

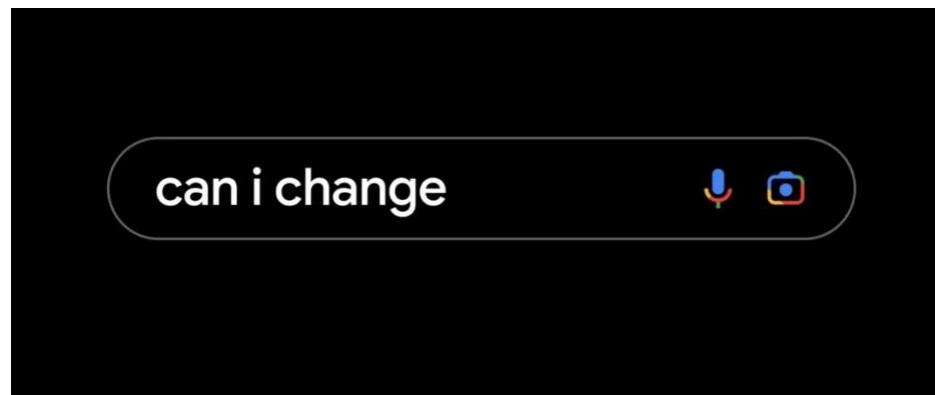
can i change - part 3 - the work is in yielding

January 15, 2023

Glenn Garvin

BIG IDEA - Obedience isn't listening, it's doing.

scripture focus - **Luke 6:46-47 NLT** "So why do you keep calling me 'Lord, Lord!' when you don't do what I say? I will show you what it's like **when someone comes to me, listens to my teaching, and then follows it.**"



To stick with the question, can i change and the ideas that surround it, I found it difficult to come up with an illustration or story that explains what is absolutely necessary for change to happen. As I shared last week, but we are all pretty desperate to be better, feel better and do better. **We want to want change!**

For humans, **it's a process of listening and learning and then applying what we heard, read or experienced.** Yet, there is something unique about us that **wants to believe that listening to or obtaining knowledge is all that's required to change our minds and more importantly change our behavior.**

Knowledge alone won't change anything. There are mountains of statistics that tell us how bad, dangerous or even false our beliefs and our behaviors might be, yet we do them anyways.

God calls much of these bad beliefs and behaviors SIN. Half of us really like that word being used to describe OTHERS but not ourselves. The other half can't stand it because it sounds so judgey and believe that guilt and shame are useless emotions.

The facts are out there!

- Smoking will kill a bunch of us, but we'll do it anyways.
- Alcohol is mostly bad for us, it's highly addictive and dangerous, but we'll drink it and get drunk anyways.
- Gossip destroys friendships and relationships, but it feels so yummy to share half-truths and inside information.

The theory of change is a huge field of study and a major part of Leadership Studies as a Master's Degree or PhD.

In curious desperation I had this new Chat A.I. (An artificial Intelligent project) write a story about the difference between listening and doing. It's in my notes if you'd like more info or want to read the results. It wasn't that bad even though the A.I. dropped an often quoted, mis-interpreted Jesus phrase in the conclusion of the story.

I still believe we can change, I can, you can – but we are going to need help from God to do it right and make it stick.

Luke, in his journal explaining good news about Jesus' sermons and life experiences, highlighted his own version of Jesus most famous sermon, **The Sermon on the Mount**. Luke writes about the Sermon on the Plain. **Did you know there was a Sermon on the Plain?** I did not. Luke 6:17 says "And he came down with them, and stood in the plain (level ground), and the company of his disciples... The "sermon" begins at 6:20 and ends at 6:49. It contains some of the material that is found in the Sermon on the Mount.

Looking at his disciples, he said:

Blessed are... four verses

Woe to... four verses
Love for enemies...
Judge nots...
And an **fruit tree object lesson**.

Then Jesus concluded with this question:

Luke 6:46-47 NLT “So **why do you keep calling me ‘Lord, Lord!’**s when you don’t do what I say? I will show you what it’s like **when someone comes to me, listens to my teaching, and then follows it.**”

Jesus tells them another object lesson about a home project and how to build a proper foundation.

