

More Than Hearing Worksheet

Episode: COrdinary28x2019

Texts: 2 Kings 5:1-3, 7-15c and Psalm 111 • 2 Timothy 2:8-15 • Luke 17:11-19

BODY Smart - MWD

Strengths: Physical movement, motor control

Those who have high bodily-kinesthetic intelligence are said to be good at body movement, performing actions, and physical control. People who are strong in this area tend to have excellent hand-eye coordination and dexterity.

Characteristics of bodily-kinesthetic intelligence include:

- Good at dancing and sports
- Enjoys creating things with his or her hands
- Excellent physical coordination
- Tends to remember by doing, rather than hearing or seeing

If you're strong in bodily-kinesthetic intelligence, good career choices for you are:

- Dancer
- Builder
- Sculptor
- Actor

Kendra Cherry, Very Well Mind

Body smart people in worship are those who need to get up and move around. Include them as storytellers, presenters, actors, dancers, and maybe even your ushers. Give them a chance to stand up, kneel, or wave their hands in the air, wave 'em like they just don't care.

Text: 2 Kings 5:1-3, 7-15c

Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the Lord had given victory to Aram. The man, though a mighty warrior, **suffered from leprosy**. 2 Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. 3 She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy."

4 So Naaman went in and told his lord just what the girl from the land of Israel had said. 5 And the king of Aram said, "Go then, and I will send along a letter to the king of Israel." He went, taking with him ten talents of silver, six thousand shekels of gold, and ten sets of garments. 6 He brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have sent to you my servant Naaman, that you may cure him of his leprosy."

7 When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me." 8 But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel."

9 So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. 10 Elisha sent a messenger to him, saying, "**Go, wash** in the Jordan seven times, and your flesh shall be restored and you shall be clean." 11 But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and **stand and call** on the name of the Lord his God, and would wave his hand over the spot, and cure the leprosy! 12 Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. 13 But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean'?" 14 So he went down and **immersed himself** seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

15 Then he returned to the man of God, he and all his company; he came and stood before him and said, "Now I know that there is no God in all the earth except in Israel; *please accept a present from your servant.*" 16 But he said, "*As the Lord lives, whom I serve, I will accept nothing!*" He urged him to accept, but he refused. 17 Then Naaman said, "*If not, please let two mule-loads of earth be given to your servant; for your servant will no longer offer burnt offering or sacrifice to any god except the Lord.*"

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
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	<p>Why did Na'aman think the healing needed to be big and dramatic?</p> <p>From Debi Thomas' article at the Christian Century:</p> <p>"But no, that's not how or where the sacred generally reveals itself. Take off your armor, God says. Yes, all of it. Yes, even though people are watching. Now step into that muddy water. Yup, it smells. Yeah, you'll have to stoop down. That's it, step on in there. All the way in. Now wash. Good, now wash again. Now wash again. And again and again and again and again."</p>	<p>Na'aman thinking there needed to be a lot of production is like people who think they need a lot of equipment and gear to be healthy. You don't need thousands of dollars in workout clothes or an expensive gym membership to get healthy; you can just go for a walk around your neighborhood after dinner. Or stop snacking or snack on veggies. Or give up an unhealthy habit. It's little, easy, insignificant things that make a difference.</p> <p>← Na'aman is humiliated. You want me to do this EASY thing? In front of everyone? Think of his response as the response we often have when told to strip off our clothes and put on paper robes at the doctor's office. This requires a great deal of trust; that we'll get it done before someone knocks to come back in, that the paper will be adequate coverage, that we won't be over exposed... on and on.</p>	<p>Bring in a rubber ducky! Or a bath scrubby thingamajig.</p>
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Text: Psalm 111

1 Praise the Lord! I will give thanks to the Lord with my whole heart, in the company of the upright, in the congregation.

2 Great are the works of the Lord, studied by all who delight in them.

3 Full of honor and majesty is his work, and his righteousness endures forever.

4 He has gained renown by his wonderful deeds; the Lord is gracious and merciful.

5 He provides food for those who fear him; he is ever mindful of his covenant.

6 He has shown his people the power of his works, in giving them the heritage of the nations.

7 The works of his hands are faithful and just; all his precepts are trustworthy.

8 They are established forever and ever, to be performed with faithfulness and uprightness.

9 He sent redemption to his people; he has commanded his covenant forever. Holy and awesome is his name.

10 The fear of the Lord is the beginning of wisdom; all those who practice it have a good understanding. His praise endures forever.

