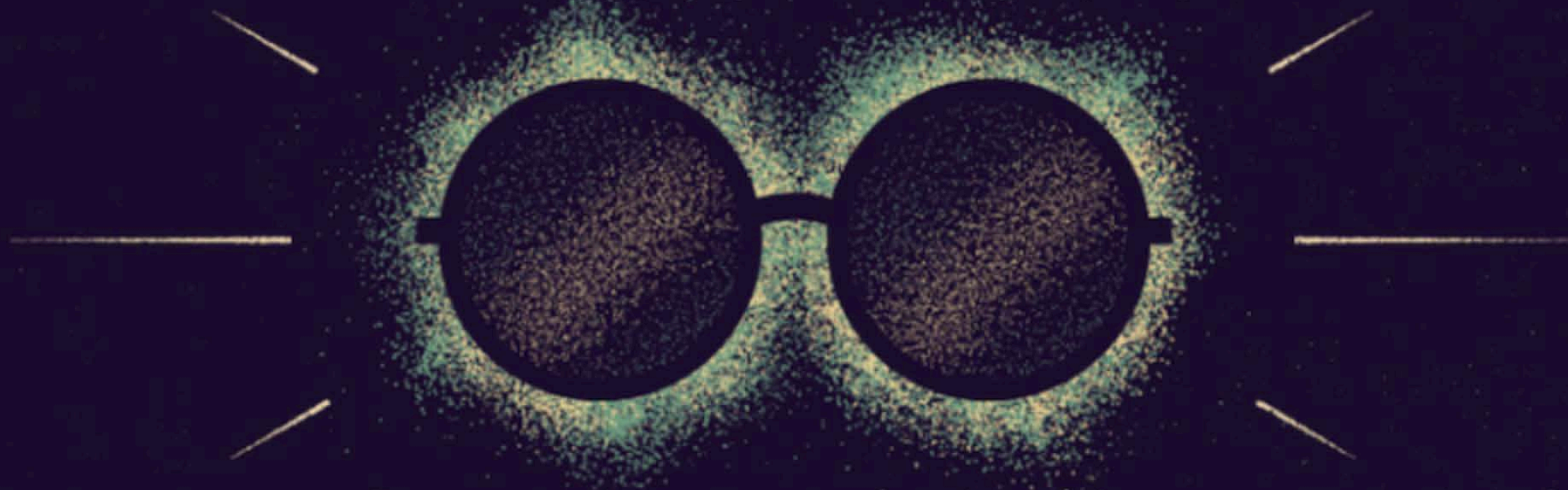


Sermon

Rev. Stephanie O'Brien
Co-Pastor

LENSES



THE GOSPELS OF MARK AND LUKE

Read the New Testament along with us!

MillCityChurch.com/NT2020

How will we respond to suffering?

Jesus - The Suffering Servant

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Jesus predicts his suffering and death three times in the second half of the Gospel of Mark.

the number three = possible theme

**Jesus predicts his suffering and death three times
in the second half of the Gospel of Mark.**

Mark 8:31-36

Mark 9:30-32

Mark 10:32-45

“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 8:31-36

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 8:31-36

“Then he called the crowd to him along with his disciples and said: “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. What good is it for someone to gain the whole world, yet forfeit their soul?”

Mark 8:31-36

**Jesus predicts his suffering and death three times
in the second half of the Gospel of Mark.**

Mark 8:31-36

Mark 9:30-32

Mark 10:32-45

**Jesus predicts his suffering and death three times
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Mark 8:31-36

Peter's response is to avoid or rebuke the pain and suffering.

Jesus invites him to accept it and join in solidarity with him.

Mark 9:30-32

Mark 10:32-45

“They left that place and passed through Galilee. Jesus did not want anyone to know where they were, because he was teaching his disciples. He said to them, “The Son of Man is going to be delivered into the hands of men. They will kill him, and after three days he will rise.” But they did not understand what he meant and were afraid to ask him about it.”

Mark 9:30-32

**Jesus predicts his suffering and death three times
in the second half of the Gospel of Mark.**

Mark 8:31-36

**Peter's response is to avoid or rebuke the pain and suffering.
Jesus invites him to accept it and join in solidarity with him.**

Mark 9:30-32

**The disciples response is fear of pain and suffering.
Jesus invites them to trust that he is with them no matter what.**

Mark 10:32-45

“Again he took the Twelve aside and told them what was going to happen to him. “We are going up to Jerusalem,” he said, “and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him. Three days later he will rise.”

