

“Profane Practices for Drifting Disciples” (or, Get It, Got It, Good!) Malyon College

>> HAND OUT A5 + pencil on chair + communion set up out front (2:15-2:45)

>> well done to those who made it, given last week – extra points! ... hopefully something refreshing and different to reflect on a time you're struggling to keep your eyes awake! ... start with Lord's Prayer...



1 Our Father who is in Heaven,
Holy is Your Name.
Your Kingdom come, Your will be done
On Earth as it is in Heaven
Give us this day our daily bread,
And forgive us our trespasses,
As we forgive those who
trespass against us.
And lead us not into temptation,
But deliver us from evil.
For Yours is the Kingdom,
the power, and the glory
For ever and ever,
Amen.

Talk Title – get them to write on sheet ... then in a moment read together Matthew 26:26-46, esp. focusing on vs. 36-46 ... when i finish, take 2 minutes in silence to record one thing that really stands out to you in this passage ...



Pro-fane Practices
for
Drifting Disciples ...

**DIVIDE page into thirds = top = title “profane practices for drifting disciples”

Top 1/3 = insight from passage

Middle = own practices

Bottom = challenge for day/new practice

READ TOGETHER MATTHEW

26:26-46 (get a female reader)

Focus vs. 36-46

Matthew 26:26-46

New Living Translation (NLT)

²⁶ As they were eating, Jesus took some bread and blessed it. Then he broke it in pieces and gave it to the disciples, saying, “Take this and eat it, for this is my body.”

²⁷ And he took a cup of wine and gave thanks to God for it. He gave it to them and said, “Each of you drink from it, ²⁸ for this is my blood, which confirms the covenant^[a] between God and his people. It is poured out as a sacrifice to forgive the sins of many. ²⁹ Mark my words—I will not drink wine again until the day I drink it new with you in my Father’s Kingdom.”

³⁰ Then they sang a hymn and went out to the Mount of Olives.

Jesus Predicts Peter’s Denial

³¹ On the way, Jesus told them, “Tonight all of you will desert me. For the Scriptures say,

‘God will strike^[b] the Shepherd,
and the sheep of the flock will be scattered.’

³² But after I have been raised from the dead, I will go ahead of you to Galilee and meet you there.”

³³ Peter declared, “Even if everyone else deserts you, I will never desert you.”

³⁴ Jesus replied, “I tell you the truth, Peter—this very night, before the rooster crows, you will deny three times that you even know me.”

³⁵ “No!” Peter insisted. “Even if I have to die with you, I will never deny you!” And all the other disciples vowed the same.

Jesus Prays in Gethsemane

³⁶ Then Jesus went with them to the olive grove called Gethsemane, and he said, “Sit here while I go over there to pray.” ³⁷ He took Peter and Zebedee’s two sons, James and John, and he became anguished and distressed. ³⁸ He told them, “My soul is crushed with grief to the point of death. Stay here and keep watch with me.”

³⁹ He went on a little farther and bowed with his face to the ground, praying, “My Father! If it is possible, let this cup of suffering be taken away from me. Yet I want your will to be done, not mine.”

⁴⁰ Then he returned to the disciples and found them asleep. He said to Peter, “Couldn’t you watch with me even one hour? ⁴¹ Keep watch and pray, so that you will not give in to temptation. For the spirit is willing, but the body is weak!”

⁴² Then Jesus left them a second time and prayed, “My Father! If this cup cannot be taken away^[c] unless I drink it, your will be done.” ⁴³ When he returned to them again, he found them sleeping, for they couldn’t keep their eyes open.


⁴⁴ So he went to pray a third time, saying the same things again. ⁴⁵ Then he came to the disciples and said, “Go ahead and sleep. Have your rest. But look—the time has come. The Son of Man is betrayed into the hands of sinners. ⁴⁶ Up, let’s be going. Look, my betrayer is here!”

