

# More Than Hearing Worksheet

Episode: AOrd18x2017

Text: Genesis 32:22-31

22 The same night he got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. 23 He took them and sent them across the stream, and likewise everything that he had. 24 Jacob was left alone; and a man wrestled with him until daybreak. 25 When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. 26 Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." 27 So he said to him, "What is your name?" And he said, "Jacob." 28 Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." 29 Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. 30 So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." 31 The sun rose upon him as he passed Peniel, limping because of his hip.

Word - I/S, Eye - I/S , Body - I/S, Self - I/S

| Smarts                                    | Images in the text/<br>interesting exegesis   | Illustrations  | SFX   |
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| <p>Word - Verbal/Linguistic</p> <p>D2</p> | <p>"Israel" connects to the verb meaning "to persevere."</p> <p>Their names revealed their essence, their reason for living, their mission in life. The name is a reflection of the person</p> <p>The word for wrestle is related to the word for dust which is used earlier in Genesis to describe what God uses to make Adam.</p> | <p>Jacob (ya'aqob) must wrestle (ye'abeq) someone at the Jabbok (yabboq).</p> <p>the conventions of folklore = The Hero (Jacob) is on a Quest (return home); the Originator of the Quest is God. An Opponent (the man) obstructs the Hero.</p> <p>A Poem: (also Music)<br/>Charles Wesley,<br/>"<a href="#">Wrestlin' Jacob</a>"</p> <p>Another Poem:<br/>There's a thread you follow. It goes among things that change. But it doesn't change. People</p> | <p>Get a list of names from <a href="#">Behind the Name</a></p> <p>Ask people if they know what their name means. Provide the meaning.</p> <p>Select a few and research them. If you have the technology to do this, set up your tech to do a name search live while you preach. (See <a href="#">Self</a> below)</p> |

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|  |   | <p>wonder about what you are pursuing. You have to explain about the thread. But it is hard for others to see. While you hold it you can't get lost. Tragedies happen; people get hurt or die; and you suffer and get old. Nothing you do can stop time's unfolding. You don't ever let go of the thread.</p> <p>William Stafford, "<a href="#">The Way It Is</a>"</p>  |   |
| <p>Eye - Visual/Spatial</p> <p>MWD</p> | <p>Jacob has arrived at the ford of the Jabbok that is the boundary between Laban on one side and Esau on the other</p> <p>Jacob is endangered by the daylight; he would then "see" God (Genesis 32:30). So, God's "let me go" (32:26) expresses a concern for Jacob's future, not God's.</p> | <p>This entire blog post at Art and Faith Matters has artwork depicting the wrestling match.</p> <p><a href="http://artandfaithmatters.blogspot.com/2014/07/wrestling.html">http://artandfaithmatters.blogspot.com/2014/07/wrestling.html</a></p> <p>Lots of artwork at Journey with Jesus, too.</p> <p><a href="https://www.journeywithjesus.net/Essays/20080728II.shtml">https://www.journeywithjesus.net/Essays/20080728II.shtml</a></p> <p>Jacob is at the Jabbok river (modern Nahr ez-Zerqa), which runs through a deep ravine, and joins the Jordan river, from the east, about 40km north of the Dead Sea.</p> <p><a href="http://www.revkirsten.org/jabbok/commentary.htm">http://www.revkirsten.org/jabbok/commentary.htm</a></p> <p>the time between night and day is the perfect point to signal an epic conflict and transforming event - The scene in LOTR where Gandalf shows up with a huge army as the battle is about to be lost. At day break.</p> | <p>Some <a href="#">images</a> of professional wrestlers. Is this what God looks like?</p> <p>Use <a href="#">maps maps maps</a> to show where the Jabbok is and from where Jacob and company were coming (far north in Haran), perhaps along the King's Highway.</p> |

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| <p>Math - Logical/Mathematical</p> | <p>This story presents a classic example of the Hebrew understanding of God. Not as immutable, out there, OTHER, never to be reached that is found in Greek philosophy.</p> <p>James Kugel, author of the book <i>The God of the Old</i>, emphasizes the changing understandings of God from the writings of the Hebrews to the writings of the Greeks – with Christians often being influenced more by the Greeks than the Hebrews.</p> <p>The reference to daybreak was to cue the ancient audience that the attacker was not human. More than one commentary has noted the belief in antiquity that demons and spirits inhabited the night and rivers</p> | <p>Greek philosophy presents the cosmic God.... Huge, remote and utterly alone, [God] had unlimited power. But precisely for that reason, [God] was also more predictable</p> <p>Not a God who would suddenly show up for a wrestling match. This God is more like living next to Mount St. Helen's - dormant but capable of erupting without warning.</p> <p>This is also a story about faith here defined as the stubborn refusal to let God off the hook.</p> |   |
| <p>Body - Kinesthetic<br/>D2</p>   | <p>Ever after this encounter, Jacob limps, bearing the scar of the encounter, bearing the scar of a death, one might say, the death of Jacob the trickster and the birth of Israel the nation.</p> <p>A wrestler much first control themselves to even have a competitive chance, and then they strive to gain complete control of their opponent by pinning</p>   | <p>Jacob must have been remarkably strong with great endurance! To wit:</p> <p>Vs. 24 - When I was in 8th grade we did wrestling as a unit in gym class. I got paired up with a guy that was maybe a little bigger than me but much more ... aggressive, shall we say. He got me in a cradle early, wrapping one of his arms around my neck and the other under one of my knees and clasping his hands. I worked for most of the 2-minute fall to get</p>        | <p>A <a href="#">graphic</a> on hip dislocation and some <a href="#">information</a> about same. And some <a href="#">more</a>.</p> <p><a href="#">Sciatica</a>, too.</p> <p>What scars do you bear on your body? What happened that you received them? How are you changed because of them? Are any a direct result of your relationship with God?</p> |

