

reality  
rewind

ew

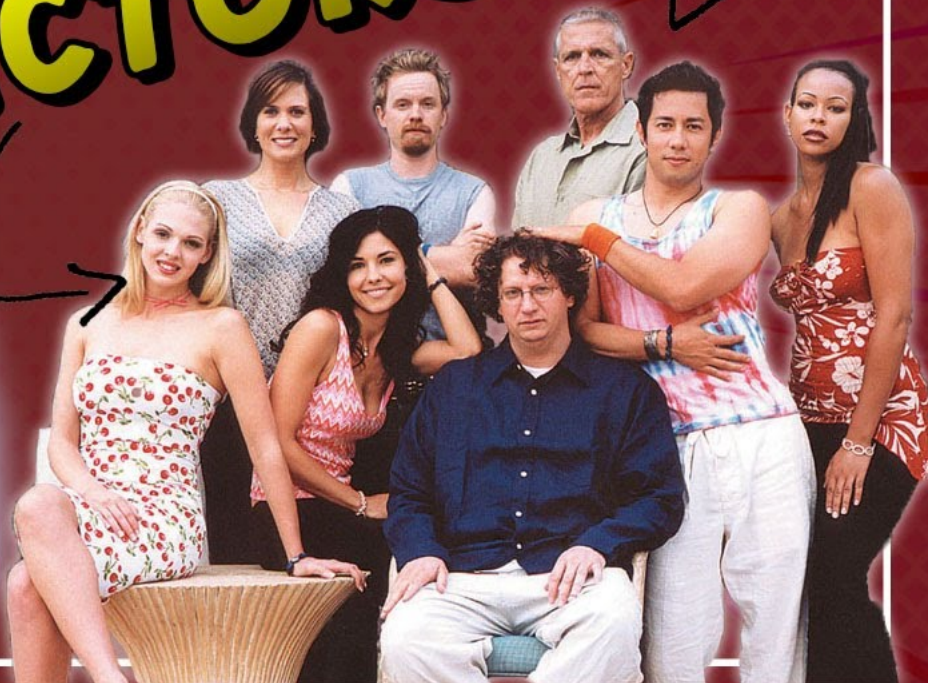
EXTREME  
MAKEOVER  
Home Edition





# PAID ACTORS

THE JOE SCHMO SHOW  
PART. 4



A man with short brown hair, wearing a dark blue t-shirt, is sitting on a red velvet couch. He is smiling and looking slightly to the right of the camera. The background consists of dark blue curtains and a wooden pillar.

**MATT**  
*THINKS IT'S ALL REAL*



# Mark 8:31-9:1

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## Mark 8:31-9:1

<sup>38</sup> If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels." <sup>1</sup> And he said to them, "Truly I tell you, some who are standing here will not taste death before they see that the kingdom of God has come with power."



**PREVIOUSLY  
ON... **



## **Mark 8:17-18**

Do you still not see or understand?

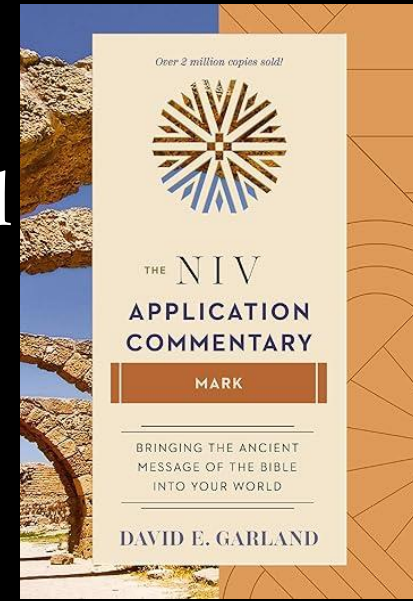
Are your hearts hardened?

<sup>18</sup>Do you have eyes but fail to see,  
and ears but fail to hear?

And don't you remember?

