing, inclinations, and opinions.

So I just ask us as we come to the scriptures that we allow Jesus to ask this question afresh. Because my main point for all of this is this how do you answer the question, “Who do you say I am?” It will define your life. How you answer that question that Jesus asked all of us today will define your life.

I was reminded as I was getting ready for this message of Paul’s answer to this question in Galatians 2. There are these moments throughout scripture where you see, particularly Paul, jump off the page, and he says this in Galatians 2. *“I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2:20)*. Paul, in answering this question, is saying, “The goal, the direction in which I want to go is Christ living in me in such a way that I crucify myself, so Christ may be made present in me.” This is the task.

If we’re to answer this question and lay aside our own projections and opinions of who Jesus is, there’s a sense in which we have to crucify ourselves and let Christ then dwell richly within us because we come again with all sorts of preconceived notions. But the task of the disciple is to allow Jesus to shape our understanding of himself. Paul, after he details this long list of all his worldly accomplishments says in [Philippians 3:8-9](#).

Paul said that when he crucified the self, when he allowed Christ to live within. He says everything else was considered garbage in comparison to knowing Christ. Again, Paul was an accomplished man. He’d achieved everything the world had to offer. He was a deeply pious and religious man before his encounter with Jesus.

But then he encounters Jesus, and he says that everything he gained was nothing compared to when he saw Christ, when he understood who Christ was. When Paul could answer correctly the question of who do you say I am, it gave shape to everything in his life, so much so that he said everything else he had was rendered somewhat like garbage.

Jesus asks us who do you say he is? Flip to Mark 8, and we’ll work through the story line by line. This is right after the healing of the blind man, the two-stage healing. Some of what Mark’s doing in that two-stage healing is, as Dan said last week, to show that we have to continually come back to Jesus for a fresh touch. That’s a beautiful image because this two-stage healing, in some sense, is indicative of how the disciples haven’t really figured out who Jesus is. They get it, but they don’t get it. And you see that so clearly here. But let’s pick up in Mark 8:27.

Jesus and his disciples went on to the village around Caesarea Philippi. On the way he asked them, “Who do people say I am?” They replied. “Some say John the Baptist; others say Elijah; and still others, one of the prophets” (Mark 8:27-28).

So Jesus and the disciples are going to Caesarea Philippi, about 25 miles north of the Sea of Galilee. That’s a Roman colony. That’s why Caesarea is connected to Caesar. It was named in honor of Caesar in the empire. There are on the way. Mark uses this particular phrase “on the way.” Now this phrase, on the way, in Greek is the word *hodos*, and it means—the way. It’s actually the term that in Acts, the Christians would become known by followers of the way. And Mark will use this little tiny

phrase throughout the rest of the gospel to detail the road of discipleship. In some ways, Mark, by placing this tiny detailed sentence, “On the way he asks them, ‘Who do people say I am?’” is in some ways laying the foundation for the very beginning of the journey of apprenticeship or discipleship to Jesus. He says it begins with this question.

Now Jesus didn’t necessarily need to know what the crowd was talking about. It’s not that he was wondering what the word on the street was. “Who are they saying I am?” Rather, it’s Mark’s way of contrasting both who do people say I am, and then in a second, he’s going to make it much more pointed and say, “Who do you say I am?”

This first question, though, the disciples answer, and they say that some said he was John the Baptist, which was a leading theory at the time. Remember, John the Baptist was murdered earlier in the story, and they thought that he seemed to be a prophet, just like John the Baptist. Maybe he came back to life, and Jesus was now John reincarnated or something.

The second was that maybe he was Elijah. If you’re familiar with the Old Testament, Elijah was one of those that the scriptures say didn’t die, and they thought maybe he was reappearing here in the flesh.

The third one is that he was just one of the prophets. They believed Jesus was in that tradition of the Hebrew prophets. He was one of those prophets. What’s clear here and what Mark is demonstrating, what Jesus is illustrating is at this point in Jesus’ story that he was no longer just some guy. The word on the street was, there’s something different about this Jesus. But they weren’t quite sure exactly what to make of him other than he was just someone different. Let’s keep reading.

