

HOW TO AVOID THE WORST CASE SCENARIO

Steve Pruitt
03.09.25



BEYONDTHEWALLS.INFO

ELDER TEAM



ROCCO DELUCA

CHAIRMAN



COREY YOUNGER

VICE CHAIRMAN



MATT WALK

SECRETARY



JERRY MCMANUS

TREASURER



MATT MEAGHER



FRANKLIN PILLSBURY

March 9th | 12:15pm
Find info at riversidechurch.org/411

BEYOND THE WALLS
CELEBRATION PICNIC



The WORST-CASE SCENARIO Survival Handbook

HOW TO:

- Escape from Quicksand
- Wrestle an Alligator
- Break Down a Door
- Land a Plane ...

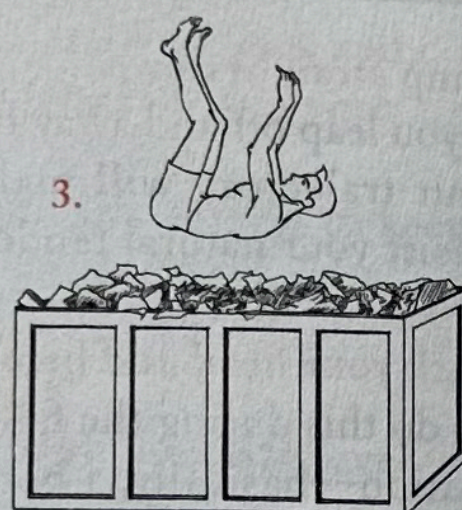
By Joshua Piven and David Borgenicht



1.



2.



3.

1. Jump straight down.

2. Tuck your head and bring your legs around, executing a three-quarter somersault.

3. Aim for the center of the Dumpster and land flat on your back.

Be Aware

- If the building has fire escapes or other protrusions, your leap will have to be far enough out so you miss them on your way down. The landing target needs to be far enough from the building for you to hit it.
- The Dumpster may be filled with bricks or other unfriendly materials. It is entirely possible to survive a high fall (five stories or more) into a Dumpster, provided it is filled with the right type of trash (cardboard boxes are best) and you land correctly.

HOW TO MANEUVER ON TOP OF A MOVING TRAIN AND GET INSIDE

- 1** Do not try to stand up straight (you probably will not be able to anyway).

Stay bent slightly forward, leaning into the wind. If the train is moving faster than thirty miles per hour, it will be difficult to maintain your balance and resist the wind, so crawling on all fours may be the best method until you can get down.

- 2** If the train is approaching a turn, lie flat; do not try to keep your footing.

The car may have guide rails along the edge to direct water. If it does, grab them and hold on.

- 3** If the train is approaching a tunnel entrance, lie flat, and quickly.

There is actually quite a bit of clearance between the top of the train and the top of the tunnel—about three feet—but not nearly enough room to stand. Do not assume that you can walk or crawl to the end of the car to get down and inside before you reach the tunnel—you probably won't.

HOW TO WIN A SWORD FIGHT

Always keep your sword in the “ready” position—held in front of you, with both hands, and perpendicular to the ground. With this method, you can move the sword side to side and up and down easily, blocking and landing blows in all directions by moving your arms. Hold the tip of the sword at a bit of an angle, with the tip pointed slightly toward your opponent. Picture a doorway—you should be able to move your sword in any direction and quickly hit any edge of the doorframe.

HOW TO DEFLECT AND COUNTER A BLOW

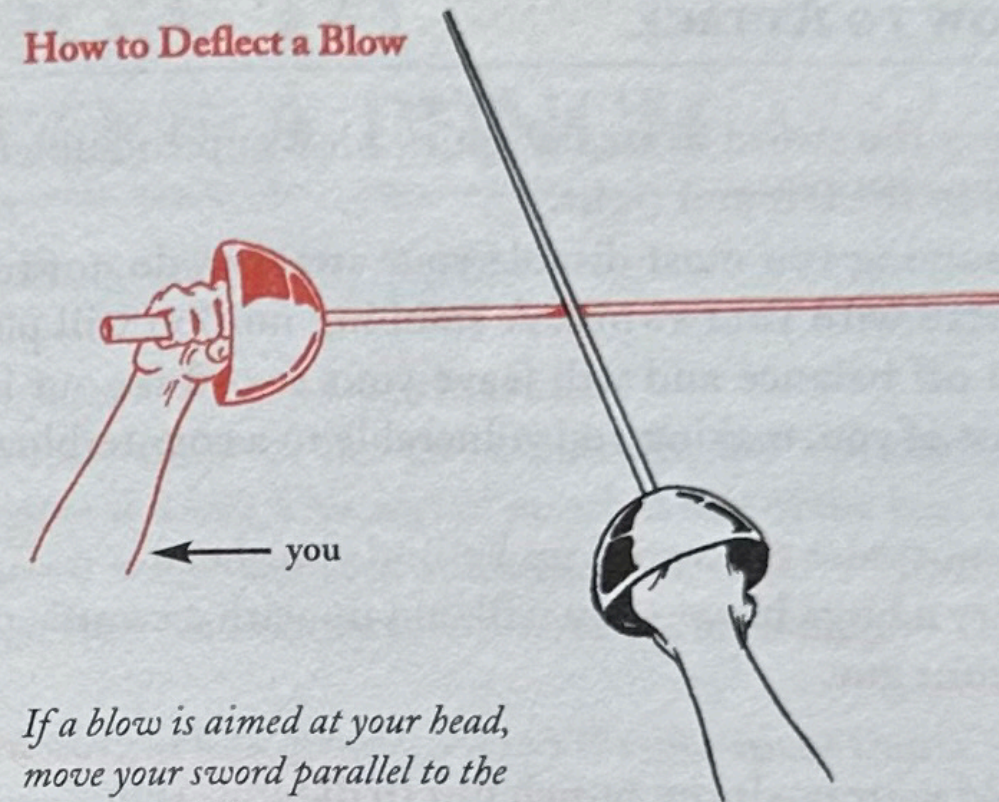
- 1 Step up and into the blow, with your arms held against your body.**

React quickly and against your instincts, which will tell you to move back and away. By moving closer, you can cut off a blow's power. Avoid extending your arms, which would make your own counterblow less powerful.

