

More Than Hearing Worksheet

Episode: CLent5x2019

Texts: [Isaiah 43:16-21](#) • [Psalm 126](#) • [Philippians 3:4b-14](#) • [John 12:1-8](#)

PEOPLE Smart

This is the ability to understand and enjoy people. A person who is interpersonal learns best when other people are involved, whether through games, team work, or cooperative learning sessions. This person needs people. In a worship setting, this is a person who would love being in the choir, especially if the choir or praise team is all about “making a joyful noise” and not too hung on Presentation.

This person will also enjoy the Scripture presented as story will all the inner motivations and drama of the people involved in it. They would also likely participate if they have a flair for the stage.

<https://morethanhearing.org/year-c-lent-5-2016/>

Text: **John 12:1-8**

Six days before the Passover Jesus came to Bethany, [the home of Lazarus](#), whom he had raised from the dead. 2 There they [gave a dinner for him](#). Martha served, and Lazarus was one of those at the table with him. 3 Mary took a pound of costly perfume made of pure nard, anointed Jesus’ feet, and wiped them with her hair. The house was filled with the fragrance of the perfume.

4 But Judas Iscariot, one of his disciples (the one who was about to betray him), said, 5 “Why was this perfume not sold for three hundred denarii and the money given to the poor?” 6 ([He said this](#) not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) 7 Jesus said, “[Leave her alone](#). She bought it so that she might keep it for the day of my burial. 8 [You always have the poor with you, but you do not always have me.](#)”

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
PEOPLE smart		This is an awkward dinner situation . You may have others to relate, as well.	1) Try presenting this passage with Reader’s Theater or as a skit. 2) The drama in the story centers around Judas’ objection to Mary’s actions. Break the congregation into smaller

			<p>groups and have them discuss these questions:</p> <ul style="list-style-type: none">• What are Mary's motivations for washing Jesus' feet?• What is Judas' motivation for objecting to it? [What are yours?]• What does Jesus' response mean to each of them?
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Text: Philippians 3:4b-14

If anyone else has reason to be confident in the flesh, **I have more**: 5 circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; 6 as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

7 Yet whatever gains I had, **these I have come to regard as loss because of Christ**. 8 More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ 9 and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. 10 I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, 11 if somehow I may attain the resurrection from the dead.

Pressing toward the Goal

12 Not that I have already obtained this or have already reached the goal; but **I press on** to make it my own, because Christ Jesus has made me his own. 13 Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, 14 **I press on toward the goal** for the prize of the heavenly call of God in Christ Jesus.

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
<p>PEOPLE smart</p>		<p>Paul is a super star of the faith but counts those accomplishments as nothing compared to knowing Jesus. If anything, he now compares himself to an athlete who is still after a goal.</p> <p>Athletes compete with themselves and others to 1) get on a team, and then 2) to win. While the motivations of an individual athlete have both BODY and SELF smart attributes, the motivation is what pings the PEOPLE smart person because that journey is often a great story.</p> <p>Here's another video of a race and the motivations</p>	<p>Do you have any athletes (current or former) in you congregation who would be willing to talk about what motivates them to compete?</p> <p>Break into groups and discuss these questions:</p> <ul style="list-style-type: none"> • Are you willing to dismiss your accomplishments as trash (the original Greek is more graphic) because you know Jesus? • Do you think Paul is being over the top in this passage? Is he using hyperbole or is he being honest? • How does using

		of some of the competitors.	the image of an athlete straining toward a goal work as a metaphor for a Christian's life of discipleship? What other metaphor would work?
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Text: Psalm 126

When the Lord restored the fortunes of Zion,
we were like those who dream.

2 Then our mouth was filled with laughter,
and our tongue with shouts of joy;

then it was said among the nations,
“The Lord has done great things for them.”

