

More Than Hearing Worksheet

Episode: AOrd3x2017

Text: Isaiah 9:1-4

But there will be **no gloom for those who were in anguish**. In the former time he brought into **contempt** the **land of Zebulun and the land of Naphtali**, but in the latter time he will make glorious **the way of the sea, the land beyond the Jordan, Galilee of the nations**.

- 2 The people who walked in **darkness**
 have seen a great **light**;
 those who lived in a land of **deep darkness**—
 on them **light has shined**.
- 3 You have **multiplied the nation**,
 you have increased its **joy**;
 they **rejoice** before you
 as with **joy** at the harvest,
 as people **exult** when dividing plunder.
- 4 For the **yoke** of their burden,
 and the **bar** across their shoulders,
 the **rod** of their oppressor,
 you have **broken** as on **the day of Midian**.

Primary Expressed Intelligence - {MWD} All of 'em, Katie! {D2} Eye / Body

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

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
Word - Verbal/Linguistic			
Eye - Visual/Spatial	light/dark	Ed McNulty's Visual Parables post about Amistad	Go the simple route; start the reading in darkness and as the passage continues, bring up the lights. OR invite your congregation to close their eyes and put their hands over them as the passage begins. Then, slowly remove their

			hands and open their eyes. (also Body)
Math - Logical/Mathematical			
Body - Kinesthetic	Physical restraints of slavery or incarceration	Bar across their shoulders	Demonstrate the yoke with an actual ox yoke for plowing. You could tie a series of loops in a rope to slip over the heads of captives: it might be best not to actually put people in the loops, though. Your call.
Musical		For Behold, Darkness..... Aria 11 Handel's Messiah <i>"The walking of which the text speaks is mirrored in the music by a consistent twisting and turning, meandering melody, marked Larghetto and therefore to be sung at a slightly sluggardly walking pace.</i> <i>Particularly in conjunction with the words, then, the music for this particular aria presents a vivid and clear picture of the futile and desperate condition of those it describes, by going for something of a stroll in the dark itself."</i> ~ <i>Oratorio as Exegesis: The Use of the Book of Isaiah in Handel's Messiah</i> Andrew Davies	Play it!
Natural	What happened here? <i>[as per Dennis Bratcher: In 734, Tiglath-Pileser's armies marched around Israel and Judah along the</i>	Break out the maps! <i>(Dong! But I don't want to go on the chart You're not fooling anyone, y'know.)</i>	

	<p><i>coast to cut off any assistance from Egypt to the south, and then turned back north to deal with Israel.]</i></p>	<p>Re: the Way of the Sea</p>	
<p>People - Interpersonal</p>	<p>the day of Midian <i>[as per Howard Wallace: In the Judges story Gideon led the northern tribes of Zebulun, Naphtali, Asher and Manasseh, against the Midianites and Amalekites.]</i></p> <p>Joy, rejoice, exult, contempt</p> <p>[I'm not sure where to put this quote because it refers to verses not in this selection but it is so good, I have to put it SOMEWHERE - so - <i>God's answer to the world's cruelty and arrogance will not be more cruelty and arrogance, but less! His answer is a child. The innocence and vulnerability of the child will swallow up the darkness and oppression and corruption of the world and give back light and freedom and justice. That is strength.</i> ~John Oswalt]</p>	<p>Liberation / salvation comes as a gift</p> <p>Harvest = security and survival</p> <p>Plunder = a reversal of circumstances; no longer vulnerable to enemies</p>	<p>Consider this quote from John Oswalt (<i>God's Determination to Redeem His People, Review and Expositor, 1991</i>) <i>For just as judgment is not an end in itself in Isaiah, neither is salvation. God's purpose is that the world might know him, and while the saved might legitimately glory in their salvation, they may not use that salvation as a justification for drawing into themselves in "holy" pride (56:3-8).</i></p> <p>AND</p> <p><i>Ahaz was to learn by hard experience that on the one hand God can be trusted and on the other whatever we trust in place of God will one day turn and destroy us.</i></p> <p>Invite a prison, hospice, or mental health chaplain to talk about ministry with people who live in a land of deep spiritual darkness. What does light and hope look like for them? How can your congregation support or participate in such a ministry?</p>
<p>Self - Intrapersonal</p>	<p>Again Wallace: <i>in Isaiah there is a call to faith in a world where the signs of faith seem insignificant</i></p> <p>And Bratcher: <i>The passage is about more</i></p>	<p>there is no gloom for those who walk in His light.</p> <p>What bars are on your shoulders, or what</p>	<p>Bratcher: "How should we live in such a world? Do we live under the control of the forces around us complaining about how bad everything is and hoping against hope that</p>

	<p><i>than longing and dreaming for better days ahead, although that is certainly a part of the passage. It is really about living under threat in a world that is beyond our control, a world that lies in the hands of leaders who make stupid and selfish and even cowardly decisions, who refuse to trust God.</i></p> <p><i>NOTE: we will have a new president on January 22. Lord, help us.</i></p>	<p>oppressor's rod? How does the Lord want to free you? Who might share your affliction with whom you could share the hope of freedom in the Lord?</p>	<p>it may get better someday? Or do we live in the light of God's revelation of himself in the world, and trust that he will work his purposes in history, even when we have no idea what those purposes might be or how he will work?</p> <p>Do we succumb to the despair of the circumstances in which we find ourselves, or do we live as if the God we read about and talk about and sing about is really God? Do we cower in the darkness only dreaming of a better future? Or do we live as if the light of that future is as much a reality as the darkness around us?"</p>
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