- 2 Push or “punch” at the blow instead of simply trying to absorb it with your own sword.**

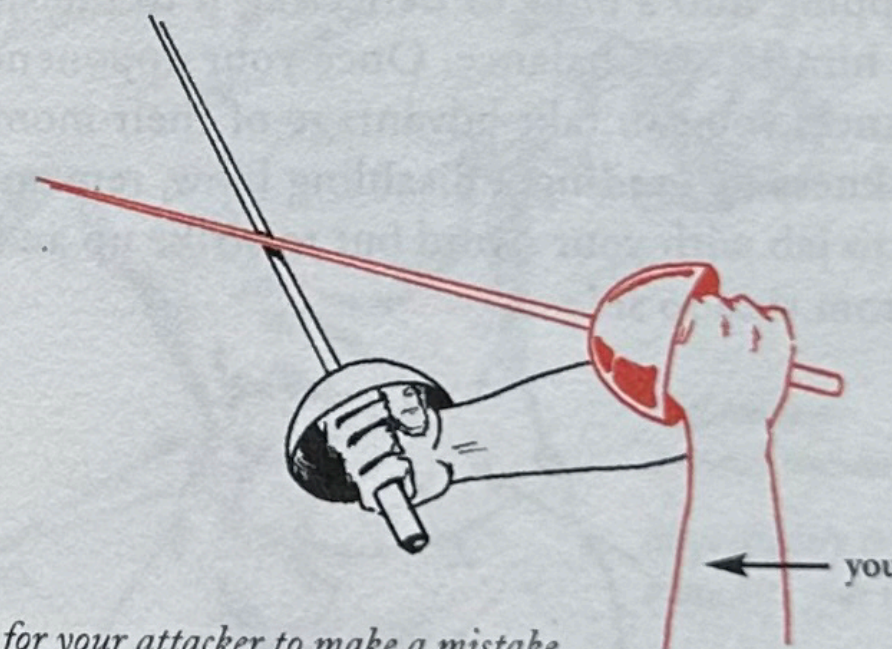
If a blow is aimed at your head, move your sword completely parallel to the ground and above your head. Block with the center of your sword, not the end. Always move out toward your opponent, even if you are defending and not attacking.

How to Deflect a Blow



If a blow is aimed at your head, move your sword parallel to the ground and above you.

How to Attack



Wait for your attacker to make a mistake. Deflecting a blow to the side will throw your opponent off balance.

HOW TO ESCAPE FROM A MOUNTAIN LION

1 Do not run.

The animal most likely will have seen and smelled you already, and running will simply cause it to pay more attention.

2 Try to make yourself appear bigger by opening your coat wide.

The mountain lion is less likely to attack a larger animal.

3 Do not crouch down.

Hold your ground, wave your hands, and shout. Show it that you are not defenseless.

4 If you have small children with you, pick them up—do all you can to appear larger.

Children, who move quickly and have high-pitched voices, are at higher risk than adults.

5 Back away slowly or wait until the animal moves away.

Report any lion sightings to authorities as soon as possible.



*Upon sighting a mountain lion, do not run.
Do not crouch down. Try to make yourself appear
larger by opening wide your coat.*



To get an alligator to release something it has in its mouth, tap it on the snout.



HOW TO AVOID AN ATTACK

While deaths in the United States from alligator attacks are rare, there are thousands of attacks and hundreds of fatalities from Nile crocodiles in Africa and Indopacific crocodiles in Asia and Australia. A few tips to keep in mind:

- Do not swim or wade in areas alligators are known to inhabit (in Florida, this can be anywhere).
- Do not swim or wade alone, and always check out the area before venturing in.
- Never feed alligators.
- Do not dangle arms and legs from boats, and avoid throwing unused bait or fish from a boat or dock.

HOW TO WRESTLE FREE FROM AN ALLIGATOR

- 1** If you are on land, try to get on the alligator's back and put downward pressure on its neck. This will force its head and jaws down.
- 2** Cover the alligator's eyes. This will usually make it more sedate.
- 3** If you are attacked, go for the eyes and nose. Use any weapon you have, or your fist.
- 4** If its jaws are closed on something you want to remove (for example, a limb), tap or punch it on the snout. Alligators often open their mouths when tapped lightly. They may drop whatever it is they have taken hold of, and back off.
- 5** If the alligator gets you in its jaws, you must prevent it from shaking you or from rolling over—these instinctual actions cause severe tissue damage. Try to keep the mouth clamped shut so the alligator does not begin shaking.
- 6** Seek medical attention immediately, even for a small cut or bruise, to treat infection. Alligators have a huge number of pathogens in their mouths.