“But what about you?” he asked. “Who do you say I am?” Peter answered, “You are the Messiah.” Jesus warned them not to tell anyone about him” (Mark 8:29-30). What a brilliant question. We sometimes discredit the intellect of Jesus, the sense that Jesus is the greatest teacher of all time. What a pointed question. What do people say? But then he stops, and he says, “Who do you say I am?” And Peter says with all sorts of confidence and the ability to just throw out his thoughts, “You are the Messiah.” Some of your translations might say “the Christ,” and we have to do a little work on that. Christ is not Jesus’ last name. It’s okay if you thought that, and you’re like, I’ve been praying to Mr. Christ or something. But Christ is a title. It’s the Greek word *Christos*, which is the translation of the Hebrew word *māšīyah*, which is the word for messiah. So Christ and messiah are the same word. We just often render *Christos* as Christ, but its meaning is messiah.

Now the Messiah, throughout the Old Testament, was this concept or idea of a person who was going to be the anointed one or the anointed king. For centuries upon centuries, generation upon generation, the Hebrew people had been praying and hearing about this Messiah, this Christ from God, who was to come. And this Christ was going to be the one which the whole story was waiting for to make things right. And so what happened over time is that people began to project onto this concept of the Christ, what the Messiah would be like.

Remember, we're privy to the end of the story, but the disciples were still trying to figure out who Jesus was. And so this part in the story, they're like Peter, who is essentially saying, "You're the one we hoped for." Again, as the reader, we know this.

We saw that in Mark 1:1. "*The beginning of the good news about Jesus the Messiah, the Son of God...*," and so we know that. But what's interesting is Mark doesn't talk about what kind of Messiah he's going to be. Rather, he shows you the kind of Messiah Jesus is by him going around doing Messiah things. He's healing the sick. He's casting out demons. He's with the marginalized. He's going to Jew and gentile alike. This whole time in the Gospel of Mark, we've been picking up these clues as to the kind of Messiah Jesus is, the Messiah that God is sending to set the world right. So as we're learning these things about Jesus, we're coming to know about this anointed one, this anointed king.

And all these different projections of Jesus were floating in the air. Such as the Messiah would be the one who'd come and overthrow the Roman Empire. He'd come, and the Jews and oppressed people living in an occupied land would be with the Messiah. He'd probably march down to Jerusalem, and get rid of Herod. He'd get rid of Caesar. He'd take out the empire, and establish his own rule and reign. And then they would be the ones in power and authority. There were attempts to do this, to overthrow the status quo. This is in the Maccabean between the Old Testament and the New Testament. There were stories of them trying to revolt against Rome, trying to take over the Roman Empire because they wanted blood. They wanted to be in power. They were an oppressed people. I understand that. I think we could wrap our heads around their longing for that. But this Jesus, this Messiah, is a curve ball.

They knew the Messiah was coming, but no one, and I mean no one, would've expected the Messiah to be the crucified Messiah. And that's what Jesus is going to get at next week. He's going to give one of the hardest teachings of Jesus. He says, "*Whoever wants to be my disciple, must crucify themselves and take up their cross*" (Mark 8:34). This is the shocking news of this Messiah. This Messiah doesn't conquer through power over. He doesn't come in and just wipe out the powers that be. He comes and actually lays his life down. It's that blessing and breaking Messiah that we've been talking about. It's a radically alternative one.

So Peter then answers, "You're the Messiah." And then Jesus warns him not to tell anyone. This has been a theme throughout the gospel. He's constantly telling people not to tell. There are a couple of things going on here. The first is that the Messiah would be a threat to the establishment, and so to claim that Jesus is Lord was to directly say that Caesar is not Lord, and Herod is not the one in charge. And so there's a very real sense that Jesus is telling them that the time hasn't come yet. If they do this, it's a threat to the religious establishment. It's a threat to the political establishment. And if they started spouting this, Jesus was going to be crucified for it, which is part of the reason why Jesus was crucified. He wasn't crucified just for loving people. He was crucified because he posed a threat to the very status quo, and those in authority over the status quo tend not to like that when they're threatened.

Of course, the trick was that by stepping into the cross, by taking up the cross, it actually subverts the very power of authorities there. He is saying, "You can crucify me..." but here we are 2000 years later, continuing to worship Jesus because one can't just kill off the movement of the gospel. So yes, Jesus went to the cross. Yes, he's the Messiah, but it's this utterly different alternative thing.

