

More Than Hearing Worksheet

Episode: CLent2x2019

Texts: [Genesis 15:1-12, 17-18](#) • [Psalm 27](#) • [Philippians 3:17-4:1](#) • [Luke 13:31-35](#)

PEOPLE Smart

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). ~*Thomas Armstrong*

They have many friends, empathy for others, street smarts. They can be taught through group activities, seminars, dialogues. Tools include the telephone, audio conferencing, time and attention from the instructor, video conferencing, writing, computer conferencing, E-mail. ~*Howard Gardner*

To my mind, these capacities describe pastors, chaplains, educators, and councilors in a church or faith setting.

Text: Luke 13:31-35

31 At that very hour some Pharisees came and **said to him**, "Get away from here, for Herod wants to kill you." 32 He said to them, "Go and tell that fox **for me**, 'Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. 33 Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.' 34 Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to **gather your children together** as a hen gathers her brood under her wings, and you were not willing! 35 See, your house is left to you. And I tell you, you will not see me until the time comes when you say, 'Blessed is the one who comes in the name of the Lord.'"

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
PEOPLE smart		1) Vs. 31-32 Is this an example of triangulating ? Are the Pharisees truly concerned about Jesus' welfare or are they stirring up trouble ? (Scott Hoezee thinks so) Are they acting as Herod's messengers? We can speculate, but we	Demonstrate ways to present the Pharisee's line to Jesus. Begin by saying it woodenly, monotonously, with no facial or body gestures. Then, add layers to the

		<p>can't see their body language or hear their voices to know for certain which eliminates a great deal of information for PEOPLE smart folks.</p> <p>Jesus doesn't take the bait, it seems, so while the Pharisees' motivations for approaching him with this warning are indeterminate, Jesus' is pretty clear. He's not playing. And he's not leaving.</p> <p>2) Scott Hoezee's commentary linked above provides an interesting illustration of the relationship between Jesus and the Pharisees from the final scene of The Godfather. (SPOILER if you have not seen the movie!)</p>	<p>reading; have the Pharisees use different tones of voice and different gestures. Have them react to Jesus calling Herod a fox.</p> <p>This special effect will engage PEOPLE smart folks because they will perceive the cues in voices, faces, and bodies. You may even ask <i>them</i> to play the Pharisees; I think PEOPLE smart folks are usually good actors!</p> <p>For your call to worship, invite your congregation to turn and face their neighbors as you are "gathered in" to worship. Encourage them so look at one another and recognize a fellow brother or sister in Christ.</p>
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Text: Philippians 3:17-4:1

17 Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. 18 **For many live as enemies of the cross of Christ**; I have often told you of them, and now I tell you even with tears. 19 Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. 20 But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. 21 He will **transform the body** of our humiliation that it may be **conformed to the body** of his glory, by the power that also enables him to make all things subject to himself.

4:1 Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
<p>PEOPLE smart</p>	<p>The temptation to use verse 18 as a clobber verse is great so care must be used if you decide to identify "enemies of the cross". I would stick with Matthew 25, the Beatitudes, and the parables about neighborliness.</p>	<p>1) For an illustration about our behavior as Christians, I've always like the joke about a person losing their cool in traffic.</p> <p>2) This illustration borrows heavily from NATURE smart - it *is* about aspen trees - but has application for people learning to imitate others by living like them. From the article: "So we might translate Philippians 3:17 as: "Be reborn (ginesthe) as imitators (symmimetai) with me, and so mark those who walk in the way (peripatountas) of the example (typos) you have in us."</p>	<p>This could be a good day to bring out The Barmen Declaration. Paul attempts to keep the Philippians' minds on the reality of their "heavenly" citizenship and the responsibility to live as though it matters to everyday life. Barmen is much the same; it requires confessing Christians to remember who is Lord and who they are in light of it.</p>

Text: Psalm 27

1 The Lord is my light and my salvation;
whom shall I fear?
The Lord is the stronghold of my life;
of whom shall I be afraid?

2 When evildoers assail me
to devour my flesh—
my adversaries and foes—
they shall stumble and fall.

3 Though an army encamp against me,
my heart shall not fear;
though war rise up against me,
yet I will be confident.

4 One thing I asked of the Lord,
that will I seek after:
to live in the house of the Lord
all the days of my life,
to behold the beauty of the Lord,
and to inquire in his temple.

5 For he will hide me in his shelter
in the day of trouble;
he will conceal me under the cover of his tent;
he will set me high on a rock.

6 Now my head is lifted up
above my enemies all around me,
and I will offer in his tent
sacrifices with shouts of joy;
I will sing and make melody to the Lord.

7 Hear, O Lord, when I cry aloud,
be gracious to me and answer me!

8 "Come," my heart says, "seek his face!"
Your face, Lord, do I seek.

9 Do not hide your face from me.

Do not turn your servant away in anger,
you who have been my help.

Do not cast me off, do not forsake me,
O God of my salvation!

10 If my father and mother forsake me,
the Lord will take me up.

- 11 Teach me your way, O Lord,
and lead me on a level path
because of my enemies.
- 12 Do not give me up to the will of my adversaries,
for false witnesses have risen against me,
and they are breathing out violence.
- 13 I believe that I shall see the goodness of the Lord
in the land of the living.
- 14 Wait for the Lord;
be strong, and let your heart take courage;
wait for the Lord!