HOW TO FEND OFF A SHARK

1 Hit back.

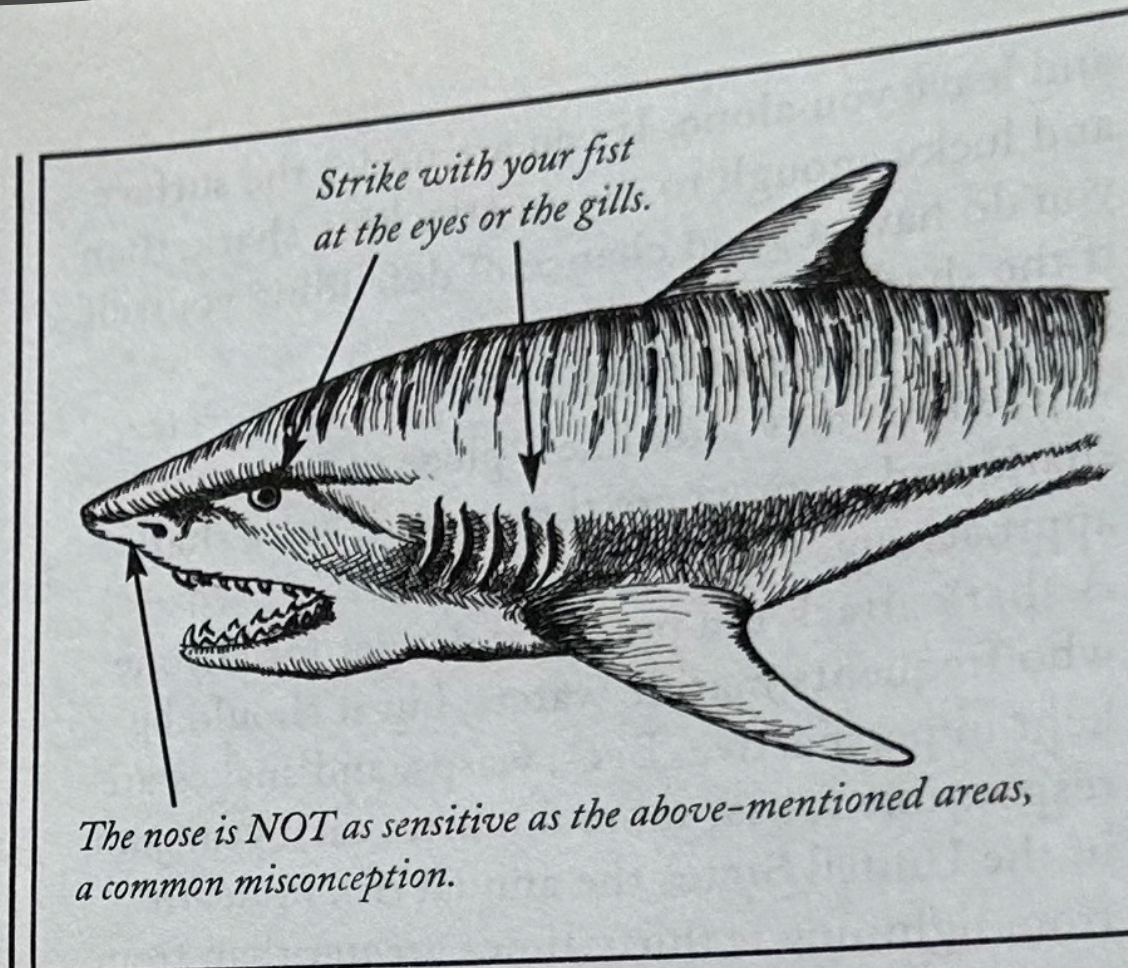
If a shark is coming toward you or attacks you, use anything you have in your possession—a camera, probe, harpoon gun, your fist—to hit the shark's eyes or gills, which are the areas most sensitive to pain.

2 Make quick, sharp, repeated jabs in these areas.

Sharks are predators and will usually only follow through on an attack if they have the advantage, so making the shark unsure of its advantage in any way possible will increase your chances of survival. Contrary to popular opinion, the shark's nose is not the area to attack, unless you cannot reach the eyes or gills. Hitting the shark simply tells it that you are not defenseless.

HOW TO AVOID AN ATTACK

- Always stay in groups—sharks are more likely to attack an individual.
- Do not wander too far from shore. This isolates you and creates the additional danger of being too far from assistance.
- Avoid being in the water during darkness or twilight hours, when sharks are most active and have a competitive sensory advantage.



- Do not enter the water if you are bleeding from an open wound or if you are menstruating—a shark is drawn to blood and its olfactory ability is acute.
- Try not to wear shiny jewelry, because the reflected light resembles the sheen of fish scales.
- Avoid waters with known effluents or sewage and those being used by sport or commercial fishermen, especially if there are signs of bait fish or feeding activity. Diving seabirds are good indicators of such activity.
- Use extra caution when waters are murky and avoid showing any uneven tan lines or wearing brightly colored clothing—sharks see contrast particularly well.
- If a shark shows itself to you, it may be curious rather than predatory and will probably swim on

HOW TO ESCAPE FROM QUICKSAND

- 1** When walking in quicksand country, carry a stout pole—it will help you get out should you need to.
- 2** As soon as you start to sink, lay the pole on the surface of the quicksand.
- 3** Flop onto your back on top of the pole. After a minute or two, equilibrium in the quicksand will be achieved, and you will no longer sink.
- 4** Work the pole to a new position: under your hips and at right angles to your spine. The pole will keep your hips from sinking, as you (slowly) pull out first one leg and then the other.
- 5** Take the shortest route to firmer ground, moving slowly.