The second thing when Jesus is warning the people not to go talk about it is he's demonstrating a radically different ethic of the kingdom of God. As we've said over and over thus far, it would seem from our perspective, from a modern American mode that your influence is where the crowds are the greatest. This is when the public relations campaign comes out. "Let's preach to all the people, everyone." But Jesus constantly is saying things like the kingdom of God is like a seed. It's small. He uses means completely counter to the ways in which we think of influence, the way we think of changing the world.

Jesus is saying, "No, it doesn't operate like those modes of the world. It's something utterly different." It's not about the crowds. It's not about the masses. It's not about that. He says that that kingdom is going out, it's spreading, but it doesn't happen in the way that we would anticipate. It's a word for us on how we understand influence, how we go about change, on how we go about influencing others. It's small. It's subtle. He warns them not to say anything about it.

He 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. He spoke plainly about this, and Peter took him aside and began to rebuke him. Mark 8:31-32

A bold move, you could say. But Jesus, right after this, right after saying that he was the Messiah, immediately starts teaching about what the Messiah must do. The phrase he used was the Son of Man. This is Jesus' favorite moniker. It's his favorite name that he would call himself, and it's a bit elusive for us. What exactly is meant by the Son of Man?

You see it throughout scripture in a few different places. In Ezekiel, it was used as just a prophet, more or less. But the clearest example is in Daniel 7. It is this really bizarre chapter of scripture, and Jesus is directly evoking this particular chapter. There's this dream or this vision in which these four beasts were rising up and ruling over the world. They had authority and power. These beasts were emblematic of the political establishments of kings and rulers throughout history. But each one of the beasts is killed. They can't endure. They don't last. He says, but there's this new one, this one like a Son of Man who comes, and all authority and power has been given to him, and he leads a kingdom that endures forever and ever.

Jesus is saying that he is that Son of Man and must suffer many things and be rejected by the elders, the chief priest, and the teachers of the law; he must be killed and after three days rise again." I love this line to start 32; it says that he spoke plainly about this. That's Mark's way of making sure that we don't mistake this text for a parabolic teaching that he had done earlier.

Remember, Jesus often speaks in cryptic language, and so he tells stories to illustrate this, but here he wants to make crystal clear to his disciples that he doesn't mean this as a parable. He speaks plainly about it. He looks at Peter and makes sure Peter and the disciples are listening. He must go to Jerusalem, which is where they expected the Messiah to go, but they didn't expect him to go the route of suffering and dying. The story in the minds of the disciples, in which Peter is actually speaking as a spokesperson for the 12 in some way, is "No, when we go down to Jerusalem, that's when we drop the hammer. That's when we take authority."

Do you remember those scenes in the gospels where the disciples were like, "Hey, Jesus, when you come into power, can I sit at your right hand?" Because, quite frankly, it was going to work out well for them. If Jesus went in and cleaned house in Jerusalem, well, that meant they would probably be put in positions of esteem. They'd be put in positions of power. Life would go well for them. If we just got that guy, if he was just in that particular office in place, then things would go well for them. May the reader understand, just like Peter, we have these same hopes and dreams. We get caught up in these things where we say, "Yeah, you're the Messiah; let me tell you the kind of Messiah I've been dreaming about. You'll be the one who will take power and authority, get into office, and everything will go well for us. I'll be able to sit at your right, or you're left." Or, "Lord, if we can just do this." This is projection onto Jesus of who the Messiah is.

Peter hears Jesus say he's going to suffer and die; he tells Jesus that this isn't how the story goes. "When you go to Jerusalem, you don't suffer and die; you conquer." And when Mark says Jesus spoke plainly about this, this was no longer Peter not understanding Jesus. It's Peter rejecting Jesus, rejecting the very crucified Messiah. The text says he rebukes him.

Church, who do you say Jesus is? I would suggest that we might be more like Peter than we're comfortable with. And if we allow ourselves to sit in this scene and consider the fact that maybe the blind spot we have, the shadow side, is that we project onto Jesus dreams and visions and hopes about what the kingdom of God would look like. If we're honest with ourselves, they tend to look more like us than they do Jesus.