Is Jesus being the epitome of an exasperated teacher who shouts to their class?

WHY? WHY? WHY?

It sounds so accusatory, so direct!

Maybe Jesus wasn’t trying to be mean to his followers. In fact, maybe Jesus was trying to help them (and us) understand a truth.

There is no real change without a behavioral response! Listening isn’t learning and it’s not enough to cause us to change our ways.

In this question Jesus asks them, **he gives the solution**, the **core of real and permanent change**. Change that builds a strong life and legacy.

Why do you keep calling me ‘Lord, Lord!’ when you don’t do what I say?

Why do you call me master and not follow through with my instructions?

Then **Jesus blows us always with the creator's own change theory, it's simple in form, difficult in function!** Come, listen, do.

- **Come** to me - erchomai
 - **Listen** - akoúō – properly, to hear (listen); (figuratively) to hear God's voice **which prompts Him to birth faith within.**
 - **Follow** it - poieó: to make, do
1. Come. We talked about this last couple of weeks, go to the one who designed you, created you. God has the blueprints of your life!
 2. Listen. How do I listen to an invisible God? How do I hear practical, spiritual direction and instruction from God? Now that is a great question!
 - a. Oddly, it's not that hard, it just takes a regular commitment to a real, ongoing, thriving relationship with your heavenly Father.
 - b. The most trustworthy and solid way to know God is to **learn about Him through the Book He wrote: The Bible.** Start simple and be consistent. Take your time, don't rush, cram or try to earn gold stars for how many verses you read. The Bible Project is my favorite - [How to read the Bible](#). There's also a [You Version process](#) that's good too.
 - c. As a believer, **Jesus guaranteed that you have a guide, a friend, a counselor and advisor that goes with you everywhere you go.** Jesus said, **when I leave**, because he returned to heaven, **he would send the Holy Spirit. The Holy Spirit will lead and guide you in all TRUTH. John 16:13 NLT** "When the Spirit of truth comes, he will guide you into all truth. He will not speak on his own but will tell you what he has heard. He will tell you about the future."
 - d. Every believer receives the Holy Spirit at the moment you give your life to Christ. There is also a second experience of being supernaturally [filled with the Spirit](#) to do the kind of miracles Jesus did here on earth.

- e. The combination of reading for yourself and actively asking and listening to the Holy Spirit to guide you is the best way to begin listening to God! It takes a little practice and faith, but God will speak to you!
 - f. Listening to God is just part of the process of change, but Jesus said there's a big step that must follow.
3. Do it. **We have to do what God says!** We have to obey, follow through, put into practice!

Spending time reading and reflecting on God's word gives opportunities to CHANGE – IF...IF we listen to the Holy Spirit leading, guiding, correcting, encouraging us to be OBEDIENT and do what He says.

Listening to God's voice through His Word and the Holy Spirit as well as being obedient **means that God does all the work within us to CHANGE US.**

God is speaking all the time! The Bible says He is looking for someone who is listening. See verses below.

God always accomplishes His will, with us or without us. Those who obey are considered righteous through faith. Those who disobey reap the consequences.

Let me give you a couple of stories to let you see how it happened in my life.

I told you the Stolen Burritos and Stereo System, but after a few years, God would ask me to participate with him on some projects – people projects!

My first assignment was at a Youth rally in Bakersfield where [David Wilkerson](#) was the keynote speaker.

David Wilkerson was the guy that wrote "The Cross and the Switchblade," having gone to New York City to just love on gang

members. The first and possibly the worst was [Nicky Cruz](#). Nicky was a member of the Mau Maus street gang, was selected Warlord of the gang. He quickly rose to become their president. Nicky Cruz said to Wilkerson, "You come near me and I'll kill you! Wilkerson responded "Yeah, you could do that. You could cut me up into a thousand pieces and lay them in the street, and every piece will still love you."

I had volunteered as an Altar Response Counselor because Wilkerson wanted teenagers helping other teenagers. Wilkerson had the guts to speak out about Suicide (which has always plagued teens) on the opening night. This was 1978, one year after I had become a Christian. After some mandatory training the big night arrived. There were thousands of teenagers and youth sponsors in the Bakersfield Civic Center.