<p>1</p> <p>Matthew 26:26-46 (esp. v. 41)</p> <p>26 As they were eating, Jesus took some bread and blessed it. Then he broke it in pieces and gave it to the disciples, saying, "Take this and eat it, for this is my body."</p> <p>27 And he took a cup of wine and gave thanks to God for it. He gave it to them and said, "Each of you drink from it, 28 for this is my blood, which confirms the covenant between God and his people. It is poured out as a sacrifice to forgive the sins of many."</p> <p>29 Mark my words—I will not drink wine again until the day I drink it new with you in my Father's Kingdom."</p> <p>30 Then they sang a hymn and went out to the Mount of Olives.</p>	<p>Matthew 26:26-46 (esp. v. 41)</p> <p>31 On the way, Jesus told them, "Tonight all of you will desert me. For the Scriptures say, 'God will strike the Shepherd, and the sheep of the flock will be scattered.'</p> <p>32 But after I have been raised from the dead, I will go ahead of you to Galilee and meet you there."</p> <p>33 Peter declared, "Even if everyone else deserts you, I will never desert you."</p> <p>34 Jesus replied, "I tell you the truth, Peter—this very night, before the rooster crows, you will deny three times that you even know me."</p> <p>35 "No!" Peter insisted. "Even if I have to die with you, I will never deny you!" And all the other disciples vowed the same.</p>	<p>Matthew 26:26-46 (esp. v. 41)</p> <p>36 Then Jesus went with them to the olive grove called Gethsemane, and he said, "Sit here while I go over there to pray." 37 He took Peter and Zebedee's two sons, James and John, and he became anguished and distressed. 38 He told them, "My soul is crushed with grief to the point of death. Stay here and keep watch with me."</p> <p>39 He went on a little farther and bowed with his face to the ground, praying, "My Father! If it is possible, let this cup of suffering be taken away from me. Yet I want your will to be done, not mine."</p>	<p>Matthew 26:26-46 (esp. v. 41)</p> <p>40 Then he returned to the disciples and found them asleep. He said to Peter, "Couldn't you watch with me even one hour? 41 Keep watch and pray, so that you will not give in to temptation. For the spirit is willing, but the body is weak!"</p>
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Matthew 26:26-46 (esp. v. 41)

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44 So he went to pray a third time, saying the same things again. 45 Then he came to the disciples and said, "Go ahead and sleep. Have your rest. But look—the time has come. The Son of Man is betrayed into the hands of sinners. 46 Up, let's be going. Look, my betrayer is here!"



What strikes you in this passage? (35-46)




*I've always felt Judas gets a particularly raw deal. Just before this passage he's identified as the traitor. And, yes, he was. BUT, in this passage, immediately after, we see Jesus tell every disciple that they'll scatter

³³ Peter broke in, "Even if everyone else falls to pieces on account of you, I won't." ³⁴ "Don't be so sure," Jesus said. "This very night, before the rooster crows up the dawn, you will deny me three times."

³⁵ Peter protested, "Even if I had to die with you, I would never deny you." All the others said the same thing.

-Peter is adamant. Yet that night he drifts, and by daybreak he's deserted Jesus.

*so Jesus is peaking. He knows what's coming, and he's so stressed that soon he displays a recognised medical condition called *hematidrosis* where your capillaries dilate and you literally sweat drops of blood. All he wants is some company, some support: "Stay here and keep vigil with me." Yet they drift. Not once, not twice, but three times: "Can't you stick with me a single hour?"

WATCH WITH ME – stay 'watch' = γρηγορέω grēg-o-re-ō ... PRESENT, ACTIVE, IMPERATIVE ... do it now, you must, engage self – AN ACTION ... not passive – just *not falling asleep*, but an ACTION – A PRACTICE.

- 1) to watch
- 2) metaph. give strict attention to, be cautious, active

a) to take heed lest through remission and indolence some destructive calamity suddenly overtake one



***LITERAL READING**... What SHOULD Jesus Do? (WSJD) Peter's drifting, disciples are deserting. Jesus' analysis? *Problem?* ... SOME SYMPATHY – EXAMS DRIFTING, STRUGGLING TO STAY AWAKE ...

-1 minute discussion with each other – what's the problem, and how would you fix it?

-solution? Hyperbole, caricature, but still – bring it into focus. *Jesus could ...*

**Charismatic Jesus* – miracle, or deliverance – cast out that spirit of rebellion and apathy. **Liberal Jesus* – think about it more (ideas) – sign up for extra credit and study the nature of sleep, and stress, and a word study on *watching, spirit, sarx*.

**Conservative Jesus* – read your Bible and pray (the answer to any problem!). By prayer and Scripture reading, we mean a QUIET TIME ... Some vindication – Jesus suggests as how to draw on the *Spirit (+ Word)*, who strengthens us. But when we think pray > hands grasped, sit silently. Likely to make you drift off! Plus it's individual practice – by self.