We get caught up in the same games that Peter did. We tell Jesus that this is what the Son of Man must do. This is what the Messiah must be like. And we often, we wouldn't maybe say it as overtly as Peter does here, but we, in some sense, rebuke Jesus with the very ways we live because we hang on to these visions and hopes. "It's about this political movement. If we just get empowered, then we'll be good." And we get caught up in these sorts of games. And we rebuke Jesus for being the crucified Messiah because the crucifixion doesn't look like success. It's foolishness to the world. That logic doesn't make sense, but it's how the kingdom operates. It's the very kingdom Jesus has brought to this earth that through death comes life, not through some coercion and power over, but it's a power under.

Peter rebukes Jesus because it's not the way the story's supposed to go. He projects onto the Messiah all these hopes and longings he has. Jesus

responds to that rebuke with the counter rebuke, which I'd suggest might be the strongest words we read Jesus say in the scriptures.

"But when Jesus turned and looked at his disciples, he rebuked Peter. 'Get behind me, Satan!' he said. 'You do not have in mind the concerns of God, but merely human concerns'" (Mark 8:33). There was something in the rebuke of Peter that reminded Jesus of Satan. Mark has a very small account of the temptation of Jesus, the encounter in the wilderness. But what do we remember about, particularly in Matthew's account of that temptation, is one of the temptations was to allow Jesus to flourish in earthly means. Satan says, "What if I take you up on the temple? You look out and I'll give you everything you see. It can be your kingdom. All of it is yours." It's the same temptation that Peter is giving to Jesus here. It's fascinating the way Mark portrays Satan here. Satan is actually okay with the advancement of the gospel through those means. What Satan is terrified of is the crucified Messiah, because what he understands is if Jesus enters death and conquers death, that's the undoing of Satan. That's the undoing of evil.

It's not through the perpetuation of evil. By bringing the kingdom of God about through human means, through those kinds of ways, he says that it's utterly different. Jesus says that the way you subvert that system is by entering death and conquering it. And he says, if we sacrifice the means and ways of the kingdom of God for the kingdom's ends, if we allow worldly ways to bring about the kingdom of God, Jesus' words are that it's satanic. He says, "Get behind me, Satan." I mean, it is incredibly strong language here. And notice, by the way, the little note that Mark makes. He says when he looks at Peter, he turns and looks at his disciples, plural. It's a little nod to you and to me. He says he looked at the disciples, and he spoke to Peter, but it's like he is going to speak to him in a way that everybody hears—get behind me, Satan.

Now this phrase "get behind me" is interesting. We tend to think of this phrase as if you were on a diet and somebody walks in with a cupcake or something. You're like, "Get behind me, Satan." That's how we've softened this blow a little bit. But it's actually a bit illustrative of what Jesus is doing there when he says to get behind him. The idea is like when you say that you are telling someone they are in the way and they need to get out of the way.

That's what Jesus is after. He looks at Peter and says, "You are in the way. Come behind me." It was the posture of a disciple, not to be out in front of Jesus but to follow behind Jesus. And he says, "Get behind me. Come behind me. Learn my ways. Allow me to shape your understanding of the kingdom of God in such a way that you will recognize that the Son of Man must suffer. The Son of man must go to the cross."

That might be instructive for us today. Get behind me, Satan. We often get out ahead of Jesus, thinking we know what the Messiah should look like. We know what the kingdom of God should look like. We know the way the gospel should go. We understand this, and we project onto Jesus all of these things. I wonder if Jesus is watching and he's saying, get behind me, learn from me. Get here so I can teach you, shape you, and form you into what it means to be in the kingdom of God. Because Peter and the disciples had an imagination that had been so shaped and

formed by the ways of the world around them, that Jesus is saying, you have to unlearn all of those things. That process will take a lifetime of apprenticeship under Jesus. It will take a lifetime of walking behind him, absorbing, and saturating yourself in the very way of Jesus.

He says, *"Get behind me, Satan. You do not have in mind the concerns of God, but merely human concerns."* So there's a level in which God is operating in the world that is permeating the world, but it's an alternative. It functions by a different logic. We get caught up because we've been shaped by the world around us in such ways that we assume that God would operate in the manner that the rest of the world functions. But he says those are of human concerns. You don't have the concerns of God. You don't have the concerns of the kingdom of God. That looks alternative. It looks backward.

