

More Than Hearing Worksheet

Episode: BOrd26x2018

Text Mark 9:38-50

38 John said to him, “Teacher, **we saw someone** casting out demons **in your name**, and **we tried to stop him**, because he was not following us.” 39 But Jesus said, “Do not stop him; for no one who does a deed of power **in my name** will be able soon afterward to **speak evil of me**. 40 **Whoever is not against us is for us**. 41 For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.

42 “If any of you put a **stumbling block** before one of these little ones who believe in me, it would be better for you if **a great millstone were hung around your neck** and you were thrown into the sea. 43 If **your hand** causes you to stumble, **cut it off**; it is better for you to enter life **maimed than to have two hands** and to go to hell, to the unquenchable fire. 45 And if **your foot** causes you to stumble, **cut it off**; it is better for you to enter life **lame than to have two feet** and to be thrown into hell. 47 And if **your eye** causes you to stumble, **tear it out**; it is better for you to enter the kingdom of God with **one eye than to have two eyes** and to be thrown into hell, 48 where their worm never dies, and the fire is never quenched.

49 “For everyone will be **salted with fire**. 50 Salt is good; but **if salt has lost its saltiness, how can you season it?** Have salt in yourselves, and **be at peace with one another**.”

Word - I, Eye - B, Math - I, Body - I, Nature - I, People - B, Self - B

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
<p>Word - Verbal/Linguistic</p> <p>MWD</p>	<p>Vs. 42 - “put a stumbling block before” is more verby than that: “cause to stumble,” and the Greek is <i>skandalisè</i>.</p> <p>Also, perhaps Jesus’ reference to “little ones (<i>mikròn</i>)” is a contrast to the earlier discussion from last week about who is greatest.</p>	<p><i>Scandalize</i> = modern: shock or horrify (someone) by a real or imagined violation of propriety or morality.</p> <p>1) <i>archaic</i> : to speak falsely or maliciously of 2) <i>archaic</i> : to bring into reproach</p> <p>Jesus seems to be using it to say, “If you do something that shocks someone into not trusting me, you would do better with the old heave-ho.”</p> <p><i>See also PEOPLE</i></p>	

<p>Eye - Visual/Spatial</p> <p>D2</p>		<p>Jesus, the Eraser, or the Jesus Eraser</p> <p>Vs. 42 - Here is a video of a woman actually tripping a 4-year-old in public. <i>See also PEOPLE</i></p> <p>And here's another trip just for fun.</p>	<p>Vs 43ff. - Try one of these ways of demonstrating Jesus' teaching about dismemberment. Optical illusion of cutting off your hand. Illusion of cutting off your finger. Illusion of cutting off your assistant's hand. Illusion of cutting into your arm. Classic dad illusion of severing your thumb. Illusion of poking your eye out. Or, it's almost Halloween. There are bound to be fake cut-off hands out there somewhere for a couple bucks. <i>See also BODY</i></p>
<p>Math - Logical/Mathematical</p> <p>MWD</p>	<p>Is this one of those Semitic things where the example is way over the top to make a point?</p>	<p>Compare and contrast a stumbling block (a rock just big enough to trip over?) and a great millstone (a large stone wheel weighing several hundred or even thousand pounds). Which would you rather deal with?</p>	
<p>Body - Kinesthetic</p> <p>D2</p>		<p>Could you actually cut off one of your own members? Generally, people don't unless it's an exceedingly dire situation and they've had time to come to grips with it.</p> <p>Viewer Discretion Advised: Here is a rather grisly and disturbing scene from the movie <i>Jack Reacher</i> where someone is given the choice by the bad guy - chew off your fingers or</p>	

		<p>die. <u>I DO NOT recommend</u> showing this, and I am not sure about even talking about it.</p> <p>A similar but morally neutral situation appears in the film 127 Hours, in which a mountaineer gets pinned under a rock in a crevasse and must decide how far to go to survive.</p> <p>Here is an article about how to do a self-amputation to save your life, featuring Aron Ralston, the man on whom <i>127 Hours</i> is based.</p> <p>See also SELF</p>	
Musical			
Natural MWD		<p>Vs. 42 - Millstone: It's natural in that it's a stone, albeit hewn, shaped, and technologized.</p> <p>Vs. 49-50 - Here is a good bit of history of salt.</p> <p>Here is a study of a particular insect species and the survival benefit of autotomy, the shedding of an injured limb vs. the cost of keeping the injured limb.</p>	
People - Interpersonal D2		<p>From David Lose: "Perhaps what I'm inviting, in light of Jesus' admonition to his first-century disciples, is for his twenty-first century disciples to write a different ending to this scene.</p>	<p>Vs. 38-40 - Write a skit in which Person A is speaking well of Person B. Person C, a friend of B, tries to stop A from saying such things. A is confused, because A is positive toward B, but C is irrationally against A's praise for B, because C</p>

		<p>“We saw some people, Lord, who were (here, fill in the blank):</p> <ul style="list-style-type: none"> • casting out demons, • working for justice, • advocating for those who have lost their jobs and feel left behind, • caring for veterans, • protesting injustice, • and more, all in your name. <p>They do not follow us. In fact, we really disagree with them. But we did not try to stop them, and they gave us a cup of cold water. And that was cool.”</p>	<p>thinks A is not a good enough friend of B. B shows up, asks what’s going on, and ultimately thanks them both for being good friends. Group hug.</p>
<p>Self - Intrapersonal MWD</p>		<p>From Debi Thomas, <i>Journey with Jesus</i>: (this entire essay is worth the read, especially the paragraphs immediately after this quote)</p> <p>“The longer I’m a Christian, the more awed and overwhelmed I am by the radical nature of Jesus’s openness, inclusivity, and hospitality. Every time I think I’ve made my circle of inclusion wide enough, Jesus says, “Nope. Make it wider. Your circle is still too small and stingy.” Every time I think I’ve drawn an appropriate line in the sand — between us and them, saint and sinner, saved and damned — Jesus scatters sand all over my line until it</p>	<p>How dire do you think your sin is? If you thought actually amputating a limb would keep you from sinning, would you do it? Or would you rather cling to your sin and the death it deals?</p> <p>The underside of this question may be, “How seriously do you take what Jesus says?”</p> <p><i>N.B. - NOT advocating for self-amputation here! Just asking a theological question.</i></p> <p>Play “Would You Rather” with the congregation. Give them a series of choices between two options, and they have to pick one. Start off innocuously with things like “Chocolate or</p>

		<p>disappears. “Whoever is not against us is for us.” Whoever doesn’t oppose the beautiful and salvific works of God – mercy, love, kindness, justice, liberation, peacemaking, healing, nurturing – is on Christ’s side. How mind-blowing is that? How challenging for us Christians who love our institutional, denominational, doctrinal, and socio-cultural cliques so very, very much?”</p>	<p>Vanilla?” or “Burgers or Pizza?” and move to increasingly personal and challenging choices. End up where Jesus did: “Keep sinning or cut off your arm?” and “Welcome the ‘little ones’ or get sunk in sea?” Make it a BODY activity by having people actually move on a continuum line in the worship space.</p>
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