HOW TO AVOID SINKING

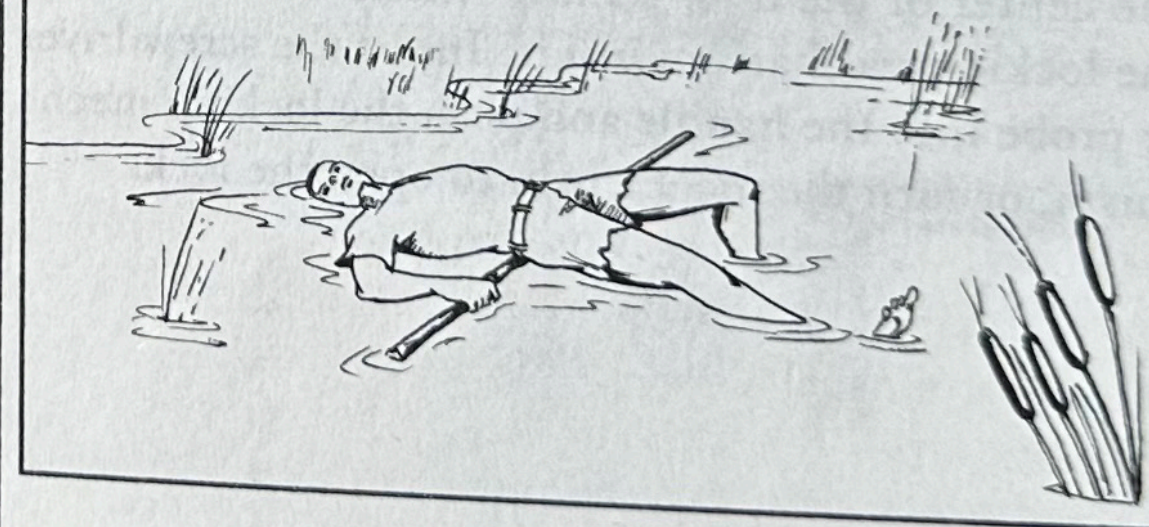
Quicksand is just ordinary sand mixed with upwelling water, which makes it behave like a liquid. However, quicksand—unlike water—does not easily let go. If you try to pull a limb out of quicksand, you have to work against the vacuum left behind. Here are a few tips:

- The viscosity of quicksand increases with shearing—move slowly so the viscosity is as low as possible.
- Floating on quicksand is relatively easy and is the best way to avoid its clutches. You are more buoyant in quicksand than you are in water. Humans are less dense than freshwater, and saltwater is slightly more dense. Floating is easier in saltwater than freshwater and much easier in quicksand. Spread your arms and legs far apart and try to float on your back.

When in an area with quicksand, bring a stout pole and use it to put your back into a floating position.



Place the pole at a right angle from your spine to keep your hips afloat.



**WHAT IS THE
WORST CASE
SCENARIO?**

MARK



CHAPTER 9:42-50

Law

GENESIS

EXODUS

LEVITICUS

NUMBERS

DEUTERO.

History

JOSHUA

JUDGES

RUTH

1-2 SAM.

1-2 KINGS

1-2 CHRON.

EZRA

NEHEMIAH

ESTHER

Wisdom

JOB

PSALMS

PROVERBS

ECCLESIAS.

SONG OF S.

Major Prophets

ISAIAH

JEREMIAH

LAMENT.

EZEKIEL

DANIEL

Minor Prophets

HOSEA

JOEL

AMOS

OBADIAH

JONAH

MICAH

NAHUM

HABAKKUK

ZEPHANIAH

HAGGAI

ZECHARIAH

MALACHI

Old Testament

New Testament

MATTHEW

MARK

LUKE

JOHN

Gospels

ACTS

History

ROMANS

1-2 COR.

GALATN.

EPHESNS.

PHILIPP.

COLOSSN.

1-2 THESS.

1-2 TIM.

TITUS

PHILEM.

Paul's Letters

HEBREWS

JAMES

1-2 PETER

1-3 JOHN

JUDE

General Letters

REVLATN.

Prophecy



Steven Daniel Pruitt

to offer sacrifices for his own sins, as well as for the sins of the people.^c

^aNo one takes this honor upon himself; he must be called by God, just as Aaron was.^d So Christ also did not take upon himself the glory^e of becoming a high priest.^f But God said^g to him,

"You are my Son; today I have become your Father."^h

ⁱAnd he says in another place,

"You are a priest forever, in the order of Melchizedek."^j

^kDuring the days of Jesus' life on earth, he offered up prayers and petitions^l with loud cries and tears^m to the one who could save him from death, and he was heardⁿ because of his reverent submission.^o Although he was a son,^p he learned obedience from what he suffered^q and, once made perfect,^r he became the source of eternal salvation for all who obey him^s and was designated by God to be high priest^t in the order of Melchizedek.^u

^v Or have begotten you ^w Psalm 2:7 ^x Psalm 110:4 ^y Or from useless rituals

5:4 See Ex. 28:1

5:7 offered up prayers and petitions with loud cries and tears. Refers to occasions like those of John 12:27 and the experience in Gethsemane (Matt. 26:39-44).

5:10 in the order of Melchizedek. Our Lord could never have been a Levitical priest because He was born of the tribe of Judah (7:14) and not the tribe of Levi. Thus He must be associated with another order of priests, that of Melchizedek. Both Christ and Melchizedek were men (Heb. 7:4; 1 Tim. 2:5); both were king-priests (Gen. 14:18; Zech. 6:12-13); both were appointed directly by God (Heb. 7:21); both were called "King of righteousness" and "King of peace" (Isa. 11:5-9; Heb. 7:2).

5:12 though by this time. Better, although by now. I.e., in consideration of the time they had been believers. milk. I.e., elementary truth (see 1 Cor. 3:1-3).

5:14 the mature. Christian maturity involves (1) time (v. 12); (2) growth in the knowledge of the Word of God (v. 13); and (3) experience in the use of the Word in discerning between good and evil (vv. 13-14).