So often, we project onto Jesus a vision of him that we've constructed for our human concerns. And he says you don't have in mind the ultimate purpose of what God is doing, the concerns of God. And this happens all over the place. We have all sorts of images of Jesus. I mean, again, church, who do you say he is? Most of us won't explicitly say that, we're smart enough to understand the right answer. But Mark's getting into our core and saying, "Who do you say he is?" Don't hear this sermon and think, "I hope that person over there listens." Because what Jesus is constantly asking is "Who do you say I am?" Don't think it's those people over there. Don't think it's the ones who vote on that side of the aisle; don't think of it as those who distort Jesus for their purposes. Don't think, "Oh, I wish my neighbor could understand that." No, Jesus is saying, "Who do you say that I am?"

The image you have of God, you are becoming. That is shaping your life. It is giving form to your life. The perspective and image that you have of Jesus, whether it's Jesus, the wise sage, Jesus, the good guy, the guru, Jesus the Democrat, Jesus the Republican, Jesus the Christian nationalist, Jesus, the social justice warrior, whatever Jesus you have in your mind that you project onto Jesus, that will in turn shape who you are.

And Jesus this morning might just be telling us to get behind him. Let's let Jesus be Jesus. Not our own projections, not our own hopes, not our own ideas of what the kingdom of God should operate in this time, but rather what if we, like Paul, crucified ourselves and allowed Christ to then dwell within us?

We so often blur the lines between who we are and who Jesus is, that we lose the distinction between the two. But the problem with that is we then become the ones who can call the shots, assuming and taking the place of Jesus, and we don't allow Jesus to be the Lord that he is. Jesus is telling us, *"Get behind me. You don't have the concerns of God but merely human concerns."*

I come back to that statement I said at the beginning, which is, how you answer the question of who do you say I am, will define your life.

This manuscript represents the bulk of what was preached at CPC. For further detail, please refer to the audio recording of this sermon.

How we answer this question will define our life. I know for me, I wish I was learning more quickly. I'm learning to answer that question very humbly and to come before Jesus and say, "Jesus, I want you to be the Messiah. I want to come behind you."

But more often than not, that looks like me repenting for the ways that I've gotten out ahead of Jesus. I've projected onto him, whether it's my own pain and hurt that I then map onto Jesus, my own dreams and ideas of utopia that I just project, my own opinions and biases and social location, and all those things that we bring to Jesus. Whether it's that or is it me saying, "Lord, I want to come behind you."

Some of you are hearing that question for the first time. You're, for the first time, asking, "Who do I say Jesus is?" And I invite you to explore that question. We would love to explore that with you. Take your time. Jesus is gracious. He wants you to learn and grow from him. But the harsh truth is that many of us have heard this question before and for decades have been answering this question. And if that's you, and you're not hearing it for the first time, then you're hearing the rebuke of Jesus. Jesus is trying to shake us and get our attention, and he's saying, "Listen, where have you distorted who I am?" And many of us need to hear that the command is not just a plain rebuke, it's the command of get back in line and follow.

It always runs counter to our understanding and the expectations that we set within culture, whether that's for means of success or prestige or political power or growth or whatever it is. The problem is that to sell our faithfulness for the purpose of cultural influence is a failure of the gospel. To sell our faithfulness for the purpose of individual autonomy is a failure of the gospel. To sell our faithfulness for the purpose of freedom of sexual expression, power, wealth, or whatever that projection is of Jesus is a failure of the gospel to penetrate our hearts.

And God is saying, take all of those things, all of that brokenness, lay it before Jesus so he can reshape and reform it. And then, as we get in line with Jesus, allow Jesus to be Jesus, not us to be Jesus. He will, over time, reform and reshape those desires and longings so we properly order our loves to where we recognize the position of where Jesus should be, and we place him there.

When we sell out our faithfulness for those other things, we have what Jesus would say were the concerns of man, not the concerns of God. Jesus is inviting us to recenter, to have the concerns of God be our foremost concerns.

I invite you to think through the question of who do you say Jesus is? I invite you to ask the Holy Spirit to reveal the ways that you've projected an image of what Jesus is or what you want Jesus to be. How have you projected that onto Jesus?

© 2023 Central Peninsula Church, Foster City, CA
Catalog No. 1469-23FC