

More Than Hearing Worksheet

Episode: AOrd23x2017

Text: Matthew 18:15-20

15 “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. 16 But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. 17 If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. 18 Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. 19 Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. 20 For where two or three are gathered in my name, I am there among them.”

Word - B, Body - I, Music - I, Nature - B, People - B

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
Word - Verbal/Linguistic D2	<p>“Sin” - <i>harmartia</i> from an archery term that means missing the mark</p> <p>“Listen” - <i>akouo</i> More than just ears receiving input; it also connects what the mind does - understand</p>	<p>What kind of mark is being missed? A massively huge side of the barn type of target or smaller expectations that keep getting dropped or neglected?</p>	<p>The passage is about talking through relationship rifts and being listened to or not. Try reading the passage in a different language or backward word by word to simulate the difficulty of communication.</p>
Eye - Visual/Spatial	Vs. 20 - promise of Presence - <i>shekinah</i>		
Math - Logical/Mathematical	Vs. 15 - go address the situation one on one - deal with the situation where it belongs	<p>No bullies or gossips, says Jesus. No “a lot of people are saying” stuff.</p> <p>Adult communication is characterized by responsibility, by having something to say and taking ownership when you say it.</p>	
Body - Kinesthetic	End of verse 17 - the concern is for the health	Excising cells that are cancerous	

MWD	of the body	<p>White blood cells T cells Antibiotics in the bloodstream</p> <p>A zit, cyst, or boil to be lanced</p>	
Musical D2		<p>A list of songs about reconciliation</p> <p>A reconciliation earworm</p>	
Natural MWD	<p>Vs. 17</p> <p>Spiritual growth requires the acknowledgment of one's need to grow.</p>	<p>The goal of this instruction is reconciliation - which could be likened to mulching - one piles up compost (and we all know that is dead plant material) around roots in order to protect and nourish the growing plants.</p> <p>No seed when planted does not attempt growth. Some succeed. Others are eaten and other are plucked up (to be eaten or destroyed) NO SEED doesn't make the attempt so why do we settle for less?</p>	<p>Bring in some mulch!</p> <p>Bring in some seeds!</p> <p>Plant a tree on your property!</p>
People - Interpersonal D2	<p>Gentiles or tax collectors</p> <p>People who are "outside" the fellowship (<i>see below</i>)</p>	<p>Removing the "problematic element" in the fellowship gives the body a chance to recover and grow stronger so that reconciliation can happen - Jesus ministered to Gentiles and Matthew was a tax collector. So.</p> <p>LOGOS rules of discipline: (1) treat each person as a child of God (2) Good News - no one can do anything bad enough to get kicked out of the kingdom of God (3) Bad</p>	<p>Perform the passage as a readers theatre or skit.</p>

		News - no one can do anything bad enough to get kicked out of the kingdom of God (4) you can self-select out, but the door is always open	
Self - Intrapersonal			

From Bill Loader's [commentary](#):

“Matthew is not abandoning the need to confront abuse. Matthew is not espousing the kind of phoney harmony which sweeps abuse under the carpet in the name of Christian peace. But it is clear that he is not prepared to abandon people to being treated like second class citizens: Gentiles and tax collectors, although this is what the tradition had said. If we really rub these conflicting statements together and try to make them fit, we might end up with something like: treat them like Gentiles and tax collectors, people who no longer belong, and then relate to them the way Jesus related to toll collectors and commissioned that we should relate to Gentiles: offer to them a relation of acceptance and forgiveness! Don't write them off!”