**Evangelical Jesus* – idle hands are the devil's work ... keep busy with activity. BUT already have > tired.



-something wrong in anthropology ... spiritualising everything ... so external and mind heavy ... A friend's drug use – *Grace and Addiction* – to be human is to be an addict. Joined for services and hearing stories in Chapel – incredibly powerful of how people have DRIFTED. We form habits. If said "Mate, you just need to stop using drugs – do you get they're bad for you ... read the Bible more" > "f* off" – I 'get it', but haven't 'got it' ...

So rather than use my friend, I'll use my addiction. "Hi, my name is Dave, and ... I'm a speedaholic." (*Should reply, Hi Dave!*) ... Ongoing joke, but not really that funny. ... BRENDAN – learned your lesson – asked while on suspension? Well, I *GET IT* ... cost licence, breaking law, respect authorities. And in some sense my body is learning by cycling many hills, discipline. But I haven't *GOT IT* (it's true, but not *real*) ... no change in *HABITS*. Need new patterns ... singing to hum of engine, diarising to not run late, turning wringing of the throttle into prayer ... need new patterns (humming with the bike at pitch). ...

LIKE MOONYAH ... granted, they encourage the guys to talk about their issues, and to read their Bibles and pray. But the *PRIMARY REASON* for drifting is their *BODY* ... insane pull to return, or slide. So everything in Moonyah, in the chapel time and outside, reinforces new bodily patterns. They stand and hold hands and together pray the prayer of St. Francis – give me courage to change ... They kneel at the cross in prayer. They put off old habits of using their hands to inject drugs, and form new daily rituals and routines of holding brooms and sweeping, or trowels and gardening. Even their environment reinforces this new desire ... you see art depicting what they desire to be. You leave via a long staircase, and each platform has one of the 12 steps painted on it. *EVERYTHING* reinforces this new *BEING* you're becoming.



> *Flesh*

He said to Peter, "Can't you stick it out with me a single hour? Stay alert; be in prayer so you don't wander into temptation without even knowing you're in danger. There is a part of you that is eager, ready for anything in God. But there's another part that's as lazy as an old dog sleeping by the fire." (MSG)

More technically,

41 Stay awake and pray that you may not come into the time of trial;[a] the spirit indeed is willing, but the flesh is weak." (NRSV)

(STRONGS) the spirit, i.e. the vital principal by which the body is animated

- a) the rational spirit, the power by which the human being feels, thinks, decides
- b) the soul

-GET IT (head knowledge – 'true') vs. GOT IT (body knowledge – 'real') ... new habits ... from THINKING THINGS (cogito ergo sum) to DESIRING CREATURES (amore ergo sum)



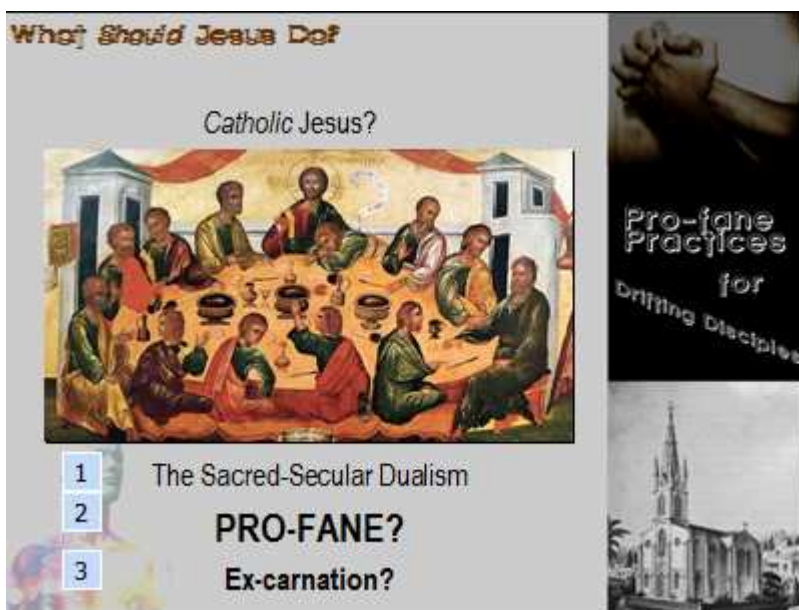
-Get it + Got it = GOOD! ... path to recovery and transformation ... not drifting