6:1 elementary teachings. I.e., the basic teachings about Christ and the Christian religion. maturi-

B Parenthetical Warning: Don't Degenerate from Christ, 5:11-6:20

^aWe have much to say about this, but it is hard to explain because you are slow to learn.^b In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths^c of God's word all over again. You need milk, not solid food!^d Anyone who lives on milk, being still an infant,^e is not acquainted with the teaching about righteousness.^f But solid food is for the mature,^g who by constant use have trained themselves to distinguish good from evil.^h

ⁱTherefore let us leave^j the elementary teachings^k about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death,^l and of faith in God,^m instruction about baptisms,ⁿ the laying on of hands,^o the resurrection of the dead,^p and eternal judgment.^q And God permitting,^r we will do so.

^sIt is impossible for those who

ty. The exhortation to these people is for them to go on to Christian maturity and to stop wasting time and opportunities. They knew the first principles, or basics, of Christianity and are being exhorted to go on from there. acts that lead to death. I.e., sins.

6:2 instruction about baptisms. The distinction between various baptisms is a necessary part of basic Christian doctrine (e.g., the baptism of Jewish proselytes, baptism by John the Baptist, Christian baptism).

6:4-6 This much-debated passage has been understood in several ways. (1) Arminians hold that the people described in these verses are Christians who actually lose their salvation. If this be so, notice that the passage also teaches that it is impossible to be saved a second time. (2) Some hold that the passage refers not to genuine believers but to those who only profess to be believers. Thus the phrases in vv. 4-5 are understood to refer to experiences short of salvation (cf. v. 9). The "falling away" is from the knowledge of the truth, not personal possession of it. (3) Others understand the passage to be a warning to genuine believers to urge them on to Christian growth and maturity. To "fall away" is impossible (since, according to this view, true

also, if you can repent, you never "fall away"

have once been enlightened,^a who have tasted the heavenly gift,^b who have shared in the Holy Spirit,^c who have tasted the goodness^d of the word of God^e and the powers of the coming age,^f if they fall away, to be brought back to repentance,^g because^h to their loss they are crucifying the Son of Godⁱ all over again and subjecting him to public disgrace.

^jLand that drinks in the rain often falling on it and that produces a crop useful to those for whom it is farmed receives the blessing of God.^k But land that produces thorns and thistles is worthless and is in danger of being cursed.^l In the end it will be burned.

^mEven though we speak like this, dear friends,ⁿ we are confident of better things in your case—things that accompany salvation.^o God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them.^p We want each of you to show this same diligence to the very end, in order to make your hope^q sure.^r We do not want you to become lazy, but to imitate^s those who through faith and patience^t inherit what has been promised.^u

^vWhen God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself,^w saying, "I will surely bless you and give you

believers are eternally secure), but the phrase is placed in the sentence to strengthen the warning. It is similar to saying something like this to a class of students: "It is impossible for a student, once enrolled in this course, if he turns the clock back [which cannot be done], to start the course over. Therefore, let all students go on to deeper knowledge." In this view the phrases in vv. 4-5 are understood to refer to the conversion experience. Notice how the words "enlightened" (10:32), "taste" (2:9), and "shared" (12:8) are used elsewhere in Hebrews.

6:9 An expression of confidence, though the writer speaks severely. things that accompany salvation. I.e., fruit in the Christian life.

6:14 See Gen. 22:16-17.

6:18 two unchangeable things. The promise

many descendants."^x And so after waiting patiently, Abraham received what was promised.^y

^zMen swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument.^{aa} Because God wanted to make the unchanging^{ab} nature of his purpose very clear to the heirs of what was promised,^{ac} he confirmed it with an oath.^{ad} God did this so that, by two unchangeable things in which it is impossible for God to lie,^{ae} we who have fled to take hold of the hope^{af} offered to us may be greatly encouraged.^{ag} We have this hope as an anchor for the soul, firm and secure.^{ah} It enters the inner sanctuary behind the curtain,^{ai} where Jesus, who went before us, has entered on our behalf.^{aj} He has become a high priest^{ak} forever, in the order of Melchizedek.^{al}

^{am}Christ Is Superior in the Order of His Priesthood, 7:1-8:13

C Christ Is Superior in the Order of His Priesthood, 7:1-8:13

1 The portrait of Melchizedek, 7:1-3

^aThis Melchizedek was king of Salem^b and priest of God Most High.^c He met Abraham returning from the defeat of the kings and blessed him,^d and Abraham gave him a tenth of everything. First, his name means "king of righteousness"; then also, "king of Salem" means "king of peace."

made to Abraham and the oath that rests on the very being of God.

6:19 behind the curtain. I.e., in the presence of God. Believers have as strong encouragement as Abraham had in his time, because Jesus has already entered into the presence of God and assures us of our entrance into heaven as well.

6:20 who went before us or forerunner. A word used of a scout reconnoitering, or of a herald announcing the coming of a king; both concepts imply that others are to follow.

7:1 Melchizedek is clearly a type of Christ. Everything known about him from the O.T. is found in Gen. 14:17-20 and Ps. 110:4. He was a great king-priest, and it is to his order of priesthood that Christ belongs. See note on 5:10.

MARK



CHAPTER 9:42-50

**YOU CAN TRUST
YOUR BIBLE.**

48 ‘where their worm does
not die and the fire is not
quenched.’

WESLEYHUFF.COM

his disciples. He said to them, "The Son of Man^a is going to be betrayed into the hands of men. They will kill him,^a and after three days^b he will rise."^c 32 But they did not understand what he meant^d and were afraid to ask him about it.