The disciples themselves helped distribute the food and helped gather up the leftovers, twelve mat basketfuls and seven large basketfuls. Though they had a ringside seat at both events, it has apparently slipped their minds, and they come off as **dunderheads** worrying about not having enough to fix lunch for thirteen. Even when Jesus refreshes their memories, they still do not fully comprehend because they have hardened hearts.

~ David E. Garland, *Mark*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1996), 311.



# Now you are starting to see clearly!

## Mark 8:22-30

<sup>27</sup>Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked them, “Who do people say I am?”

<sup>28</sup>They replied, “Some say John the Baptist; others say Elijah; and still others, one of the prophets.”

<sup>29</sup>“But what about you?” he asked. “Who do you say I am?”

Peter answered, “You are the Messiah.”

<sup>30</sup>Jesus warned them not to tell anyone about him.



Crushed it!

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**PETER**

LABELED SATAN THAT ONE TIME...



Your reality won't change dramatically just because you want it to. It's set in stone. What you can change is how life feels inside of you. You can feel less [bad] immediately, by putting all of your intellectual efforts and your narratives aside for a minute and opening your mind to one thought:

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*What if I'm wrong about everything?"*

# Mark 8:31-9:1

## *What If I'm Wrong About Everything?*

1. ...about God?
2. ...about suffering?
3. ...about life itself?

# Mark 8:31-9:1

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# Luke 4:1-13

<sup>13</sup> When the devil had finished all this tempting, he left him until an opportune time.



**DON'T DIE**



## John 12:12-13

<sup>12</sup> The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. <sup>13</sup> They took palm branches and went out to meet him, shouting, “Hosanna!”

“Blessed is he who comes in the name of the Lord!”

“Blessed is the king of Israel!”

# Mark 8:31-9:1

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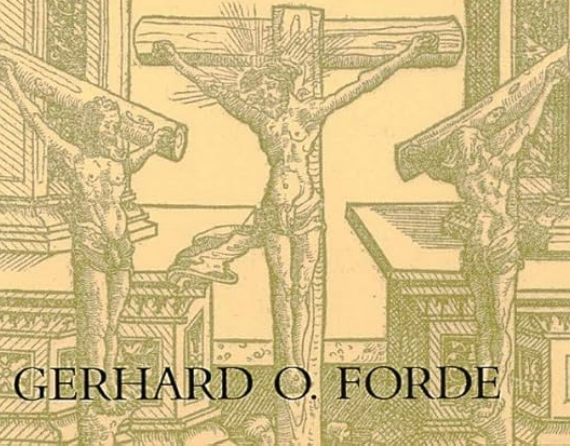
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# ON BEING A THEOLOGIAN OF THE CROSS

Reflections on Luther's  
Heidelberg Disputation, 1518

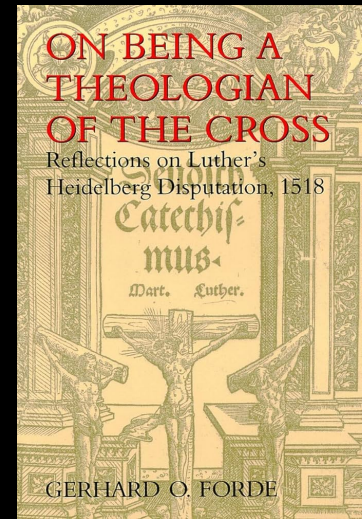
Catechis-  
mus.

Mart. Luther.



GERHARD O. FORDE

Theologians of the cross know that we can't be helped by optimistic appeals to glory, strength, wisdom, positive thinking, and so forth because those things are themselves the problem. The truth must be spoken. To repeat Luther again, the thirst for glory or power or wisdom is never satisfied even by the acquisition of it. We always want more – precisely so that we can declare independence from God.”



# Mark 8:31-9:1

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“A theology of glory does not know God hidden in suffering. Therefore he prefers works to suffering, glory to the cross, strength to weakness, wisdom to folly, and, in general, good to evil.”