-James Smith *Desiring the Kingdom* ... thinking thing versus liturgical being – desiring animal ... his model of desire (rich practices > habits > desires > heart for Kingdom – shaping *loves*) ... often bottom up (amore ergo sum) rather than top (ideas) down (cogito ergo sum). Mistaken anthropology. JONATHAN EDWARD true vs. real – get it cognitively, but haven't *got it* somatically, body knowledge, real in experience and rhythms of life – a WAY of life, not just talk, but ACTION. Ideal is to put both together – be a REFLECTIVE PRACTITIONER – a thinking doer.

GET IT, GOT IT, GOOD. Charismatic + Liberal + Conservative + Evangelical Jesus ... vision is IDEATIONAL ... spiritualises. V41 – not primarily a spiritual problem, so a spiritual or mental solution won't cut it. Need ACTION. Need new Practices

-*Craig: friend of mine ... get it, but not *got it* ... drifting. We need deeper practices.



-What, then, of *Catholic Jesus*? ... get to mass on Sunday and take Eucharist – God strengthens you as you eat His body and drink His blood – right in God mediating His presence through material means – the everyday stuff of life is sacred – like bread, and wine, and water. ... *Interesting experience in their services how bodily it is.* I'm lost – crossing self, saying things together ... acknowledges weak flesh, loads of practices (rosary beads, bells smells, bowing, crossing – religious gymnastics). They seem to get it.

- But all in 'the temple'. All in 1 'the church'. Can fall into trap of empty

ritual, and kept on Sunday. (*We Protestants cleverly deconstructed the ritual, but rather than making it more reflective, we just threw it out as it was just a symbol, and put nothing in its place but more talk and ideas.*) ... **SACRED-SECULAR DUALISM** ...

2 ***ask what does 'profane' mean – what associate with???

-sacred versus secular, or *profane* – **literally, outside the temple**. ... Eventually with Platonic view, came to mean worldly, fleshly, thus *profanity* is often rough language related to bodily function – profane jokes. ... denigrating of the body. Greek inheritance of these places are holy, but not those. Holy celebrating Passover, or worshipping in the temple, but not in the garden waiting with Jesus. ... i.e. we're *spiritual*, not *secular*, or *profane* ... but misses the boat Biblically – not the Hebrew understanding where all of life is Sacred.

not dedicated to religious use, secular, not initiated into a religious rite, ceremonially unclean, impious, also as noun, denoting a person who is uninitiated or impious, lit. 'before (i.e. outside) the temple' < *pro-* *pro-* prefix¹ + *fanum* fane n.² (where *fanum* = TEMPLE)

Adj. 1. Of persons or things: unholy, or desecrating what is holy or sacred; unhallowed; ritually unclean or polluted; (esp. of religious rites) heathen, pagan.

a. In neutral sense. Not relating or devoted to what is sacred or biblical; unconsecrated, secular, lay; civil, as distinguished from ecclesiastical; as profane history, profane literature, etc. Freq. contrasted with sacred. ... "separates the sacred world within the shrine from the profane world outside"

3. Of persons, behaviour, etc.: characterized by, exhibiting, or expressive of a disregard or contempt for sacred things (esp., in later use, by the taking of God's name in vain); not respectful of religious practice; irreverent, blasphemous, impious; (hence, more generally) ribald, coarse, indecent. Now the most common sense.

-But what happens when Monday to Saturday – everyday? You don't have the other disciples around poking and prodding to keep you in line > drift... ALMOST ALL APPROACHES, WHILE MERIT (to power encounters, study, devotion, and sacraments),

3 but almost all either (a) only happen on Sundays 'in the temple' or CHURCH defined as a once a week activity or building; or (b) emphasise the disembodied ... the opposite of incarnation of God taking on flesh – Charles Taylor calls it *excarnation* – "official Christianity has gone through what we can call an "excarnation", a transfer out of embodied, "enfleshed" forms of religious life, to those which are more "in the head"."

***allegorical reading** ... Peter is the church. And, especially in the West, we are prone to drift.

When he came back the next time, he said, "Are you going to sleep on and make a night of it?"

... "When the son of man returns, will he find any faith?"

TIMOTHY: Love of many will grow cold, lovers of pleasure rather than lovers of God.