3 Of rewards, 9:33-41

33^e They came to Capernaum.^f When he was in the house,^g he asked them, "What were you arguing about on the road?" 34 But they kept quiet because on the way they had argued about who was the greatest.^h

35 Sitting down, Jesus called the Twelve and said, "If anyone wants to be first, he must be the very last, and the servant of all."ⁱ

36 He took a little child and had

to be thrown into the sea with a large millstone tied around his neck.^j 43 If your hand causes you to sin,^k cut it off. It is better for you to enter life maimed than with two hands to go into hell,^l where the fire never goes out.^m 45 And if your foot causes you to sin,^k cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell.^h 47 And if your eye causes you to sin,^k pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,^l 48 where

"their worm does not die,
and the fire is not
quenched."ⁱ m

49 Everyone will be saltedⁿ with fire.

50 "Salt is good, but if it loses its

9:42

^e Mt 18:6;
Lk 17:2

9:43

^f S Mt 5:29

^g Mt 5:30;

18:8

^h S Mt 25:41

9:45

ⁱ S Mt 5:29

^j Mt 18:8

9:47

^k S Mt 5:29

^l Mt 5:29;

18:9

9:48

^m Isa 66:24;

ⁿ S Mt 25:41

★9:49

the be
'made
7'For th
his fat
united
will be
are no
9There
togethe
10WH

again,
about
one w
marrie
adulter
divorc
another
tery."

2 Co

13bP

childr

★10:6
*Ge 1:27, 5:2

10:8

^y Ge 2:24;

1Co 6:16

★10:11

^z S Lk 16:18

10:12

^a Ro 7:3;

1Co 7:10, 11

10:13

^b 10:13-16

pp —

Mt 19:13-15;

Lk 18:15-17

his disciples. He said to them, "The Son of Man^a is going to be betrayed into the hands of men. They will kill him,^a and after three days^b he will rise."^a 32 But they did not understand what he meant^c and were afraid to ask him about it.

3 Of rewards, 9:33-41

33^s They came to Capernaum.^t When he was in the house,^u he asked them, "What were you arguing about on the road?" 34 But they kept quiet because on the way they had argued about who was the greatest.^v

35 Sitting down, Jesus called the Twelve and said, "If anyone wants to be first, he must be the very last, and the servant of all."^w

36 He took a little child and had

to be thrown into the sea with a large millstone tied around his neck.^x 43 If your hand causes you to sin,^y cut it off. It is better for you to enter life maimed^z than with two hands to go into hell,^{aa} where the fire never goes out.^{ab} 45 And if your foot causes you to sin,^y cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell.^{ac} 47 And if your eye causes you to sin,^k pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,^{ad} where

"their worm does not die,
and the fire is not
quenched."^{ae}

49 Everyone will be saltedⁿ with fire.

50 "Salt is good, but if it loses its

9:42

^e Mt 18:6;
Lk 17:2

9:43

ⁱ S Mt 5:29
^g Mt 5:30;
18:8
^h S Mt 25:41

9:45

ⁱ S Mt 5:29
ⁱ Mt 18:8

9:47

^k S Mt 5:29
ⁱ Mt 5:29;
18:9

9:48

^m Isa 66:24;
^s Mt 25:41

*9:49

*10:6
^x Ge 1:27, 5:2

10:8
^y Ge 2:24;

1Co 6:16
*10:11

^z S Lk 16:18
10:12

^a Ro 7:3;
1Co 7:10, 11

10:13
^b 10:13-16

pp —
Mt 19:13-15;
Lk 18:15-17

the be
'made
7' For th
his fat
united
will be
are no
9 There
togethe
10 Wh

again,
about
one w
marrie
adulter
divorc
another
tery."

2 Co

13 bp

childr

his disciples. He said to them, "The Son of Man^a is going to be betrayed into the hands of men. They will kill him,^o and after three days^p he will rise."^q 32 But they did not understand what he meant^r and were afraid to ask him about it.

3 Of rewards, 9:33-41

33^s They came to Capernaum.^t When he was in the house,^u he asked them, "What were you arguing about on the road?" 34 But they kept quiet because on the way they had argued about who was the greatest.^v

35 Sitting down, Jesus called the Twelve and said, "If anyone wants to be first, he must be the very last, and the servant of all."^w

36 He took a little child and had

to be thrown into the sea with a large millstone tied around his neck.^x 43 If your hand causes you to sin,^y cut it off. It is better for you to enter life maimed than with two hands to go into hell^z where the fire never goes out.^{gh} 45 And if your foot causes you to sin,ⁱ cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell.^h 47 And if your eye causes you to sin,^k pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,^l 48 where

"their worm does not die,
and the fire is not
quenched."^{i m}

49 Everyone will be saltedⁿ with fire.

50 "Salt is good, but if it loses its

9:42

^e Mt 18:6;
Lk 17:2

9:43

ⁱ S Mt 5:29
^o Mt 5:30;
18:8
^h S Mt 25:41

9:45

ⁱ S Mt 5:29
^l Mt 18:8

9:47

^k S Mt 5:29
^l Mt 5:29;
18:9

9:48

^m Isa 66:24;
^s Mt 25:41

★9:49

★10:6
*Ge 1:27, 5:2

10:8
y Ge 2:24;

1Co 6:16
★10:11

^z S Lk 16:18
10:12

^a Ro 7:3;
1Co 7:10, 11

10:13
^b 10:13-16

pp —
Mt 19:13-15;
Lk 18:15-17

the be
'made
7'For th
his fat
united
will be
are no
9There
togethe
10Wh
again,
about
one w
marrie
adulter
divorc
another
tery."

