



Discipling Disciple

Session 3: Who do you say I am? – Mt 16: 13-28



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Part 1(looking back: Hospitality/Catching up/Review/)

identity

worship

community

Spend time catching up with everyone's week – consider that eating food together can be a good context of building friendship and trust in the group.

After everyone has shared a bit, ask how everyone found crafting and telling the story.

This is the time for caring for those in your group, hearing about what's going on in their lives, asking questions, listening, and praying.

Part 2 (story)

identity

mission

worship

(Matthew 16:13-28)

Story Crafting Through the Week

Part of Discipling Disciple stage will involve participants learning how to dive deep into the scriptures and craft the story for themselves. This will involve them learning a devotional story crafting process which they can follow through the week. In the 1st Session, the group leader will explain and model this process with the group so each participant is equipped to take into their week.

Day 1 & 2– Finding the Central Image of the Story

Day 1 - Read the story in the scripture 3 times in 3 different translations. (e.g ESV, NIV, NLT)

Day 2 - Speak out the scripture, and record it on your phone, then listen to the story 3 times.

Meditate on the story and note down what you think is the main point or the main image of the story.

Day 3 – Experiencing the Story

After reading and listening to the story and meditating on the main point or image, the next day will be given to walking through the story slowly, listening to the recorded story and putting yourself in the shoes of Peter/the disciples, contemplating on the emotions and experience of that character through the narrative. For example, in the story of Jesus calling Peter, you will imagine yourself as Peter, who has been fishing all night and caught nothing, hearing Jesus teach from his boat, obey his command to throw his net on the other side of the boat, receiving the huge catch of fish, kneeling at the feet of Jesus.

As you are doing that, you are asking yourself the questions

- i) How is Peter feeling at this moment?
- ii) How would you feel if that was you?

This process should be done prayerfully in conversation and communion with the Holy Spirit asking Him to guide you and to reveal things to your heart and mind. You will want to note down any things that come to light for you.



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Day 4 – Research the Story

At this point, after reading and internalising the story we can begin to ask questions concerning the contextual/literary gaps in our comprehension of the story which we can research with the help of study notes/commentaries etc.

These materials will provide some studies notes on some of the main points where a bit of information relating to (language meaning/ phrasing/ literary context and design patterns/geography/historical context etc.) can serve to really aid one's comprehension of the story as a whole. We have also provided a list of commentaries that have been used in the crafting of these stories and their accompanying notes to go deeper with.

Day 5 – Group Session

Read the Scripture, Act out the story, Re-tell the story, Questions.

The hope is that when the group gathers, through this crafting process each participant has engaged with story at a deep level. It is helpful to complete this process together, so the middle section of the session will include telling the story and then getting the group to act out the story. (This may feel odd for a few, but even if all the group does is physically act out the movements of the story, engaging the whole body really helps internalise the story). After acting out the story, it is helpful then for each person to retell the story before moving in to the questions section.

- i) **Ask each person to read the passage in a different version (E.G ESV, NLT, NIV)**
- i) **Act out the Story** - Talk about the characters in the story and choose them. If you know anything about the characters, talk about the person.
 - a. Determine where the scenes will be acted out and the spacing of the story.
 - b. Act out the story with one person narrating.
 - c. Act out the story at least one more time, with people switching parts. This time, stop at crucial points in the story, and certainly at the main action(s) of the story that illustrate the main point of the story. Each time you stop consider how each of the characters must have felt. Describe the scene to each other a bit more, describing what everyone in the scene is doing.
 - d. If you forget parts of the story, the entire group can work together to remember what happened next, or what was said.
- ii) **Ask the questions**
 - 1. What do you like about this story/What stood out to you?
 - 2. What bothered you about this story?
 - 3. What does this story show you about God?
 - 4. What does this story show you about people?

Part 3 (application and commission)

identity

worship

mission

Ask the remaining questions:

- 5. If this story is true, what does this story mean for your life? How will you live your life differently having learned this story? What is God showing you? What does this story show us about what it means to be a follower of Jesus? How will you respond?



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(it is really important to give time in this section for reflection and response. Don't settle for superficial answers, hopefully as you model honesty and vulnerability this will be imbibed by the group. However, you may want to help people go deeper, by asking some follow on questions. Don't be afraid to do so.)

6. Who are you able to tell this story to?

iii) **Now, Get each person to tell the story they have crafted**

Encourage everyone in the group to think of people in their life whom they could retell the story to; mention that at the next session we will recap the story and ask who remembered to tell the story. Again it is helpful to emphasise the reason for going and telling the story ourselves is that it is the best way for us to remember the story and we are learning these stories to share the gospel with others.

Responding in Prayer and Worship

Make sure time is guarded to pray and worship (at least 20 mins). This time is key for responding to God after a deep dive into his word. This should be led sensitively, being aware of who is in the room and what has come out in each session.