1) to fall asleep, drop off to sleep

2) to sleep

a) to sleep normally

b) euphemistically, to be dead


c) **metaph.**

1) to yield to sloth and sin

2) to be indifferent to one's salvation

>> Keith Green ... *Chuch in West is ASLEEP IN THE LIGHT – so well fed, but not alive to God and engaged in reaching the loss – self-concerned and lazy.*

Secularisation, loss of religious authority/power > privatising religion in the public sphere making our faith in Christ seem irrelevant to all but what happens for a couple of hours in a building for a religious service on Sunday. So, our association with other believers starts to decline, and often soon thereafter our beliefs change, usually to a nominal Christianity, perhaps outside the camp to agnosticism and apathy over the whole religion thing. Maybe we get so burned that we swing to the opposite and become a reactionary atheist.

-Our whole context tempts us to live as if God doesn't exist. ... The number of young people in solid Christian families, as part of a seemingly vibrant Church that has passionate worship on Sundays ... *drifting*. Never to return. Why? So we tell them, expect a miracle, or we tell them to think about this idea, or simply "Go and read your Bible more". But we leave untouched a core problem: the *body*, the *flesh*. For many, the *spirit truly is willing, but the flesh is weak*. We GET IT – that this matters, that Satan will tempt us ... but we haven't GOT IT ... we haven't been sufficiently formed in our HABITS to resist. We're in a high experience culture of sickly sweets and Victoria's Secrets and MTV—all vying through bodily desire to capture their hearts for a kingdom of consumerism ... and we're trying not to drift by the power of cognitive ideas, longer sermons, and reading the Scriptures by yourself outside the two-hour pick me up on Sunday. We've got a problem. No wonder we're drifting, and falling asleep. ... *in a secular age, are we the church drifting?* 

-Our body, more our bodies together as one, *are* the temple. Christ reconstituted the temple in Himself ... and we're *in* Christ. Rather than calling us in to a holy place in a holy land, he announces that the whole world is our inheritance, and sends us out to make disciples. Bethel. Immanuel. The presence of God is with us wherever we step, and nothing is secular. The profane has become sacred.

-but we're still caught in this sacred-profane distinction. We call a religious service Church, and forget what it means to be the body of Christ 24-7, whether we're gathered on Sunday, or Scattered throughout the week. **We need to recapture our WAY of life for outside the 'temple' – profane practices for drifting disciples.**



*Jesus said the problem for Peter is not that he needs a more willing spirit. The problem was his body. His flesh. Sarx. ... a messy word in Biblical interpretation

σάρξ sarx
1) flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts

2) the body
 a) the body of a man
 b) used of natural or physical origin, generation or relationship

- 1) born of natural generation
- c) **the sensuous nature of man, "the animal nature"**
 - 1) **without any suggestion of depravity**
 - 2) the animal nature with cravings which incite to sin
 - 3) the physical nature of man as subject to suffering
 - 3) a living creature (because possessed of a body of flesh) whether man or beast

4) the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God

- can be his people, Jews, his own flesh
- in this context, clearly talking about his body.
- often think spirit is good, body is bad, or at best irrelevant

-think of all the verses you can on the body- call some out?

- cherish body
- discipline body
- false asceticism of beating body doesn't help, but
- cherish wife as you do your own body – cultivate it
- physical exercise of some benefit, but spiritual 'exercise' ...
what does this mean?

-I do physical exercise most days ... if I don't, I'll get flabby and unmotivated. So what is spiritual exercise? How do I engage my body in the process?

-empathise with DRIFTING – e.g. study too much, late nights ... 10 hours 1 week how stay awake ... think of all the physical practices for that ... coffee, exercise, or driving late night dropping the window head out window, virtually chin-ups on steering wheel ... HOW STAY AWAKE and ALERT in a culture FALLING ASLEEP IN MATERIALISM, DRIFTING FROM GOD?

-Bonhoeffer not becoming religious (suspicious) but sign of cross suggested by Luther ...
"I have found that **following Luther's instruction to 'make the sign of the cross' at our morning and evening prayers is in itself helpful. There is something objective about it, and that is what is particularly badly needed here. Don't be alarmed; I shall not come out of here a *homo religiosus*!** On the contrary, my fear and distrust of 'religiosity' have become greater than ever here. The fact that the Israelites *never* uttered the name of God always makes me think, and I can understand it better as I go on."

