

More Than Hearing Worksheet

Episode: C Reign of Christ x 2019

Texts: Jeremiah 23:1-6 and Psalm 46 • Colossians 1:11-20 • Luke 23:33-43

SELF Smart - (MWD)

Text: Jeremiah 23:1-6

Restoration after Exile

23 Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. 2 Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. 3 Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. 4 I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord.

The Righteous Branch of David

5 The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6 In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: "The Lord is our righteousness."

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
SELF <u>Lori Niles</u> , <i>A Plain Account</i> "When God steps in and takes over, when God calls the evil shepherds to account, God will assert righteousness to redeem those who have been harmed. We are not privy to the punishment God will mete out to the		The judgment against the shepherds is an allusion to the kings of Israel and Judah who failed God's people. Their leaders were so awful that God's sheep were scattered. In the midst of a campaign, are there any candidates who promise to be righteous and do justice? How would we know?	As you begin to make a decision about who will be your candidate for office, spend time familiarizing yourself with their platform, looking for a commitment to justice and righteousness. It could take a while. God promises to return all the scattered sheep from every land. Who are those sheep? Are you one of

<p>oenders, but we do get a picture of what God will do for those who have been disenfranchised. God will gather them, bring them home, repatriate them under God's own tender care and restore them. They will not be terrorized or re-traumatized. Instead they will be fruitful and multiply, living out their created purpose and calling. They will experience shalom-wholeness."</p>		<p>WORD smart - <i>שֵׁם</i> <i>shem</i> "Reputation, fame, glory" The point of this wordplay is that the Lord is supplanting the unrighteous Zedekiah, who failed to live up to his name, with a king who will become truly righteous.</p> <p>NATURE smart - Shepherds did not own the flock. It was their job to be attendant to their animals; leading them to food and water, maintaining a safe environment, and defending them against predators. The metaphor Jeremiah uses is a direct one to one comparison with Israel and Judah's kings.</p> <p>PEOPLE smart - This would be a good time to list some of the ways God's flock has been scattered by the shepherds. Of course, you need to take care and speak in terms of injustice done and being done.</p>	<p>them?</p> <p>← Bring in pictures of flocks or even better, ask someone in your congregation who has experience with sheep to come talk about what is necessary to keep their animals safe and healthy.</p> <p>Has your congregation mobilized to assist those sheep in trouble because of injustice? For example, people struggling to find groceries, or affordable housing, which are long term systemic problems. Or, have you mobilized to assist more current issues?</p>
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Text: Psalm 46

God's Defense of His City and People

To the leader. Of the Korahites. According to Alamothe. A Song.

- 1 God is our refuge and strength,
a very present help in trouble.
- 2 Therefore we will not fear, though the earth should change,
though the mountains shake in the heart of the sea;
- 3 though its waters roar and foam,
though the mountains tremble with its tumult. Selah
- 4 There is a river whose streams make glad the city of God,
the holy habitation of the Most High.
- 5 God is in the midst of the city; it shall not be moved;
God will help it when the morning dawns.
- 6 The nations are in an uproar, the kingdoms totter;
he utters his voice, the earth melts.
- 7 The Lord of hosts is with us;
the God of Jacob is our refuge. Selah
- 8 Come, behold the works of the Lord;
see what desolations he has brought on the earth.
- 9 He makes wars cease to the end of the earth;
he breaks the bow, and shatters the spear;
he burns the shields with fire.
- 10 "Be still, and know that I am God!
I am exalted among the nations,
I am exalted in the earth."
- 11 The Lord of hosts is with us;
the God of Jacob is our refuge. Selah

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
SELF	God's promise is to be present in the now and be present in the future as God has been present in the past.	Some of us frequently have difficulty being "in the now" especially when we are alone with our thoughts or pressured and stressed. The psalmist uses the present landscape and past actions of God to remind those folks not to rush into the future AND to	SELF sfx: allow time for congregants to sit quietly and breathe, recognizing the Presence of God in your worship space at that moment. EYE smart could be used to great effect here by projecting images of God's creation mentioned

		trust that God will be there as God has been and is now present.	in the psalm, especially verses 4&5. MUSIC smart could also assist the meditation. Play hymns like "This is My Father's World" or "For the Beauty of the Earth"
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Text: Colossians 1:11-20

11 May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully 12 giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. 13 He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, 14 in whom we have redemption, the forgiveness of sins.

The Supremacy of Christ

15 He is the image of the invisible God, the firstborn of all creation; 16 for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. 17 He himself is before all things, and in him all things hold together. 18 He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. 19 For in him all the fullness of God was pleased to dwell, 20 and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
SELF			Vs. 19 – Guided meditation on being an “embodied soul” and an “ensouled body”

Text: Luke 23:33-43

33 When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. [[34 Then Jesus said, "Father, forgive them; for they do not know what they are doing."]] And they cast lots to divide his clothing. 35 And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" 36 The soldiers also mocked him, coming up and offering him sour wine, 37 and saying, "If you are the King of the Jews, save yourself!" 38 There was also an inscription over him, "This is the King of the Jews."

39 One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" 40 But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? 41 And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." 42 Then he said, "Jesus, remember me when you come into your kingdom." 43 He replied, "Truly I tell you, today you will be with me in Paradise."

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
SELF	Scott Hoezee Because as it turned out, being the Son of God did not mean what everyone else thought it meant: namely, exercising raw power, proving your identity through some razzle-dazzle that would spell the end of pain and suffering for yourself. The truth was that Jesus in one sense gave in to the taunts on the cross—but in so doing he turned those taunts on their head. Being the Son of God meant suffering and dying. Coming down off that cross, inuring himself to harm and injury, would have been a profoundly wrong thing for the Christ, the Son of God, the King of the Jews to do.		What kind of king do you want? A king who is powerful and transcendent or a king who knows suffering and is close by? Is this really an either/or question? Isn't God both?

	<p>David Lose "[...] like the criminal who beseeched God's mercy, we recognize that if we are to get what we deserve, then we have no hope. If we choose to live in a world where might makes right, we will all eventually lose. And if we prefer a world where the rule of the day is "an eye for an eye," all of us will be blind and the whole, indeed, will eventually lay in ruin."</p>		
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