

# More Than Hearing Worksheet

Episode: BLent2x2018

Text: Mark 8:31-38

31 Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. 32 He said all this quite openly. And Peter took him aside and began to rebuke him. 33 But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

34 He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. 35 For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. 36 For what will it profit them to gain the whole world and forfeit their life? 37 Indeed, what can they give in return for their life? 38 Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

Word - B, Body - B, Music - I, People - B

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
<p>Word - Verbal/Linguistic</p> <p>MWD</p>	<p>→ It's possible Peter is a bit freaked out by tumbling onto Jesus = Messiah, and he's trying to keep this to just them (Jesus told him to keep quiet about it, he's worried for Jesus' safety, he's worried someone else might try to muscle in on what they've got going as his immediate group) and Jesus is having none OF that. He not only claps back at Peter, but he openly addressed the crowd outlining what's going to happen to him and to them.</p>	<p>Vs 32 - He said this all quite openly.</p> <p>“It ain't those parts of the Bible that I can't understand that bother me, it is the parts that I do understand.”</p> <p>Attributed to Mark Twain (SELF)</p> <p>Also vs 32 <i>Epitiman</i> “Shut up!”</p> <p>And vs 33 No, YOU shut up!</p> <p>^ This is the difference between unconditional listening and unconditional love.</p>	<p>Jesus turning to rebuke Peter and then opening a challenge to the crowd is like <a href="#">the practice of using “I” statements</a> in family therapy which require people to be honest not only with others but with themselves in relationship to others.</p> <p>Lots of <b>PEOPLE</b> overtones here</p>

	<ul style="list-style-type: none"> <li>• “... let them deny themselves and take up their cross” - Greek is 3rd singular: let him deny himself → I’m using “him” here because the only other place this verb (ἀπαρνησόμενοι - <i>disown, give up a claim</i>) shows up is when Jesus predicts Peter’s denial. Peter denies his relationship with Jesus so as not to take up a cross. The phrase here is the best kind of foreshadowing in storytelling.</li> </ul>	<p>↳ <a href="#">Examples of foreshadowing</a></p> <p>Like someone coughing in a movie -- they’re as good as dead!</p>	
Eye - Visual/Spatial			
Math - Logical/Mathematical	<p>Vs 35</p> <p>“One may give one’s life for no good purpose. To give one’s life for the sake of the good news instantiated by Jesus is the valid reason for self-sacrifice. In the economy governed by the gospel, the only way to be made whole is to let go of everything society reckons most valuable.”</p> <p>~ <a href="#">Clifton Black</a>, WP</p>	<p>God’s Economy</p> <p><a href="#">Wes Autrey</a> made a split second decision about helping a fellow commuter in NYC subway. “I did what I felt was right.”</p> <p>“They cannot escape their own understanding of what is valuable and worthwhile, and are trapped into the blindness we all share of operating by invisible contemporary paradigms.”</p> <p>~ <a href="#">Sarah Henrich</a>, WP</p>	
Body - Kinesthetic D2		<p>The <a href="#">Gulag Archipelago</a>, Aleksandr Solzhenitsyn describes how he learned to let go of his life amid the starvation and brutality of a Soviet prison camp:</p> <p>“From the moment you go to prison you must put</p>	<p>Have a procession of the cross at the end of the service; whether it is a ceremonial cross or a large wooden cross doesn’t matter so much. Invite people to fall in line behind it as you (or others, or you and others) carry it outside, into public view.</p>

		<p>your cozy past firmly behind you. At the very threshold, you must say to yourself, ‘My life is over, a little early, to be sure, but there’s nothing to be done about it. I shall never return to freedom. I am condemned to die—now or a little later.’ Confronted by such a prisoner, the interrogator will tremble. Only the man who has renounced everything can win that victory.”</p> <p>ALSO <b>SELF</b></p>	<p>Acknowledge the opportunities in the coming week to deny oneself or to deny the cross.</p> <p>Use a litany of dedication or a prayer of commitment with charge and benediction to close.</p> <p>Maybe connect with the <b>PEOPLE</b> SFX?</p>
<p>Musical</p> <p>D2</p>		<p>“I have decided to follow Jesus” (Would work with <b>BODY</b> SFX)</p>	
<p>Natural</p>		<p>Giving one’s life is counter to <u>self preservation</u> impulses.</p>	
<p>People - Interpersonal</p> <p>MWD</p>		<p>Antoinette Tuff <a href="#">a school clerk in Georgia</a> who persuaded a gunman to put his weapons down. He did.</p> <p>Joanna Trollope's novel <a href="#">The Rector's Wife</a>. A woman deacon speaks about the difficulties some of her colleagues have in feeling "the emotional agonies in which some people labored, shackled to delinquent children or senile parents or destructive marriages." The character continues,</p> <p>“You could not just say, Christ will help you bear it. That was opting out. You had to show that you</p>	<p>Getting in line behind Jesus means following where he goes. Brainstorm a list of places Jesus goes and discuss how prepared you feel to follow after him.</p> <p>Jesus goes to:</p> <ul style="list-style-type: none"> <li>• Unsafe neighborhoods (Gerasene, Samaria)</li> <li>• Houses where there is illness and/or death (Peter’s MIL, Jairus’ daughter, Lazarus)</li> <li>• He breaks sabbath rules</li> <li>• He says he will suffer, be rejected, be killed, and rise</li> </ul>

		<p>understood the suffering, knew the price it exacted, as a fellow human being, before you even thought of bringing Christ into it.”</p>	<p>again. Where are the places near us that are like these? <i>(Also <b>EYE</b> for place knowledge, <b>SELF</b> for reflecting on readiness)</i></p>
<p>Self - Intrapersonal</p>	<p>As Peter learned, it doesn't come so much from knowing that Jesus is the Messiah as it does from knowing <b>what kind</b> of Messiah Jesus was—one who was willing to suffer and die and rise again, to restore to us both a life worth living and a life worth giving away, or "losing," for others. ~ <a href="#">Phyllis Kersten</a>, The Christian Century</p>	<p>We will follow people we know and trust; an experienced trail guide, a therapist, a parent figure, an instructor.</p> <p>How well do we trust Jesus? Where are we following Him?</p>	<p>← What are the characteristics of those people we will get behind? What makes us willing to let go of our own priorities and ego to trust another person enough to go where we did not think to go or do what we didn't think we could?</p>