2 Co

13bP

childr

name can in the next moment say anything bad about me, ⁴⁰for whoever is not against us is for us. ^b ⁴¹I tell you the truth, anyone who gives you a cup of water in my name because you belong to Christ will certainly not lose his reward. ^c

4 Of hell, 9:42–50

⁴²“And if anyone causes one of these little ones who believe in me to sin, ^d it would be better for him

him, and as was said, taught them.”

²Some Pharisees^u came and tested him by asking, “Is it lawful for a man to divorce his wife?”

³“What did Moses command you?” he replied.

⁴They said, “Moses permitted a man to write a certificate of divorce and send her away.”^v

⁵“It was because your hearts were hard^w that Moses wrote you this law,” Jesus replied. ⁶“But at

⁸⁴³ Some manuscripts out, ⁴⁴where / “their worm does not die, / and the fire is not quenched.” ^{h45} Some manuscripts hell, ⁴⁶where / “their worm does not die, / and the fire is not quenched.” ⁱ⁴⁸ Isaiah 66:24

1 They will kill him. The second prediction of his death (see 8:31; 10:33–34).
2 and were afraid to ask him. Perhaps because of the rebuke to Peter (8:32–33).
2 causes . . . to sin. I.e., causes to fall into sin. So also in vv. 43, 45, 47.

9:49 salted with fire. Just as salt preserves, everyone who enters hell will be preserved through an eternity of torment.
9:50 Have salt in yourselves. Christ's followers are to be permeated with this preserving power, which influences the world for good.

εἰς τὴν **ζωὴν** ἢ τὰς δύο **χεῖρας** **ἔχοντα** **ἀπελθεῖν** εἰς τὴν **γένεσιν**, εἰς τὸ **πῦρ** τὸ **ἄσβεστον**^{1T}. *

σκανδαλίζῃ σε, **ἀπόκοψον** αὐτόν· καὶ

τὴν **ζωὴν** **χωλὸν** ἢ τοὺς δύο **πόδας** **γένεσιν**^{TT}. **47** Καὶ ἐὰν ὁ **ὀφθαλμὸς**

ἔκβαλε αὐτόν· καλὸν σέ **ἐστίν** μονόφθαλμος

βασιλείαν τοῦ **θεοῦ** ἢ δύο **ὀφθαλμοὶ**

τὴν **γένεσιν**^T, ***48** ὅπου ὁ **σκώληξ**

πῦρ οὐ **σβέννυται***.

^T [44] (48) όπου ο σκωληξ αυτων
(- 2542) ου τελευτα και το πυρ
ου σβεννυται A D K N Γ Θ f¹³ 579.

700. 1241. 1424. 2542 ℣ lat sy^{p.h}

| txt ℣ B C L W Δ Ψ 0274 f¹ 28.

565. 892 k sy^s co

45^T (43) εις το πυρ το ασβεστον
A D K N Γ Θ f¹³ 565. 579. (700).

1241. 1424. 2542 ℣ (lat sy^h)

| txt ℣ B C L W Δ Ψ 0274 f¹ 28.

892 b k sy^{s.p} co

^T [46] ut [44]

***49** Πᾶς γὰρ **πυρὶ** **ἀλίσθησεται**.

δὲ τὸ **ἅλας** ἄναλον **γέννηται**, ἐν τίνι

ἑαυτοῖς **ἄλλα** καὶ **εἰσηνεύετε** ἐν ἀλλήλοις

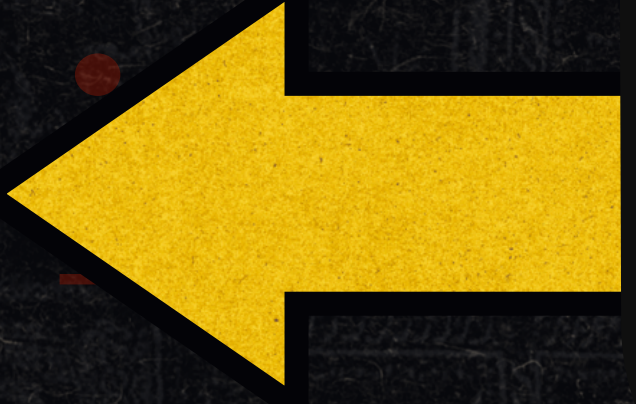
47 [απελθων D f1 1424 i evs

42 “Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.

42 “Whoever causes one of these **little ones** who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.

42 “Whoever causes one of these little ones who believe in me **to sin**, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.

42 “Whoever causes one of these little ones who believe in me to **sin,**



σκανδαλίζω, skandalízō
[strongs #4624]
Cause to stumble, fall away.

him if a great millstone were hung around his neck and he were thrown into the sea.

42 “Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.

42 “Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.



**WHAT YOU DO TO
HIS, YOU DO TO HIM.**

⁴ And falling to the ground,
he heard a voice saying to
him, “Saul, Saul, why are
you persecuting me?”

ACTS (HECHOS) 9:4 ESV

**WHAT YOU DO TO
HIS, YOU DO TO HIM.**

43 And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire.

43 And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire.

45 And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell.

47 And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell,

MARK (MARCOS) 9:47 ESV

Little House *on the* Prairie



not, and the
ed.

45 And ^cif thy foot
thee, cut it off: it is better
thee to enter halt into li
having two feet to be c
hell, into the fire tha
shall be quenched:

CM TOOL

46 Where ^btheir wo



METONYMY | mə'tänəmē |

the substitution of the name
of an attribute or adjunct for
that of the thing meant.

47 And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell,

MARK (MARCOS) 9:47 ESV

43 And if your hand causes you to sin, cut it off. It is better for you to **enter life** crippled than with two hands to go to hell, to the unquenchable fire.

45 And if your foot causes you to sin, cut it off. It is better for you to **enter life** lame than with two feet to be thrown into hell.

