

# 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><a href="#">Jesus, the Eraser, or the Jesus Eraser</a></p> <p>Vs. 42 - <a href="#">Here is a video</a> of a woman actually tripping a 4-year-old in public. <i>See also PEOPLE</i></p> <p>And here's <a href="#">another trip</a> just for fun.</p>	<p>Vs 43ff. - Try one of these ways of demonstrating Jesus' teaching about dismemberment. <a href="#">Optical illusion</a> of cutting off your hand. <a href="#">Illusion</a> of cutting off your finger. <a href="#">Illusion</a> of cutting off your assistant's hand. <a href="#">Illusion</a> of cutting into your arm. <a href="#">Classic dad illusion</a> of severing your thumb. <a href="#">Illusion</a> 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><b>Viewer Discretion Advised:</b> <a href="#">Here is a rather grisly and disturbing scene</a> 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><a href="#">I DO NOT recommend</a></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 <a href="#">127 Hours</a>, 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 <a href="#">how to do a self-amputation to save your life</a>, featuring Aron Ralston, the man on whom <i>127 Hours</i> is based.</p> <p>See also <b>SELF</b></p>	
Musical			
Natural MWD		<p>Vs. 42 - <a href="#">Millstone</a>: 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 <a href="#">history of salt</a>.</p> <p><a href="#">Here is a study</a> 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 <a href="#">David Lose</a>:  "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"> <li>● casting out demons,</li> <li>● working for justice,</li> <li>● advocating for those who have lost their jobs and feel left behind,</li> <li>● caring for veterans,</li> <li>● protesting injustice,</li> <li>● and more, all in your name.</li> </ul> <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 <a href="#">Debi Thomas</a>, <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. - <b>NOT</b> 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 <b>BODY</b> activity by having people actually move on a continuum line in the worship space.</p>
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