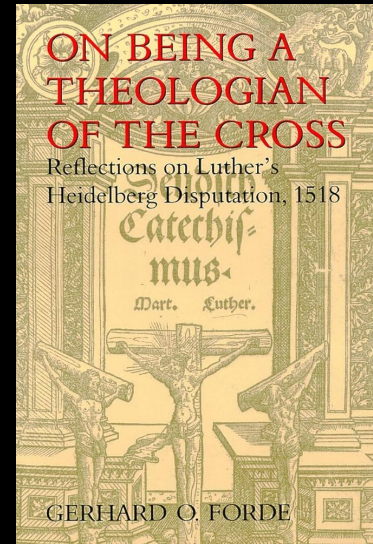
Martin Luther, (The Heidelberg Disputation, Proof to Thesis XXI).



**“Hammer Time”**

-MARTIN LUTHER, 1517

It operates on the assumption that what we need is optimistic encouragement, some flattery, some positive thinking, some support to build our self-esteem. Theologically speaking it operates on the assumption that we are not seriously addicted to sin, and that our improvement is both necessary and possible. We need a little boost in our desire to do good works.”



*"Better Call Saul!"*

**SAUL GOODMAN**

**ATTORNEY AT LAW**

**(505) 503-4455**



LAMAR

Ateco

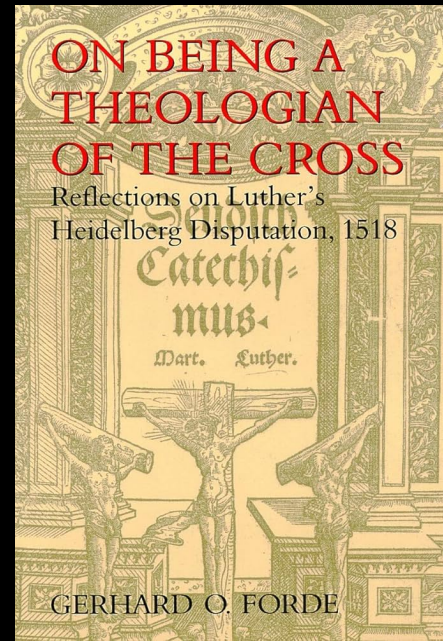
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“God meets us not in our strength but in our weakness. He comes hidden under the opposite of what we expect. The theologian of the cross learns to look for God precisely there.”



Christianity's defining symbol is the cross where Jesus Christ was crucified at the climax of his ministry. At the center of a religion of hope, joy, and love is an image representing death, failure, and pain, and this paradox is central to the meaning of the Christian religion. Most broadly, a 'theology of the cross' is simply a theology that takes the image of the cross, and the event that took place upon it, extremely seriously. It also means viewing Christ's death on behalf of sinners – what in theology is called the atonement – as the climax and center of his work in the world.”



## Luke 24:26-27

<sup>26</sup> Did not the Messiah have to suffer these things and then enter his glory?" <sup>27</sup> And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

# Mark 8:31-9:1

<sup>34</sup> 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. <sup>35</sup> For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. <sup>36</sup> What good is it for someone to gain the whole world, yet forfeit their soul? <sup>37</sup> Or what can anyone give in exchange for their soul?



**DON'T DIE**



When Christ calls a man, he  
bids him “Come and die.” . . .  
Only a man who is dead to  
his own will can follow  
Christ.

– *Dietrich Bonhoeffer, The  
Cost of Discipleship*

A 'theology of the cross' (theologia crucis) in this sense contradicts the assumptions we normally have about life. It says that God is most reliably present not in our strengths or our successes or the things we like best about ourselves. Rather, God is present and working in the world exactly in the place where a person is falling apart, where they are discovering the limits of their power instead of its possibilities. It also means that God is always involved with people and situations exactly as they currently are, instead of as they could be or might be or used to be."



# 1 Corinthians 1:18

<sup>18</sup> For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

A man with short brown hair is sitting on a red velvet couch. He is wearing a dark blue t-shirt and has a wide, toothy smile. The background consists of dark blue curtains and a vertical wooden element. The lighting is soft and focused on the man.

**MATT**  
*THINKS IT'S ALL REAL*

# Gospel Application

Where am I resisting the very place  
God might be meeting me?