Wilkerson preached about God's love and the Devil's lies. He spoke like he was talking directly to students struggling with depression and the overwhelming sense of ending their own lives. At the end he asked students who had been planning to act on their plans or had unsuccessfully tried before. Teenagers came pouring out of the seats and tightly pressed into the open space in front of the large theater stage. Then Wilkerson called for the teen volunteers to come and pray with anyone that God laid on their heart. I was scared to death. At that moment I hesitated. I remembered that I had personally been affected by suicide because my adopted Dad had brutally taken his own life just five years earlier.

I stood there, hesitated, and decided not to go down to help. I thought, "there's plenty of more qualified students willing to go."

That's when I heard God speak for the first time when I wasn't being corrected. God said, "I want you to go, you are ready for this."

I went down shaking the whole way. I looked around trying to figure out who I was supposed to talk to, not knowing what in the world I would say. I found a young man a little younger than myself and just put my hand on his shoulder. I just prayed for him and cried along with him. I didn't have to say anything that time, I just prayed and cried. Evidently God was speaking to him directly! After quite a long

time, he stopped crying, turned, and said something like, "I'm not going to do it, I'm okay now that I've got Jesus helping me. Thank you for praying with me."

I was only one year old in my faith and God was putting me to work exercising my faith by being obedient to whatever he asked of me.

Now, I'm going to ask you to do some homework for the rest of January. Over the next few weeks, I'm asking that folks not only repent and deal with sins like Gossip and Judgmental attitudes here in our community, but if you have a relationship with someone here that's gone bad or there's been hurt and unresolved conflict the Bible says when you have "something against you."

Matthew 5:23-24 NIV

"Therefore, if you are offering your gift at the altar and there **remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.**"

We have gone for far too long coming together and offering gifts of worship, time, and talent while all along we've had a beef with someone in the family of God gathering here on Candlewood!

I am asking folks to do what the Bible say and reconcile relationships that have broken, tense and just can't seem to get past. To do what God has asked of us going forward we **MUST** be together and have no lingering issues or factions.

Call to action, obedience, and repentance- start fresh this year, a clean slate with God and people.

NOTES

"When the student is ready the teacher will appear," is of theosophical (divine wisdom) origin

Do what I say.

It's listening to God and doing what He says. God primarily speaks through the Bible. As we slow down to not just read but to contemplate, concentrate, mediate or process what we are reading, God lifts the words off the written or digital page and injects them into our soul.

The Bible, God's Word is so powerful that it accomplishes everything God intends on happening to fulfill His purpose and will. God's Word never comes back empty handed.

It is a mystery to me because when God wants someone to do something He allows them to make a decision to be obedient or to choose to rebel and not do what He said. God offered Cain a chance, a choice to listen, but he refused and killed his own brother out of jealous anger. God offered Noah a chance and a choice, and he obeyed and saved his entire family. God offered Moses a chance and a choice, and even after a list of excuses, Moses reluctantly obeyed and God used him to free Israel from several hundred years of tyranny. God offered the most powerful man in the world at that time, the Pharaoh of Egypt, likely King Ramses II, a chance and a choice to be obedient, but Ramses hardened his heart and would not obey. God would have His way and Ramses would lose everything. Nebuchadnezzar, *king of Babylon*, took credit for all his accomplishments, vast wealth and power, denying the fact that God had used Nebuchadnezzar and the greatness of Babylon to discipline Israel. God made him go insane for 7 years because of his arrogance!

Scriptures

Luke 6:17 NIV

"He went down with them and **stood on a level place**. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon,"

God searches for listeners and doers!

2 Chronicles 16:9 NLT

"**The eyes of the Lord search the whole earth** in order to strengthen those whose hearts are fully committed to him...."

Psalms 14:2 NLT

"**The Lord looks down from heaven on the entire human race**; he looks to see if anyone is truly wise, if anyone seeks God."