47 And if your eye causes you to sin, tear it out. It is better for you to **enter the kingdom of God** with one eye than with two eyes to be thrown into hell,

MARK (MARCOS) 9:47 ESV

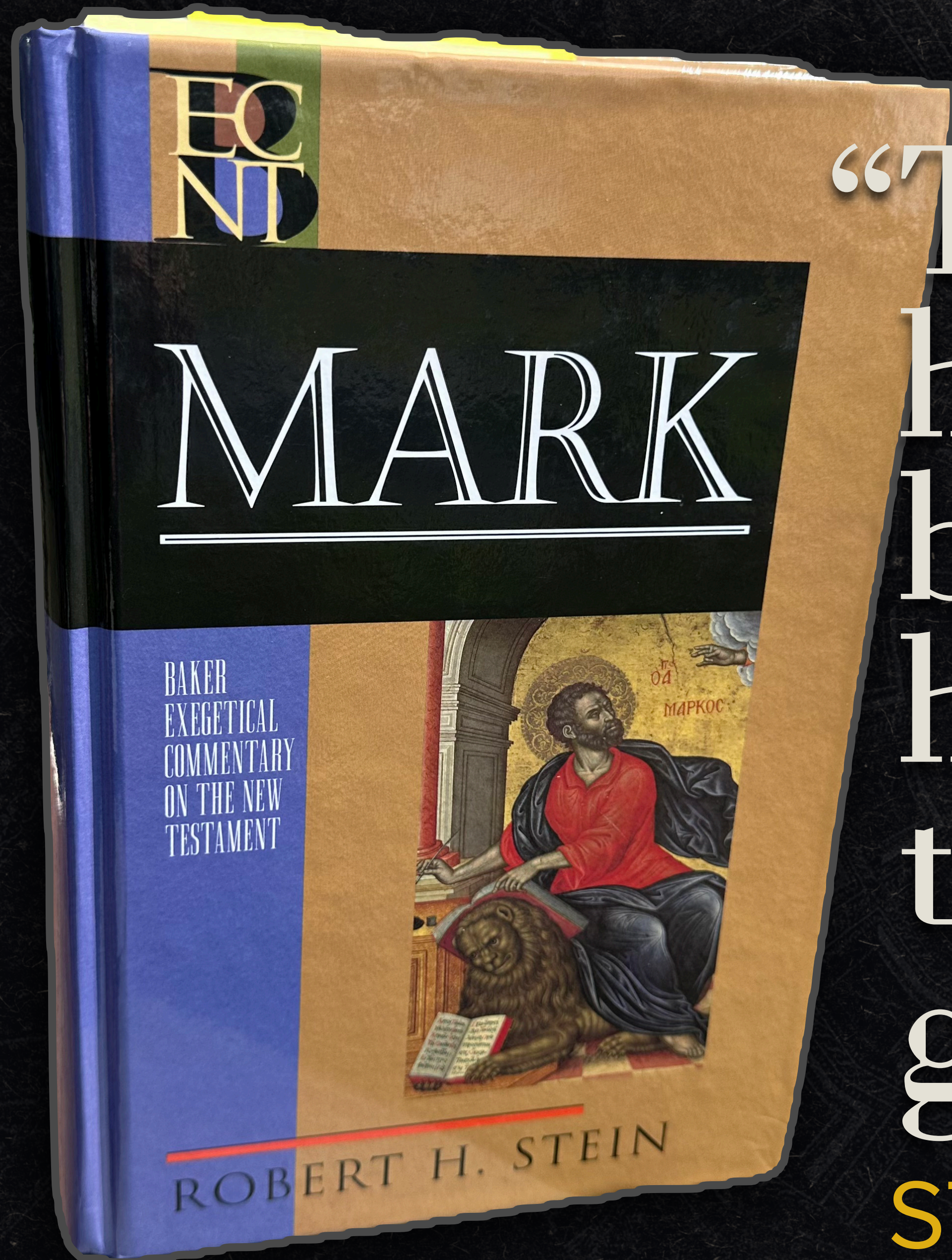
47 And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell,

MARK (MARCOS) 9:47 ESV

DO EVERYTHING
IN YOUR POWER TO
GET TO JESUS.

YOU GET JESUS.

**DO EVERYTHING IN
YOUR POWER TO GET
OTHERS TO JESUS.**



“The[se] sayings are a hyperbolic attempt by Jesus ... to warn his audience that there is no sin worth going to hell for.”

STEIN, 449

47 And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into **hell,**

47 And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with ~~one eye~~ than with two eyes to

γέεννα, Gehenna
[strongs #1067]
Hell.



hell,

MARK (MARCOS) 9:47 ESV

48 ‘where their worm does
not die and the fire is
not quenched.’

Father,

**I am a sinner, and I recognize that
I am responsible for my own sin.**

**Jesus, I believe you died in my
place to pay the penalty of my sin.**

**I believe. Please save me, forgive
me, and accept me.**

Amen.

“Is Jesus Christ true in what he says?” ...
If we start from that premise, then we simply can't excise the hard parts out of it. You know we have to take, we've got to take him at his word, so that the most loving person who has ever lived has spoke so straightforwardly about the awfulness of of Hell.”

ALASTAIR BEGG VIA YOUTUBE
“IS HELL AN ACTUAL PLACE?”



49 For everyone will be
salted with fire.

²⁴ You shall present them
before the LORD, and the
priests shall sprinkle salt on
them and offer them up as a
burnt offering to the LORD.

EZEKIEL (EZEQUIEL) 43:24 ESV

50 Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another.”

BE SALTY AND
BE AT PEACE.



**STAY SALTY AND
BE AT PEACE.**