3 The Lord has done great things for us,
and we rejoiced.

4 Restore our fortunes, O Lord,
like the watercourses in the Negeb.

5 May those who sow in tears
reap with shouts of joy.

6 Those who go out weeping,
bearing the seed for sowing,
shall come home with shouts of joy,
carrying their sheaves.

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
PEOPLE smart	The dire circumstances of the people are entirely transformed by the graciousness of God. The reversal of their fortunes is a complete 180.	The psalm is a recitation of a joyous event, like the end of a war or a team winning a championship. On a smaller scale, it's like moving into a new house or a teenager being accepted into college. It's like meeting the new baby born to a member of the congregation. It's like celebrating an anniversary or marking an important time in the life of a congregation. It is the smell of food being prepared for a congregational dinner or fellowship after worship.	Use this psalm as an antiphonal call to worship. Encourage people to remember times when truly joyful things happened in their lives and use that in their reading. To add a visual or kinesthetic element, pass out flags or pom poms to wave whenever the word joy or rejoice or laughter are used.

Text: Isaiah 43:16-21

16 Thus says the Lord,
 who makes a way in the sea,
 a path in the mighty waters,
 17 who brings out chariot and horse,
 army and warrior;
 they lie down, they cannot rise,
 they are extinguished, quenched like a wick:
 18 Do not remember the former things,
 or consider the things of old.
 19 I am about to do a new thing;
 now it springs forth, do you not perceive it?
 I will make a way in the wilderness
 and rivers in the desert.
 20 The wild animals will honor me,
 the jackals and the ostriches;
 for I give water in the wilderness,
 rivers in the desert,
 to give drink to my chosen people,
 21 **the people whom I formed for myself
 so that they might declare my praise.**

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
<p>PEOPLE smart</p>	<p>Howard Wallace:</p> <p>“The ‘new thing’ that Yahweh does is in fact the ‘old thing’ in a new time and place. The old thing (i.e. the first exodus) becomes a paradigm for present divine action. But the people’s attention needs to be on this ‘new’ expression of that same old thing. The prophet calls the people to live in expectation of a new event which is, in a way, a repeat of the past. So the past becomes an image of the future</p>	<p>The life Yahweh offers is not just escape from the experience of captivity but nourishment for the people in the midst of their desert experiences. This is the nourishment that flows from an enduring relationship between God and God’s people, out of which flows their praise of God (v. 21). ~Wallace</p> <p>From an article, The Unasked Question Freedom in the biblical sense – responsible self-restraint – is not natural. To the contrary, the natural order in</p>	<p>Questions for reflection in groups:</p> <p>As a people, what former things of old do we remember? Why do we remember them? Do they carry an emotional load for us? Are we stuck on them?</p> <p>Is keeping the things of old in our mind our way of identifying ourselves? Why is that identity important? How has that identity been misremembered?</p> <p>Is it possible God is trying to present a new identity</p>

and, thus, generates hope. It brings with it the image of liberation and captures the experience of the sovereignty of Yahweh in releasing the people from captivity. It also captures the theme of distance and journey and makes hope concrete.”

human societies, as it is in the animal kingdom, is that the strong prey on and dominate the weak. Nothing is rarer or harder to achieve than a society of equal dignity for all. Merely to conceive it requires a massive disengagement from nature. The Torah tells us how this was achieved, through the historical experience of a people who would ever afterward be the carriers of God’s message to mankind.

Israel had to lose its freedom before it could cherish it. Only what we lose do we fully pay attention to. Israel had to suffer the experience of slavery and degradation before it could learn, know, and feel intuitively that there is something morally wrong about oppression. Nor could it, or any other people, carry this message in perpetuity without reliving it every year, tasting the harsh tang of the bread of affliction and the bitterness of slavery. Thus was created, at the birth of the nation, a longing for freedom that was at the very core of its memory and identity.

Had Israel achieved immediate nationhood in the patriarchal age without the experience of exile and persecution, it would – like so many other nations in history –

that we are blocking by refusing to let go of our old image? How does this declare God’s praise?

What “old thing” is God presenting in a “new way”?

		have taken freedom for granted; and when freedom is taken for granted, it has already begun to be lost.	
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