... he highlights the **physicality of faith** and shaping of desire ... not being 'religious' but being sensual

*p110 similar theme to above, re: physical action as support for spiritual desire – our animality (like another passage not highlighted where reflects on heat, and desire to sweat, to use one's body):

"There is nothing more painful, and during these months in prison I have some times been terribly homesick. And as I expect you will have to go through the same kind of thing in the coming months, I wanted to write and tell you what I have learnt about it, in case it may be of some help to you. **The first result of such longing is always a wish to neglect the ordinary daily routine in some way or other, and that means that our lives become disordered.** I used to be tempted sometimes to stay in bed after six in the morning (it would have been perfectly possible), and to sleep on. Up to now I have always been able to force myself not to do this; I realized that it would have been **the first stage of capitulation, and that worse would probably have followed.** **An outward and purely physical regime (exercises and a cold wash down in the morning) itself provides some support for one's inner discipline.**"

*We prayed the Lord's prayer – prayer for us often individual and silent. But often for Jews, stand, walk around, lift holy hands, call out loud to God. Whole body activity. The more you engage your whole body and senses, in regular practice > build GODLY HABITS ... and *this* over time can keep the church from drifting. ... Jesus DOJO – train in experiments that engage whole body. PROFANE PRACTICES ... beyond the 'temple', worldly, redeeming the physical. Practices that shape your desire for the Kingdom.

***What are your daily practices?**



For me ... *Like Peter*, setting **alarms** reminder to think of God!

-individual: worship songs on piano, daily Jesus prayer while kneeling, Lord's prayer, ... Nik in everyday with struggling with thoughts – so when write on slides, write a new thought to recite memorised verse, or stand up and name a person to pray for ... more physical the better.

- cleaning toilets
- alarms as a kid to remember to pray > pray without ceasing
- how to study theology without losing faith ... prayer of dedication

- spiritual disciplines?
- corporate – church calendar
- share yours? – in pairs**

>> COME UP WITH ONE FOR THIS WEEK ... ESP. RE: FRUIT OF THE SPIRIT TO GROW ... TO STAY ALERT ... >>



***CORPORATE**: Communion – reminder of physicality and simplicity – stuff of bread, like body – TAKEN, BROKEN, BLESSED, MULTIPLIED for the world. Wine, takes time in formation, pruning of vines. We enter in.

-sing "Take my life" acapella. (OR Chris Tomlin version on mp4)

****USE SONG ORDINARY TIME EAT AT THE TABLE.**

"Do this in remembrance
of me." – Jesus



²⁶⁻²⁹ During the meal, Jesus took and blessed the bread, broke it, and gave it to his disciples:

Take, eat.
This is my body.

Taking the cup and thanking God, he gave it to them:

Drink this, all of you.
This is my blood,
God's new covenant poured out for many
people
for the forgiveness of sins.

"I'll not be drinking wine from this cup again until that new day when I'll drink with you in the kingdom of my Father."

³⁰ They sang a hymn and went directly to Mount Olives.

1. Take my life and let it be
Consecrated, Lord, to Thee.
Take my moments and my days,
Let them flow in ceaseless praise
2. Take my hands and let them move
At the impulse of Thy love.
Take my feet and let them be
Swift and beautiful for Thee
3. Take my voice and let me sing,
Always, only for my King.
Take my lips and let them be
Filled with messages from Thee.
4. Take my silver and my gold,
Not a mite would I withhold.
Take my intellect and use
Every pow'r as Thou shalt choose.
5. Take my will and make it Thine,
It shall be no longer mine.
Take my heart, it is Thine own,
It shall be Thy royal throne.
6. Take my love, my Lord, I pour
At Thy feet its treasure store.
Take myself and I will be
Ever, only, all for Thee.

22

Re-dedicating our Bodies to God

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Let them flow in ceaseless praise

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It shall be Thy royal throne.

6. Take my love, my Lord, I pour
At Thy feet its treasure store.
Take myself and I will be
Ever, only, all for Thee.

Pro-fane Practices
for
Drifting Disciples ...



SILENCE > EAT AND DRINK
TOGETHER > CLOSE IN
PRAYER.

May we grow in practice to love You with our whole heart, soul, mind, *and* our physical strength – that all we do in spirit and body would be to the glory of God.