

More Than Hearing Worksheet

Episode: AOrdinary33x2017

Text: Judges 4:1-7

The Israelites again did what was evil in the sight of the Lord, after Ehud died. 2 So the Lord sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim. 3 Then the Israelites cried out to the Lord for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years.

4 At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. 5 She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. 6 She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, “The Lord, the God of Israel, commands you, ‘Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. 7 I will draw out Sisera, the general of Jabin’s army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.’”

Word - I, Eye - B, Math - B, Music - B

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
<p>Word - Verbal/Linguistic</p> <p>D2</p>	<p>“Lappidoth” = torch or fiery. Is this describing Deborah’s character, maybe?</p>	<p>This pericope is entirely inadequate to convey the story of Deborah, Barak, Sisera, and the rest, and God’s saving power for Israel. It’s like saying, “Once upon a time there was a girl named Cinderella, and she was treated cruelly by her stepmother and stepsisters. One day, the prince announced that he would host a grand ball for all young women of the kingdom. The end.”</p>	
<p>Eye - Visual/Spatial</p> <p>MWD</p>		<p>Art and Faith Matters, (a mirror with Jael and Barak, 1672. English). The passage has a lot of movement in it. →</p>	<p>Maps! It’s all in Galilee</p> <p>Hazor</p> <p>Harosheth-ha-goiim</p> <p>Ramah</p> <p>Mount Tabor</p>

		<p>Here is an article that examines the story in Judges 4-5 related to film noir. Interesting idea!</p> <p><i>The Big Sleep: Strategic Ambiguity in Judges 4-5 and in Classic "film noir"</i> By Eric S. Christiansen, University of Chester, Biblical Interpretation 15 (2007) 519-548</p> <p>(WORD bonus: tell the story like a film noir detective)</p>	<p>Kedesh Naphtali Zebulun Kishon Valley</p>
<p>Math - Logical/Mathematical</p> <p>D2</p>		<p>The passage talks about positions and troop movements enough that it suggests a chess game (which of course mirrors actual military strategy). So talk about the strategies of moving your pieces to surround and box in your opponent</p>	<p>⇨ Bring in a chessboard and pieces to demonstrate</p>
<p>Body - Kinesthetic</p>	<p>Vs. 5 - "She used to sit"</p>	<p>"I think it's the most radical thing she did, especially as a leader. We leaders organize, plan, execute, strategize. We lead. We don't sit." ~Talitha Arnold, The Christian Century</p>	<p>"But sitting offered my mother a chance to catch her breath, to remember life was more than the task at hand, and to tap into some sense of peace in the midst of the maelstrom." ~ Arnold, <i>ibid</i></p> <p>Practice sitting! Encourage everyone to sit with their shoulders back and down, imagine their heads are like a beach ball floating on the water, soft eyes, breathing evenly. Sit like that through the morning prayers, or the anthem, or the offertory, or for a bit during the sermon.</p>
<p>Musical</p>		<p>Jump ahead a bit to</p>	<p>There is a pattern of</p>

<p>MWD</p>		<p>chapter 5 and Deborah's victory song!</p> <p>For a scholar's take: <i>Re-visioning a Biblical Story through Libretto and Music: Debora e Jaele</i> by Ildebrando Pizzetti By Helen Leneman, Rome, Italy, Biblical Interpretation 15(2007)428-46</p>	<p>behavior in the era of the judges, to whit:</p> <ul style="list-style-type: none"> • Israel sins and worships other gods while living in Canaan. • God becomes angry and allows enemies to attack Israel. • The Israelites cry out in pain because of the attack, and God has pity on them. No repentance here, just pain. • God raises up a judge who delivers Israel and returns the people to proper worship of Israel's God for a time. • When the judge dies, the Israelites return to their old ways. The cycle begins all over again. <p>Second verse, same as the first!</p> <p>Try making a song out of this, maybe a blues or a rag or a country song. Something with some rough edges.</p>
<p>Natural</p>	<p><u>This suggests</u> the palm tree was named not for the prophetess but for Rebekah's nurse who died on the road near there.</p>	<p><u>An article</u> that discusses Deborah's ministry, the date palm tree <i>Phoenix Dactylifera</i>, and the symbolisms thereof, namely justice.</p>	
<p>People - Interpersonal</p>		<p>So tell me again why you won't ordain women to preaching and teaching ministries?</p>	<p>"God works by creating a network of different and often unlikely human agents in order to</p>

		<p>“Because war was basically a domestic matter, [women] would have been exposed to military tactics and practices through their fathers, husbands, brothers, and sons.” ~ Gale Yee, <i>By the Hand of a Woman: The Metaphor of the Woman Warrior in Judges 4</i>, <i>SEMEIA</i>, pg. 111</p>	<p>accomplish the purposes of God.” ~Dennis Olson, WP</p> <p>Have you ever had the experience of doing fantastic work for the Lord with people you found yourself surprised to be with?</p>
Self - Intrapersonal			<p>God often works through unlikely people.</p>