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	<p>The role (and place) of the heart in Hebrew thought - essay by Yolanda Norton</p> <p>"The heart was seen as a host for emotion, morality, spirituality, determination, and intellect."</p> <p>From Wil Gafney's commentary:</p> <p>"The description of God as "merciful" in v 4 does not do justice to the underlying Hebrew. The</p>	<p>← The heart contains all of living, metaphorically and literally.</p> <p>← Mercy comes from the part of our bodies that shelters life.</p>	<p>Since BODY smart people might be dancers, this psalm would be good material for interpretive dance!</p> <p>Lots of upward sweeping arms and motions that suggest power and compassion... balancing that shows justice ... strong stances for the establishment.... etc.</p>

	root of the word <i>rachum</i> is the word for womb, <i>rechem</i> . It is both the organ and the feeling that emanates from it in the same way that "headache" signals a body part and a feeling."		
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Text: 2 Timothy 2:8-15

8 Remember Jesus Christ, raised from the dead, a descendant of David—that is my gospel, 9 for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. 10 Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus with eternal glory. 11 The saying is sure: If we have **died** with him, we will also **live** with him; 12 if we **endure**, we will also **reign** with him; **if we deny him**, he will also deny us; 13 if we are faithless, he remains faithful—for he cannot deny himself.

14 Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. 15 Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

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	<p>Vs. 13 - Bill Loader writes:</p> <p>"Christ will not cease to be Christ. Christ will not cease caring, even if we stop caring. It is a way of speaking about constancy of compassion."</p>	<p>Vs 14 → Twitter fights.</p> <p>Vs 9b → Word of God Unchained would be a great name for a praise band.</p> <p>The unchained word of God might be like a prisoner who's been released or a dog that is not tied up - one is ready to be free and proclaim praise and the other is free to guard territory and do harm to those who approach will ill intent.</p> <p>Or the Word of God Unchained is a treatment that now loosed will help heal someone's ailment. An aspirin or chemotherapy or new diet or yoga, etc.</p>	<p>← get some gymnasts to twist themselves up to demonstrate the effect of a Twitter argument....</p> <p>← perhaps write a pulpit skit where each of these is released and what each of them does, especially to people they encounter.</p> <p>THis could be done like a person on the street interview. The prisoner could talk about what it was like to be chained up (recognize that prisoners in the NT era were not necessarily criminals but also political prisoners) and now freed. The dog could talk about how it is now able to defend a larger territory.</p>

Text: Luke 17:11-19

11 On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. 12 As he entered a village, ten lepers approached him. Keeping their distance, 13 they called out, saying, "Jesus, Master, have mercy on us!" 14 When he saw them, he said to them, "Go and show yourselves to the priests." **And as they went**, they were made clean. 15 Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. 16 He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. 17 Then Jesus asked, "Were not ten made clean? But the other nine, where are they? 18 Was none of them found to return and give praise to God except this foreigner?" 19 Then he said to him, "Get up and go on your way; your faith has made you well."

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	<p>Dennis Sanders writing at the Christian Century remarks that there is no "region between Samaria and Galilee". It's simply the border.</p>	<p>1. Vs 14b - The lepers turned and went to go show themselves to the priest still in an unclean state. It was as they obeyed that their condition cleared up. We are still not well when we leave an Urgent Care or the doctor's office but if we fill the prescription or go to therapy, we are on the path towards health.</p> <p>2. How does living on or near a border affect the way you live? It is a liminal place - being in two places at one time; a threshold. The lepers live in a <i>liminal</i> place; they are on the same ground as everyone else but living apart. People with chronic or infectious illness know this place very well.</p>	<p>← Again, use interpretive movement or dance to demonstrate the lepers cry for help, their obedience (possibly confused at Jesus' instructions), and the one leper's realization that his life has been given back to him.</p> <p><i>Jesus' question at the end can be better explored through PEOPLE and SELF smart, I think.</i></p> <p>← one's health often brings one to thresholds; how will I live with crutches for six weeks (or longer); how will I live with this new medication I must take for the rest of my life; etc. Borrow from SELF and PEOPLE smart and have your congregation think about their liminal places - before and after a diagnosis or surgery.</p>