

More Than Hearing Worksheet

Episode: BOrdinary2x2018

Text: John 1:43-51

43 The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me."
 44 Now Philip was from Bethsaida, the city of Andrew and Peter. 45 Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." 46 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." 47 When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" 48 Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." 49 Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" 50 Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." 51 And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

Eye - B, Music - S, People - B, Self - B

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
<p>Word - Verbal/Linguistic</p>	<p>Heurisko - found! Used five times betwx vss. 40-44</p> <p>The fig tree is a symbol of the messianic age, an age of peace and serenity.</p> <p>Micah 4:4-- "...all sit under their own vines and under their own fig trees, and no one shall make them afraid..."</p> <p>Zechariah 3:10-- "On that day, says the Lord of hosts, you shall invite each other to come under your vine and fig tree."</p>	<p>Archimedes' <i>eureka!</i> An unexpected surprise! Loder's Transforming Moment A gorse bush</p> <p>"In the first 50 verses of the fourth gospel, the following titles have been used regarding Jesus: God the only Son, Lamb of God, Son of God, rabbi, teacher, messiah, anointed, rabbi (again), Son of God (again), and King of Israel. Yet here, in his first utterance in reference to himself, Jesus identifies with the "son of man" figure of Daniel, an apocalyptic image and one of victory." ~John Petty, <i>Progressive Involvement</i>, Lectionary</p>	

		blogging:: Epiphany 2:: John 1: 43-51	
Eye - Visual/Spatial MWD	Vs 51 - Jacob's ladder	<p>Vs 46 Come and see - what we say when we want someone to know something, and we understand that they have to experience it to do so.</p> <p>It's like a child who's seen something unusual or fantastic and wants an adult to witness it, too. They run up, grab you by the hand (which is a physical way of saying come and see), and then take us to where whatever it is.</p> <p>Rose saying, "Helen, come see what I done!"</p> <p>Finding: There are different ways to find stuff: incidentally coming across something that you aren't searching for or intentionally searching until you come across the specific thing. Call each to mind by describing the experience of "finding" a quarter on the sidewalk and "finding" your misplaced car keys when you have to go to work. <i>EYE for the visual component of looking and for the spatial component, especially in searching.</i></p>	⇒ Act out the finding and searching by leaving a quarter on the floor of the chancel before the service for you to find during the sermon, and similarly hiding a set of keys in an out of the way place for you to find.
Math - Logical/Mathematical		<p>Archimedes' <u><i>eureka!</i></u></p> <p>"Robert Scharlemann, The Reason of Following, Acolouthetic reason as a</p>	

different kind of reason than the traditional pure, practical, or aesthetic reason. Scharlemann argues that theology has traditionally followed the philosophical tripartite forms of reason - pure reason or knowledge; practical reason or ethics; and artistic reason or aesthetics. The classic example would be Kant's Critique of Pure reason, Critique of Practical reason, and Critique of Judgment. The call stories of the gospels, he argues, shows a 4th kind of reason which he calls acolouthetic reason or 'the reason of following.' This is a kind of unmediated reason. The disciples do not ask Jesus questions like "What is the true?" as pure reason would ask. Or "What is the good?" as practical reason would ask. Or "What is the beautiful?" as aesthetic reason would ask. Instead, they simply drop their nets, etc., and follow. In this sense, it is most akin to what Schleiermacher called "the feeling of absolute dependence," or what Tillich called "heautonomy," where the call from the outside (heteronomy) corresponds with the hunger of the inside (autonomy). For Scharlemann, acolouthetic reason is unmediated by human judgment, where the call elicits an unmediated response. They simply

		<p>follow. Questions arise, to be sure, but they arise along the journey that one has immediately followed. Hence, it is a different kind of response; an immediate response of the heart to the call.”</p> <p>Mark Davis, <i>Left Behind and Loving It</i>, Sunday, January 11, 2015</p> <p>“Come and See the One Who Has Already Seen”</p>	
Body - Kinesthetic			
Musical D2			<p>Use musical cues through the passage to indicate different moods and thoughts. Suggestions:</p> <p>Follow me = John Denver song</p> <p>Found = Ta da!</p> <p>Moses & prophets = blues/jazz, or R&B</p> <p>Nazareth = “Dueling Banjos”</p> <p>Any title for Jesus = Andrew Lloyd Weber’s triangle from Jesus Christ Superstar</p> <p>Under the fig tree = Don’t sit under the apple tree</p> <p>You Will See = Daniel Doster-Mann song</p> <p>Music Cues app for iOS</p> <p>SoundCue app for iOS</p> <p>SoundByte app for Mac</p>
Natural	<p>Vs 48 - Fig tree</p> <p>The fig tree is a symbol of the messianic age, an age of peace and serenity.</p> <p>Micah 4:4-- "...all sit under their own vines</p>	<p>Some information about the fig tree</p>	

	<p>and under their own fig trees, and no one shall make them afraid..."</p> <p>Zechariah 3:10--"On that day, says the Lord of hosts, you shall invite each other to come under your vine and fig tree."</p>		
<p>People - Interpersonal MWD</p>	<p>"No deceit" - speaks honestly</p>	<p>Plain speaking people can be terrifying; they tell you exactly what is on their minds! But, you never have to guess what they are thinking and you can trust the veracity of their opinion.</p> <p>"Recognizing power in another does not diminish your own." ~ Joss Whedon</p> <p>Adapt this quote to "recognizing the humanity in another does not diminish your own."</p> <p>Here's an article about love at first sight. Not that that was what happened here, but there was certainly an immediacy to the relationships Jesus formed with his disciples. Such bonding can happen between friends or teachers and students as well as lovers, no?</p> <p>V. 46 - Nazareth as the backwater hill country did not have a good reputation for producing people of character or</p>	<p>Act out the scene between Jesus and Nathanael a couple times with different emotional motivations.</p> <ol style="list-style-type: none"> 1) Traditional reading: Nathanael is genuinely and inexplicably converted by Jesus' explanation, and Jesus assures him he ain't seen nothing yet. 2) Nathanael replies sarcastically, still incredulous because of Jesus' simple explanation. Jesus plays along, but let's him know he ain't seen nothing yet. 3) Any other way you can think to do it. Perhaps having Nathanael's sarcasm as playful in one and spiteful in another.

		<p>success. Are there similar places near your geographical location? How would people in your community edit Nathanael's quip?</p>	
<p>Self - Intrapersonal D2</p>		<p>When Jesus finds Philip, he tells him to follow*. Phillip immediately runs off and finds Nathanael. Is this what following Jesus is? Running off to get the people in our lives and bring them back to Jesus?</p> <p><i>*akoleuthei</i>, which means to "be in the same way with," or "imitate".</p>	<p>V. 46 - Are there people or places that you have a difficult time imagining God using for God's purposes? Why?</p> <p>What roadblocks do you encounter when you open up about your faith? How do you respond? With doubt or confidence?</p>