

More Than Hearing Worksheet

Episode: CAdv3x2018

Texts: [Zephaniah 3:14-20](#) • [Isaiah 12:2-6](#) • [Philippians 4:4-7](#) • [Luke 3:7-18](#)

PEOPLE Smart

Individuals who are “People smart” have the ability to perceive and make distinctions in the moods, intentions, motivations, and feelings of other people. This can include sensitivity to facial expressions, voice, and gestures; the capacity for discriminating among many different kinds of interpersonal cues; and the ability to respond effectively to those cues in some pragmatic way (e.g., to influence a group of people to follow a certain line of action). These PEOPLE are those who learn through interaction. They have many friends, empathy for others, street smarts. They respond to group activities, seminars, or dialogues.

Text: Zephaniah 3:14-20

14 Sing aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem! 15 The LORD has **taken away the judgments against you**, he has **turned away your enemies**. The king of Israel, **the LORD, is in your midst**; you shall fear disaster no more. 16 On that day it shall be said to Jerusalem: Do not fear, O Zion; do not let your hands grow weak. 17 The LORD, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, **he will renew you in his love**; he will exult over you with loud singing 18 as on a **day of festival**. I will remove disaster from you, so that you will not bear reproach for it. 19 **I will deal with all your oppressors at that time**. And **I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth**. 20 At that time I will bring you home, at the time when I gather you; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes, says the LORD.

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
PEOPLE	<p>Destruction = evil, malignant</p> <p>The images of joy and hope sit very closely together with the images of destruction. The salvation is coming in the middle of very dark circumstances. Radical reshaping of our world - or at least our perception of it - is required for this future</p>	<p>Vs 15, 19 → the LORD is in your midst; you shall fear destruction no more AND I will deal with your oppressors (ruh roh!)</p> <p>Like</p> <ul style="list-style-type: none"> • a “big brother” who comes along to take care of a bully or • a posse of friends who have your 	<p>1) Vs 19b → the lame and the outcast’s shame being changed to praise</p> <p>Break into small groups and discuss:</p> <p>Who are these people in these categories? (lame and outcast)</p> <ul style="list-style-type: none"> • For Zephaniah? • For us today? <p>What is shameful about</p>

	<p>to become reality. Letting go of “what was” seems to be not only essential but the only way for the future to come in and be established.</p> <p>The context of the passage is exile. Joanna Adams writes of contemporary exile:</p> <p>“Sometimes in my own country I feel as if I am living in a foreign land. I am not referring to the ethnic and religious diversity of our nation, which is thereby made richer. I am referring to experiences that make me ask myself, “Who are these people, and where did they learn to behave that way?”</p> <p>In a doctor’s office, the fellow sitting across from me shouts into a cell phone as if no one else is in the room. Beside me a child pitches a whining fit, yet the mother never looks up from her issue of People magazine. Out on the interstate hot-shot drivers whiz dangerously in and out of lanes. It’s every man or woman for himself or herself, and I feel far from home.”</p>	<p>back in a nightclub or</p> <ul style="list-style-type: none"> • Teammates who rally when the captain takes the field or • Soldiers in formation or • The musher with his dogs • Animal trainers <p><i>The relationship is the key factor in these illustrations; knowing who people are, taking cues from their presence, knowing what to do as an individual and as a group because of the relationship even if the relationship is with other members of God’s creation.</i></p> <p>2) - Vs 17 - the Hebrew verb חָרַשׁ suggests a profoundly intimate relationship between God and Judah. The quieting is one of a man coming to a woman and yada yada yada. To be blunt, Judah is the consort of God, and Zephaniah 3 proclaims that God wants his consort back. The imagery is chock full of patriarchy so it may need to be put into a context of a person eager to be reunited with a significant other.</p> <p>An alternative interpretation is the the one who is silent is YHWH - refusing to condemn Judah for its sins. Either way, the love and desire for restoration is</p>	<p>being either of these?</p> <ul style="list-style-type: none"> • For Zephaniah? • For us today? <p>How will God transform their status? How do we recognize the change?</p> <p>Where do these changed people belong now?</p> <ul style="list-style-type: none"> • For Zephaniah? • For us today? <p>2) also for discussion:</p> <p>Picasso’s cubism came from an era when he was living in Nazi occupied Paris. Cubism took everyday objects or people, looked at them from many perspectives and then reassembled the whole without changing the perspective. In the blog post, Lynn Miller suggests that as Picasso was watching the world fall apart and hoping for a reassembling, this is what God is doing with Judah. God is finding the pieces and putting them back together. How is God reassembling the people of Judah? How is God reassembling us?</p>
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Text: Isaiah 12:2-6

2 Surely God is my salvation; **I will trust**, and will not be afraid, for the LORD GOD is my strength and my might; he has become my salvation. 3 With joy you will **draw water** from the wells of salvation. 4 And you will say in that day: Give thanks to the LORD, call on his name; make known his deeds among the nations; proclaim that his name is exalted. 5 **Sing praises to the LORD, for he has done gloriously**; let this be known in all the earth. 6 Shout aloud and **sing for joy**, O royal Zion, for great **in your midst** is the Holy One of Israel.