1 Chronicles 28:9 NLT

"And Solomon, my son, learn to know the God of your ancestors intimately. Worship and serve him with your whole heart and a willing mind. **For the Lord**

sees every heart and knows every plan and thought. If you seek him, you will find him. But if you forsake him, he will reject you forever."

Jeremiah 17:10 NLT

"But I, the Lord, search all hearts and examine secret motives. I give all people their due rewards, **according to what their actions deserve."**

Isaiah 55:11 NIV

"so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it."

Isaiah 40:6-8 NLT

"A voice said, "Shout!" I asked, "What should I shout?" "Shout that people are like the grass. Their beauty fades as quickly as the flowers in a field. The grass withers and the flowers fade beneath the breath of the Lord. And so it is with people. The grass withers and the flowers fade, but the word of our God stands forever."

Hebrews 11

Abraham says yes! <https://www.hopebroker.com/the-bedouin-called-from-obscurity/>

The journey of faith **is obedience to God's will**

Hebrews 11:1-3 NLT

"Faith shows the reality of what we hope for; it is the evidence of things we cannot see. Through their faith, the **people in days of old earned a good reputation.** By faith **we understand that the entire universe was formed at God's command, that what we now see did not come from anything that can be seen."**

[Here is the list of names mentioned in Hebrews 11 which make up the *Hall of Faith*: **Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sara, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets.**]

Hebrews 11:13 NLT

"All these people died still believing what God had promised them. They did not receive what was promised, but they saw it all from a distance and welcomed it. They agreed that they were foreigners and nomads here on earth."

Luke 6:46-49 NLT Luke gives a short abbreviated version

"So why do you keep calling me 'Lord, Lord!' when you don't do what I say? I will show you what it's like when someone comes to me, listens to my teaching,

and then follows it. It is like a person building a house who digs deep and lays the foundation on solid rock. When the floodwaters rise and break against that house, it stands firm because it is well built. But anyone who hears and doesn't obey is like a person who builds a house right on the ground, without a foundation. When the floods sweep down against that house, it will collapse into a heap of ruins."

Matthew 7:21-29 NLT - Matthew writes a different angle to the conclusion of Jesus sermon on the Mount

"Not everyone who calls out to me, 'Lord! Lord!' will enter the Kingdom of Heaven. **Only those who actually do the will of my Father in heaven will enter.** On judgment day many will say to me, 'Lord! Lord! **We prophesied** in your name and **cast out demons** in your name and **performed many miracles** in your name.' **But I will reply, 'I never knew you.** Get away from me, you who break God's laws.' "**Anyone who listens to my teaching and follows it is wise**, like a person who builds a house on solid rock. Though the rain comes in torrents and the floodwaters rise and the winds beat against that house, it won't collapse because it is built on bedrock. But **anyone who hears my teaching and doesn't obey it is foolish**, like a person who builds a house on sand. When the rains and floods come and the winds beat against that house, it will collapse with a mighty crash." When Jesus had finished saying these things, the crowds were amazed at his teaching, for he taught with real authority—quite unlike their teachers of religious law."

John 7:17 "Anyone who wants to do the will of God will know whether my teaching is from God or is merely my own."

James 1:22 NLT

"But don't just listen to God's word. You must do what it says. Otherwise, you are only fooling yourselves."

Questions

Q: What do you think about the phrase, "Obedience isn't listening, it's doing?"

Q: Why do you think we **want** to believe that listening to or obtaining knowledge is all that's required?

Q: Did you know there was a Sermon on the Plain? What's different from the Sermon on the Mount?

Q: Do you agree or disagree with this statement, "There is no real change without a behavioral response!" Explain why.

Q: What do you think about Jesus' change theory, "come, listen, do?"

Q: What is your experience or lack of experience with hearing and being obedient to God's leading, His voice?

Q: Are you willing to be open to doing the homework assignment this month?

COMMENTARY REFERENCES

Baker Vine's Complete Expository Dictionary of Old and New Testament Words

poieo (ποιέω, 4160) signifies (a) "to make," (b) "**to do**," i.e., to adopt a way of expressing by act the thoughts and feelings. It stands for a number of such acts, chiefly "to make, produce, create, cause.