Mark 10:32-34

Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Mark 10:42-45

**Jesus predicts his suffering and death three times
in the second half of the Gospel of Mark.**

Mark 8:31-36

**Peter's response is to avoid or rebuke the pain and suffering.
Jesus invites him to accept it and join in solidarity with him.**

Mark 9:30-32

**The disciples response is fear of pain and suffering.
Jesus invites them to trust that he is with them no matter what.**

Mark 10:32-45

**The disciples response is to focus on power and greatness.
Jesus invites them to lay down power for service.**

We respond to suffering by moving from...

AVOIDANCE to ACCEPTANCE & SOLIDARITY

FEAR to TRUST

POWERING OVER to SERVING UNDER

1. How might you move to accepting suffering in your life and in the world?

1. How might you move to accepting suffering in your life and in the world?

2. How might we choose solidarity with Jesus' suffering and the suffering of so many in the world?

“The cross helped me deal with the brutal legacy of the lynching tree, and the lynching tree helped me to understand the tragic meaning of the cross.”

Dr. James Cone

The Cross and the Lynching Tree

“That God could, ‘make a way out of no way’ in Jesus cross was totally absurd to the intellect, yet profoundly real in the souls of black folk. Enslaved blacks who first heard the gospel message seized on the power of the cross. Christ crucified manifested God’s loving and liberating presence in the contradictions of black life — that transcendent presence *in* the lives of black Christians that empowered them to believe that *ultimately* in God’s eschatological future, they would not be defeated by the ‘troubles of this world’, no matter how great and painful their suffering.”

Dr. James Cone

The Cross and the Lynching Tree

“Believing this paradox, this absurd claim of faith, was only possible through God’s ‘amazing grace’ and the gift of faith, grounded in humility and repentance. There was no place for the proud and mighty, for people who think that God called them to rule over others. The cross was God’s critique of power - white power - with powerless love, snatching victory out of defeat. The sufferings of black people during slavery are too deep for words.”

Dr. James Cone

The Cross and the Lynching Tree

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Tangible action Jesus modeled:

Lament

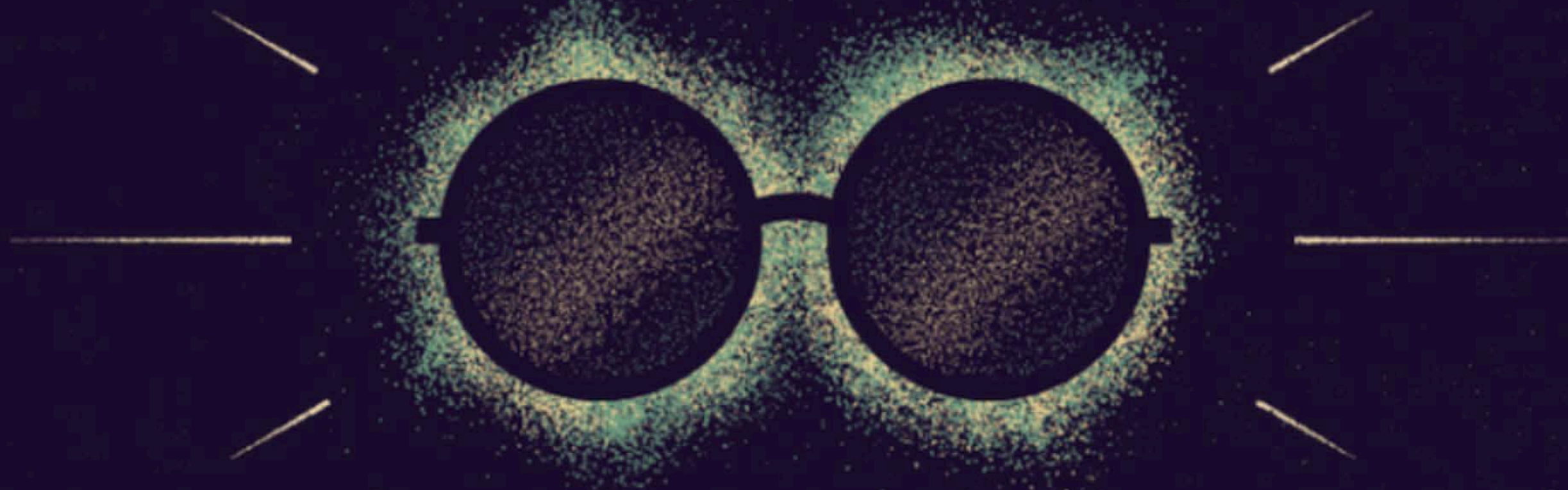
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