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
<p>PEOPLE</p>	<p>See this commentary regarding this passage being “a song of thanksgiving recited in the ideal age”.</p> <p>Howard Wallace suggests using verses 5 & 6 as either a call to worship or responsive prayer of praise. This is a WORD smart standard but it calls to mind what God has done for the PEOPLE, so it’s included here. (see below)</p> <p>See also The Timeless Psalms for more ideas.</p>	<p>1) Vs 2 → trust and not be afraid</p> <p>Jasmine and Aladdin And what happens when fear gets the upper hand.</p> <p>2) Vs 5 → sing praises to the Lord for he has done gloriously</p> <p>When You Believe from The Prince of Egypt</p> <p>Since we are near the end of the calendar year, use some of your congregation’s “year end” reports to sing praise to what God has done in your fellowship this past year.</p> <p>3) Sneaking in some NATURE smart; how much would people praise God for restoring water to them? Especially after their water source was contaminated or eliminated. Getting water back is getting life back - praise God, right?</p>	<p>MUSIC smart really has the upper hand for this passage!</p> <p>1) If your congregation practices testimony (especially definition 2b), this would be a good place to do so.</p> <p>If you do not, give some examples of what testimony looks like and plant a seed for future use!</p> <p>2) The English word “gloriously” is from the Hebrew root word “to rise up, to grow”.</p> <p>Break into smaller groups and invite people to talk about the way God has grown something in their lives. This is essentially testimony, but is using the images from Isaiah as a springboard. Doing this in smaller groups is less terrifying for those who cannot bring themselves to speak before large groups!</p>

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You will say in that day:

I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, and you comforted me.

Surely God is my salvation;

I will trust, and will not be afraid, for the LORD GOD is my strength and my might; he has become my salvation.

With joy you will draw water from the wells of salvation. And you will say in that day:

Give thanks to the LORD, call on his name; make known his deeds among the nations; proclaim that his name is exalted.

Sing praises to the LORD,

for he has done gloriously; let this be known in all the earth.

Shout aloud and sing for joy, O royal Zion,

for great in your midst is the Holy One of Israel.

Text: Philippians 4:4-7

4 Rejoice in the Lord always; again I will say, Rejoice. 5 **Let your gentleness be known to everyone.** The Lord is near. 6 Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
PEOPLE	Some of this advice bleeds over into SELF smart; but the second person used throughout this letter is PLURAL so while the temptation is to make this an individual set of objectives, try to keep the body of believers in	1) Vs. 5 - "gentleness" also means yielding and here is a great place to insert a NATURE smart element; contrast the way trees respond to heavy winds. Hardwood trees are most likely to be blown down by strong, insistent winds while	⇐ break into groups and discuss <ul style="list-style-type: none"> • what it means to "yield" as we interact with others. • What does Paul have in mind for the Philippians?

	<p>mind.</p>	<p>more supple trees can bend and weather the storm. Sometimes, being soft and pliant means allowing others to step in and ease burdens; sometimes it means letting the daily aggravations of life roll off you without being trapped under them; I personally think humor (laughing with others) and music (rejoicing with others) are great ways to remain gentle.</p>	<ul style="list-style-type: none"> ● When is it best to yield to someone? ● When is it good to encourage someone else to yield? ● Keep in mind that Jesus is shown as yielding his status in heaven in chapter 2; how does this influence our willingness to be gentle? ● What ways do you let your gentleness be known? How can you develop this quality in your own life and how can others help you? <p>2) Discuss this quote:</p> <p>“Gentleness is not passivity but spiritual judo to be balanced and willing to be rebalanced as contexts change, to be interior to the fear of another for the purpose of transformation of their sense of balance.”</p> <ul style="list-style-type: none"> ● How does one learn this judo? ● How does one practice this judo? ● How does one employ this judo? ● What are the ends of this judo?
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Text: Luke 3:7-18

7 John said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? 8 Bear fruits worthy of repentance. Do not begin to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. 9 Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire."

10 And the crowds asked him, "What then should we do?" 11 In reply he said to them, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise." 12 Even tax collectors came to be baptized, and they asked him, "Teacher, what should we do?" 13 He said to them, "Collect no more than the amount prescribed for you." 14 Soldiers also asked him, "And we, what should we do?" He said to them, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages."

15 As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, 16 John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. 17 His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire." 18 So, with many other exhortations, he proclaimed the good news to the people.

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
<p>PEOPLE</p>	<p>"According to Luke, great crowds stream into the desert to get yelled at by John. Why? Why are they willing — no, eager — to hear his fire and brimstone preaching? What attracts them? The first clue lies in the question they ask John at the conclusion of his sermon. "What should we do?" ~Debi Thomas, Journey with Jesus</p>	<p>"Some have said in the last few days, 'this is an end of an era.' But it does not have to be. Perhaps it's an invitation to fill the hole that has been left behind." ~ Russell Levenson, GHWB's pastor at the funeral</p> <p>Luke gives each an ethical todo list. John tells them to have a moral compass, a life code, a clear, lived out agenda of faith. No excuses here. Can't say we don't know.</p>	<p>1) In the text, John answers the questions by telling the people "go home" go back into your daily lived lives and do what you always do but with a different perspective.</p> <p>So, gather in groups and discuss how taking John's words to "broods of vipers" will affect your daily living and work. (This presupposes that John's words have had an effect and have enlivened a desire for something different.)</p>