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|                | <p>their shoulders to the ground.</p> | <p>free, but he pinned me with about 2 seconds to go. I was exhausted. Not sure how it would go wrestling from nightfall to daybreak!</p> <p>Vs. 25 - Have you ever had a dislocated joint? Holy moley, it hurts! I had a finger out of joint once, and I nearly passed out.</p> <p>life can sometimes hurt. Life is struggle, it is not always easy, and sometimes when we emerge from our times of trouble we emerge wounded. And other times, we emerge healed and ready to go on. God wants us to grow and so sometimes we must wrastle.</p> <p>Hip surgery, heart surgery, broken bones, encounters with sharp objects, etc.</p> | <p>Jacob's determination makes me think of boss battles or other encounters in video games; you can retreat and search for more ammo or health (or both) or go balls to the wall and attempt to do as much damage - and maybe even win - while running your own damage levels dangerously low.</p> <p>There is some freedom in re-spawning, though. Even if you do not succeed in going all out, you'll get another chance. Is life so forgiving? God is.</p> |
| <p>Musical</p> |                                       | <p>This scene appears in the U2 song "Bullet the Blue Sky". Here are some <a href="#">notes</a> on the meaning of the lyrics, although the Jacob reference still seems unclear to me.</p> <p><a href="#">"Come O Thou Traveler Unknown"</a> Charles Wesley's <b>poem</b> set to music.</p> <p>Billy Joel's <a href="#">"The Stranger"</a></p> <p>Though we share so many secrets<br/>There are some we never</p>  |   |

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|                             |   | <p>tell</p> <p>Why were you so surprised</p> <p>That you never saw the stranger</p> <p>Did you ever let your lover see</p> <p>The stranger in yourself?</p>   |  |
| Natural                     |   | <p>It seems a dangerous operation to <a href="#">ford a river</a> with family and animals at night.</p>   |  |
| People - Interpersonal      | <p>A “man” came and wrestled - was it God? there is a common belief in the Hebrew Scriptures that a person couldn't survive seeing God's face</p> <p>According to the story, the way forward for the estranged siblings passes through an intense encounter with fear, the past, shame, guilt, and sometimes the threat of violence, as they move toward dialogue and perhaps even toward reconciliation</p> <p>Jacob “sees” God face to face in his reconciled brother</p> | <p><a href="#">Scarred By Struggle, Transformed By Hope</a></p> <p>Joan Chittister</p> <p>“In Jacob's story [Chittister] identifies eight elements of our human struggle — change, isolation, darkness, fear, powerlessness, vulnerability, exhaustion, and scarring. But with each human struggle there is a corresponding divine gift — conversion, independence, faith, courage, surrender, limitations, endurance, and transformation.”</p> | <p>Could you really survive seeing God’s face, though? You may not literally die, but your life - as you know it - is over. How would life be different if you actually SAW God? Discuss.</p> <p>Jacob’s prayer after sending everyone over the river is a prayer for God’s help but he uses the promise that God made to him as the basis for it. He isn’t helplessly wringing his hands, he is challenging God to live up to the promise. Which may be what triggers the wrasslin’</p> |
| Self - Intrapersonal<br>MWD | <p>there is something to be said for the struggle itself, and not just the outcome.</p> <p>When asked his name, Jacob provides simply his name and not the relationship network that is more often used to anchor oneself to a</p>  | <p>Invite your people to confess their names. ask them first to answer this one question: Who are you? Really. What is your name? What is it that others call you? More importantly, what is it that you call yourself?</p> <p>-adapted from David Lose</p>   | <p>Sfx - write the names we call ourselves on a card. Pick as many or as few as able</p> <p>sit with them for a while; honestly confess them to God (what you believe they mean about you)</p> <p>then, take a Sharpie and</p>   |

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|  | <p>family - which could cover all your shortcomings by relying on a previous generation's reputation. By saying simply "Jacob" he is confessing who he is.<br/>-adapted from David Lose</p> |  | <p>over the top of all those names write "Christ"<br/><br/>sit with that for a while, receiving pardon and forgiveness<br/><br/>-adapted from David Lose</p> |
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