This time can be led in a variety of ways,

- i) Listening to worship music
- ii) Singing
- iii) Sharing the Lord's Supper
- iv) Silence
- v) Each person sharing a psalm or a verse of scripture
- vi) Each person thanking God
- vii) Praying for one another: bringing words of encouragement and prophecy

A Note on Storying

In our discipleship materials, we have chosen to craft the stories of scripture into an oral format to be learnt, internalised and re-told. This process is done carefully and seeks to faithfully represent the heart, meaning and narrative of the biblical text in spoken form. We have done this for the following reasons;

- 1.) The spoken story format requires those in the group to internalise the scripture to some degree. We believe that scripture tells God's unified story that leads to the person of Jesus. God invites us to encounter and respond to him through the hearing, believing and living out in accordance with the truth of his story and the good news that it tells. The process of learning and retelling the story requires and allows the scripture to 'live within us', to shape and guide us, to convict and challenge, to comfort and encourage us. Storying is not the only way this can happen of course, but we have found it to be a especially helpful and intuitive way of forming our worldview to that of Jesus Christ through the internalising the story that reveals him.
- 2.) Once this story is learnt and internalised, those in the group have it to share with others. This can be especially engaging when sharing with people with who don't



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know Jesus, and even more so in age of authenticity. By sharing a story that is 'living within you', you are imparting to someone something that has changed and/or encouraged you, and therefore it comes with more weight and significance.

How to lead a group in internalizing and retelling the story

These are a few creative ways that people can delve into the Story. Use discernment as to what would best help your group and what they'd be comfortable with.

1. Retell the story: as a group, each person tells as much as they can remember and passes on to someone else. Or.... split up the group in pairs, get each pair to tell the story to each other
2. Scenes: Ask the group to think of the story in scenes like a movie, ask each person what is scene 1, 2 etc. Try and see if you can get people to visualise each scene, the geography, the movements, which characters are doing what etc. This will help internalise the story.
3. Feeling the emotions of the story a. Retell the story in sections, or re-read the story in sections b. For each section, talk about the feelings of each character in that section...
4. Being a character in the story: ask each person which character they are in the story, as well as helping to remember the story, this will also help your group engage personally with the story from God's word.
5. Art a. Draw a picture of the key theme or key feeling in the story/passage.
6. Music a. Listen to a song related to the key theme of the passage and draw your feelings about it/or about God. (Art and Music are especially helpful mediums for people who may struggle with oral learning, and appreciate creative outlets)
7. Act out the story: Get everyone to act out the story as a group

Day 4 Study Notes for 'Who do you say I am' Session – to be sent out to the group

What does the title of 'Christ' mean in Peter's confession?

The word Christ in this story is a direct Greek translation of the Hebrew title 'Messiah' which in its most literal sense means 'the anointed one'. To anoint means to smear or rub with oil in order to set something or someone apart for a particular purpose. In the Old Testament, there were three offices of anointing, the king who ruled the people, the prophet who spoke God's message to the people and the priests who represented the people before God and represented God to the people. During the history of Israel, David and Solomon as God's anointed kings represented a temporary time of prosperity and peace (*Shalom*). However both these kings and the kings that come after fall from faithfulness to God, some were good kings but many lead the people away from trusting God, instead they worshiped the man-made gods of the nations around them. After centuries of warnings and messages from God through his prophets to turn back from idolatry, Israel is taken away into exile and the kingship of Israel is ended. Before this takes place, God through his prophets, foretells of a coming anointed king who will a.) stand in the place between God and his people, b.) deal with the faithlessness and evil of the people, restoring their relationship with God and c.) who will establish God's Kingdom of peace and justice on the earth by reigning as God's King drawing all nations to Jerusalem to worship Israel's God.



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Peter is recognising Jesus as this promised king who will bring victory and restoration to God's people, what scandalizes Peter however is the path that the promised king will take to accomplish this. It is the same path he calls his disciples to follow.

According Jesus, what does it mean to 'lose your life or forfeit your soul'?

The word Matthew uses for 'life' and 'soul' in this story, is the Greek word *psyche*, which there is no real direct translation into English as *psyche*(soo-keh) as it is a word that could be translated as the 'inner self' or 'soul' distinct from your *soma* – body. As in Mt 10:28 Jesus says 'do not fear those who kill the *soma*- body but cannot kill the *psyche*'. However in the New Testament, the vast majority of cases use *psyche* to refer to the person as a living, physical being. Or to put it another way your *psyche* is your very self as an integrated whole.

(For example Jesus in John 10:11 says 'I am the good shepherd. The good shepherd lays down his *psyche* – life, for the sheep.' This concept is traced from the original Hebrew term for living being -*nephesh* from which *psyche* is translated.

See https://www.youtube.com/watch?v=g_igCcWAMAM for an excellent summary on the Hebraic concept of the *Nephesh* or Soul.)

It is this self/being/life that Jesus declares we can lose or forfeit in our attempt to hang on to it. If you give your time and energy to preserving your life, paradoxically – you will lose it. This comes in the context of Peter rebuking Jesus in order to preserve his life, Jesus responds by saying that this is the thinking of fallen humanity under the influence of Satan, but it is not how God thinks. In God's economy it is those who lay down their lives in the path of discipleship that truly gain life – Full salvation, satisfaction, life and joyous relationship with God that lasts forever. Commentator Donald Hagner writes, 'While *psyche* is clearly to be translated "life" here, rather than "soul", the "life" intended is not merely physical life but life in the deeper and more fundamental sense of one's true being...the person who dies to self in discipleship will discover life in this more fundamental sense. In sharp contrast, those persons who try selfishly to guard their existence will not know the full commitment of discipleship and will tragically end up losing the very thing they tried to protect.'

Recommended resources

Donald A. Hagner, *Matthew 14-28: Word Biblical Commentary, Vol.33b* p462-487

Richard T. France, *The Gospel of Matthew: New International Commentary on the New Testament*, p612-642



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Feedback from Group Leader

In our vision for discipleship, we have identified 4 key ingredients to healthy and growing disciples. As you are leading your group, for each session, make some notes under each heading for how the group is faring in each of these areas.

identity

worship

community

mission