Benson Bible Commentary

Luke 6:46 Though I have thus spoken, you must take notice, that it is in a particular case especially that your good words will manifest the state of your hearts to be good, namely, when the characters and actions of others are spoken of and censured. **Good words, on many other occasions, are of no avail;** for the best advices given to others, [Luke 6:42](#), or **the fairest speeches imaginable addressed to me, your Master, and your giving me the highest titles of respect, are of no manner of signification, if you do not keep my commandments**, and possess the graces, and practice the duties which I describe and enjoin.

Myer's NT Commentary

Luke 6:46. The verification, however, of the spoken word which actually goes forth out of the good treasure of the heart **lies not in an abstract confessing of Me, but in joining therewith the doing of that which I say.**

Barnes' Notes on the Bible

Matthew 7:21. Many would plead that they had done miracles, and preached or prophesied much, and on the ground of that would demand an entrance into heaven. **The power of working miracles had no necessary connection with piety.** God may as well, if he chooses, give the power of raising the dead to a wicked man, as the skill of healing to a wicked physician. **A miracle is a display "of his own power" through the medium of another. An act of healing the sick is also a display of "his power" through the agency of another. In neither of these cases is there any necessary connection with moral character. So of preaching or prophesying. God may use the agency of a man of talents, though not pious, to carry forward His purposes.** Saving power on the mind is the work of God, and he may convey it by any agency which he chooses. Accordingly, many may be found in the day of judgment who may have been endowed with powers of prophecy or miracle, as Balaam or the magicians of Egypt; in the same way as many people of distinguished talents may be found, yet destitute of piety, and who will be shut out of his kingdom.

New Bible Commentary

Luke 6:39–49 Pictures of discipleship (see Mt. 15:14; 10:24f.; 7:3–5; 16–18; 12:33–35; 7:24–27; cf. Jn. 13:16; 15:20). The sermon ends with a series of short 'parabolic' **sayings that bring out the kind of character that disciples should show.**

39–42 The first group of sayings is about spiritual sight. Disciples must learn before they can become teachers of others. For a person who is taught will be no better than the teacher, and if the teachers themselves fall, so too will their pupils. Disciples must be able to see themselves clearly before they can point out the faults of others. Jesus makes his points using humor and exaggeration to drive them home.

43–45 Good conduct can come only out of a good heart. It is as foolish to expect good fruit to be produced by bad trees as to expect good deeds from a bad person. Only the person whose heart is richly stored with good will bring forth good teaching.

46–49 Finally, what matters most of all is actually obeying these (and other) words of Jesus. The person who hears them and then does not obey them is utterly foolish. The person who hears and obeys will be as secure on the day of judgment as the person who takes care to build a house with strong foundations on rock.

The Lexham Bible Dictionary

The Closing (Matt 7:13–27; Luke 6:47–49)

The closing section of the Sermon on the Mount/Plain (Matt 7:13–27; Luke 6:47–49) provides illustrations and an invitation to commitment. In both the Sermon on the Mount and the Sermon on the Plain, Jesus calls His audience to action—to do or not do, and to follow or not follow. One response leads to life, the other to death. One produces good fruit, the other bad fruit. Three illustrations present this invitation:

1. Two gates or ways (Matt 7:13–14)
2. Two trees or fruits (Matt 7:15–23)
3. Two builders or foundations (Matt 7:24–27; Luke 6:47–49)

Witherington argues that these illustrations are placed at the end of the sermon to urge the disciples to take action (Witherington, Matthew, 162).

[Sulha](#) (click to view link)

Psalm 23:5 – at the shulchan: a table

“You prepare a feast [table] for me in the presence of my enemies. You honor me by anointing my head with oil. My cup overflows with blessings.”

This meal is called, “Sulha”, and is an Arabic word for a covenantal meal of reconciliation. The word, “sulh”, means “peace”, or a literal act of settlement. Sulha is still practiced today in all the Middle Eastern countries and is considered an extension of the legal systems. In fact, it is still the main and official conflict resolution tool of all the Bedouin Tribes located in the Middle East. What is “Sulha”, how is it done, and what is it used for?