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<p>PEOPLE smart</p>	<p>Scott Hozzee (see link in Luke above) thinks this psalm is autobiographical. It may be. If it is, this is a SELF smart smorgasbord.</p> <p>I'm really not seeing a lot of PEOPLE smart in the text itself.....</p>	<p>The need for deliverance in this psalm sounds immediate and direct. The overall theme is trust.</p> <p>Who can be trusted when it really matters? This article from Harvard Business Review has some tests conducted by social psychologists that reveal when and why we trust people. Whether or not to trust someone may depend on competence:</p> <p>"What's the best way to assess competence? Do your homework. Although reputation isn't always a good indicator of integrity, it is a solid predictor of competence. That's because capabilities are relatively stable regardless of trade-offs in rewards and thus aren't subject to a moral calculus. So when you perceive confidence in a company's leaders,</p>	<p>Joan Stott has written prayers of petition based on this psalm. While these prayers are usually read by one person, they stand in for everyone present. For an added layer of PEOPLE smart, insert some places where the congregation can pray their prayers of petition that arise from the Spirit's leading.</p> <p>Howard Wallace also has some ideas for using this psalm as a call to worship, a refrain for a responsive prayer/reading, and a benediction.</p> <p>This psalm could be presented as a choral reading.</p> <p>Matt Skinner wrote this prayer for Luther Seminary's God Pause devotions:</p> <p>"God of security and</p>

		<p>talk to current and previous employees, suppliers, and customers to verify that it is warranted.”</p> <p>In this way, the Lord’s capacity and competence as a protector has been true in the past and will likely be true in the present and future and able to be trusted.</p> <p>HBR also has an intriguing study about trustworthiness based on face to face personal interaction.</p> <p>“To find out what [a trust-relevant signal] was, we compared sets of nonverbal cues we had collected from the recordings to see which of them predicted untrustworthy behavior. We found that four—leaning away from a partner, crossing one’s arms, hand touching, and face touching—were reliable indicators when occurring together. The more frequently an individual expressed all four cues, the more self-interest she showed by refusing to share profits with a partner. And the more times a partner saw her display those cues, the more the partner expected her to cheat.”</p>	<p>comfort, strengthen your people to stand against injustice by following your lead. Prompt us to repent of injuries we have caused to other people’s health, reputation, and potential. Raise us again to stand in solidarity with those who wait for you to restore them. Amen”</p>
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Text: Genesis 15:1-12, 17-18

After these things the word of the Lord came to Abram in a vision, "Do not be afraid, Abram, I am your shield; your reward shall be very great." 2 But Abram said, "O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" 3 And Abram said, "You have given me no offspring, and so a slave born in my house is to be my heir." 4 But the word of the Lord came to him, "This man shall not be your heir; no one but your very own issue shall be your heir." 5 He brought him outside and said, "Look toward heaven and count the stars, if you are able to count them." Then he said to him, "So shall your descendants be." 6 And he believed the Lord; and the Lord reckoned it to him as righteousness.

7 Then he said to him, "I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess." 8 But he said, "O Lord God, how am I to know that I shall possess it?" 9 He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." 10 He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two. 11 And when birds of prey came down on the carcasses, Abram drove them away.

12 As the sun was going down, a deep sleep fell upon Abram, and a deep and terrifying darkness descended upon him. 13 Then the Lord said to Abram, "Know this for certain, that your offspring shall be aliens in a land that is not theirs, and shall be slaves there, and they shall be oppressed for four hundred years; 14 but I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. 15 As for yourself, you shall go to your ancestors in peace; you shall be buried in a good old age. 16 And they shall come back here in the fourth generation; for the iniquity of the Amorites is not yet complete."

17 When the sun had gone down and it was dark, a smoking fire pot and a flaming torch passed between these pieces. 18 On that day the Lord made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates, 19 the land of the Kenites, the Kenizzites, the Kadmonites, 20 the Hittites, the Perizzites, the Rephaim, 21 the Amorites, the Canaanites, the Girgashites, and the Jebusites."

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PEOPLE smart		<p>Howard Wallace writes: "... this divine promise comes without proof of its future fulfilment. The faith of Abraham has to deal with a promise in the midst of uncertainty."</p> <p>It's all about the covenant! It's about living *in* the covenant.</p>	<p>If you choose to use this passage, you may want to include the vows we make when we:</p> <ul style="list-style-type: none"> Are married Are ordained Are baptized Join a congregation Are dedicated to service etc.

Covenants with which we are familiar (and in which we may be participating):

Significant monogamous relationship
Business partnership
Friendships
Membership in church
Membership in other organizations
Security providers (police and personal homes)
Health care professionals
Educational relationships

[Ben Helmer](#) writing at Sermons that Work:

"...we are all children of Abraham, and therefore inheritors of the promise, a covenant that God will always be our God, and our lives will be bound together with each other and our Creator and Redeemer."

And

"...when you offer prayer for someone who is sick, alone or overwhelmed, you reject the world's implicit message that only the strong and powerful will inherit. That whenever you listen, just listen, to someone who is trying to sort out a problem or recover from a broken relationship, you are offering pastoral care in the name of Jesus, who always takes time for his children, even when others reject them as hapless or hopeless."