Sulha is a meal where you sit down at a table with you enemies and reconcile your differences. By using the cultural ideals of honor and shame, two parties with animosity between them eat together at a ceremonial meal to transition from revenge to forgiveness and reconciliation.

Because of the strong family ties in this part of the country, disputes between individuals automatically become disputes between families and clans – often escalating to engulf an entire village. If you offend or harm the individual, you have done the same to the entire family and the problem festers and expands if not dealt with. Therefore, a Sulha is often called for to try and diffuse the situation. Are there some examples of a Sulha in scripture? One that is a good example is the story of Jacob and his father-in-law, Laban in Genesis 31. Jacob was tricked and lied to by his father-in-law, so Jacob took his two wives and flocks and left his father-in-law’s tents and went on his own. Laban was upset and went after Jacob and caught up to him ten days later. At first, it looked like violence might break out, but the two settled their differences by sitting down to a meal together. By eating together, Jacob and Laban were stating that their relationship had been restored. During the meal, they made a sacrifice to God which effectively stated God himself was a witness to the vows that they had made to each other. They were now at peace with God and each other. You can read the story of the meal in Genesis 31:51-55.

[Sitting at the Feet of Rabbi Jesus](#) - Ann Spangler and Lois Tverberg

Modern Day Sulha

A few years ago a messianic Jew by the name of Ilan Zamir was driving through an Arab village in Israel. Suddenly, a figure darted out from the side of the road. Ilan slammed on his brakes — too late. He had struck and killed a thirteen-year-old Palestinian boy. Ilan couldn’t understand why the teenager had ignored the blaring horn and the screeching brakes. Later he learned the reason. The boy was deaf. Haunted by the tragedy, Ilan was determined to make amends by seeking the family’s forgiveness. Other Jews who heard of his plan thought he was crazy. An Israeli policeman even warned him, saying: “Man, that’s dangerous what you want to do. You can get into serious trouble. You’re an

Israeli Jew and these people you want to meet are Arabs on the West Bank.”¹⁷ The policeman was merely echoing what Ilan already knew. According to Arab tradition, the family could kill Ilan as vengeance for their son’s death. But Ilan persisted, enlisting an Arab pastor who suggested he arrange for a sulha, a meal of reconciliation.

Here’s how Ilan describes what happened when he sat down with the boy’s family for the ceremonial meal:

Sulha A sulha is a covenantal meal of reconciliation used in Arab cultures. The word sulha is the Arabic equivalent of the Hebrew word shulhan, which means “table.” This practice derives from the ancient belief that eating at the same table with others is the essence of a peaceful, harmonious relationship.

The cups of coffee remained on the table, untouched. According to tradition, the father would be the first to taste from the cup as a sign that he accepted the reconciliation gesture, and had indeed agreed to forgive. The tension in his face had cast a shadow on the proceedings until then, but at that point, he suddenly began to smile. The lines of grief softened. He looked at me squarely and his smile broadened as he moved towards me, opening his arms in a gesture of embrace. As we met and embraced, he kissed me ceremonially three times on the cheeks. Everyone began to shake hands with one another as the father sipped coffee. The whole atmosphere was transformed, the tension at an end. But then something even more surprising happened.

A spokesman for the family turned to Ilan with this remarkable invitation: Know, O my brother, that you are in place of this son who has died. You have a family and a home somewhere else, but know that here is your second home.

Sulha – The Peace Meeting

<https://www.businessconflictmanagement.com/blog/2011/04/sulha-traditional-arab-dispute-resolution/>

Terminology:

- Sulha - the meeting
- Jaha - The interveners, in our case this is the witness of God himself and the Holy Spirit that brings us to the table.
- Hodna - period of time surrounding the Sulha
- 'atwa - Payment for offense. It could be monetary, in which case it is accepted in front of the community, making it a disgrace for the offended family to seek vengeance while the sulha is in effect. Or it could be an 'atwa of honor – the statement by the offended family that it needs no payment because, as a matter of honor, it gives its word that the hodna will be respected.

Three original components of Sulha:

- Musafacha, or handshakes between the families;
- Musamacha, or a declaration of forgiveness by the victim's father (or other authoritative representatives of the family); and
- Mumalacha, or a shared ceremonial meal

Declared statements before God:

Offender Request: "I am asking that what I have done no longer be held against me."

Offended Response: "what you have done I will no longer hold against you."

The meeting:

The Sulha can take place over a coffee, tea or meal. It can take place in public place if quiet or some place where both parties feel at ease. In tradition, the meeting took place in the "offended" or "victim's" own home, which required a lot of trust that no harm would come to the offender.

The rules during and after the meeting:

Discussion of what was said, or done to offend may be discussed, but the purpose of the meeting is NOT a discussion it's a reconciliation. If the discussion degrades into disagreement over who did or said what, it loses its purpose.

Handshakes or hugs are a sign that peace is in effect and the matter will no longer be brought up or discussed with anyone. It is over and done.

INTERNET LINKS

<https://www.whatchristianswanttoknow.com/hebrews-11-bible-study-on-faith/>

<https://www.psychologytoday.com/us/blog/happiness-is-state-mind/202107/the-difference-between-hearing-and-listening>

Chat A.I. An artificial Intelligent project tells a story about the difference between listening and doing.

Once upon a time, in a small village, there lived a man named John who was known for being a good listener. Whenever anyone had a problem or needed advice, they would go to John because he always listened attentively and offered kind words of encouragement.

However, despite being a good listener, John often struggled to put what he heard into action. He would nod along as others shared their wisdom, but when it came to implementing those ideas in his own life, he struggled.

One day, John's friend Mary came to him with a problem. She was feeling overwhelmed with the responsibilities of running her farm and wasn't sure how to manage everything. John listened attentively as Mary shared her struggles and offered her words of encouragement and advice.

However, when Mary asked for help with the farm, John hesitated. He was busy with his own work and wasn't sure he had the time to take on additional responsibilities. Despite knowing that Mary needed the help and that he had the skills and resources to assist her, John turned her down.

Feeling discouraged, Mary left John's house and sought out another friend for help. This friend, named Rachel, was known for not just listening, but also doing. Rachel not only listened to Mary's problems, but also offered to help with the farm work.

As they worked together, Rachel showed Mary new ways to streamline her tasks and offered support and encouragement. Mary was grateful for Rachel's help and her farm began to thrive.

John, on the other hand, continued to struggle with the balance between listening and doing. He knew that he had the skills and resources to help others, but he often let his own fears and responsibilities hold him back from taking action.

This story serves as a reminder that it is not enough to simply listen to the needs of others. We must also strive to put our words into action and offer help and support where it is needed. So, let us not just be hearers of the word, but also doers.

[Follow through](#)

Follow Through was the largest and most expensive experimental project in education funded by the U.S. federal government that has ever been conducted. The most extensive evaluation of *Follow Through* data covers the years 1968–1977; however, the program continued to receive funding from the government until 1995.

Follow Through was originally intended to be an extension of the federal *Head Start* program, which delivered educational, health, and social services to typically disadvantaged preschool children and their families. The function of *Follow Through*, therefore, was to provide a continuation of these services to students in their early elementary years.

In President Lyndon B. Johnson's 1967 state of the union address, he proposed \$120 million for the program, to serve approximately 200,000 children from disadvantaged backgrounds. However, when funding for the project was approved by the United States Congress, a fraction of that amount—merely \$15 million—was authorized.

When funding was severely cut the program administrators made the "brilliant decision... (to) convert **Follow Through from a service program to a research and development program.**"

Hill writes: "There is seldom anyone at the local level whose commitment to an externally-imposed curricular innovation, planning process, or financial management scheme springs spontaneously from deeply held personal values."^{[10]:12} House argues that all decision-making that stems from evaluations in education is the result of a compromise. **Watkins argues that Follow Through resulted in a clash over values based on different beliefs about how children learn, which can be boiled down to "natural growth" or "unfolding" theories versus.^{[3]:60} theories of "changing behavior".^{[3]:60} Watkins asserts that most education experts today do not judge programs by their relative effectiveness with different student populations, but rather by their "congruence with prevailing philosophies of education".**

How often does Government really focus on results of programs and money spent?