

# **FIVE PIVOTAL TEXTS**

## **REALITY SEARCH**

**VERSION FOUR**

a.



**Michelle Nailon CSB**

**PROJECT EMPLOYMENT INC.  
MELBOURNE 3020  
Fax (03) 352 6763**

**2006**



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Nailon, Michelle,  
Reality search.

ISBN 0 9581766 1 2 (Version 1) *A Line of Logic*  
ISBN 0 9581766 2 0 (Version 2) *Value Frameworks*  
ISBN 0 9581766 0 4 (Version 3) *Two World Views*  
ISBN 0 9581766 3 9 (Version 4) *Five Pivotal Texts*  
ISBN 0 9581766 5 5 (Version 5) *Translation Analysed*  
ISBN 0 9581766 4 7 (CD-ROM)  
ISBN 0 9581766 6 3 (Set) *Reality Search*

1. Bible. N.T. Gospels - Criticism, interpretation, etc. 2. Bible. N.T. Acts - Criticism, interpretation, etc. 3. Biblical cosmology. 1. Title.

231.7652

#### **Note re text paraphrase**

The paraphrase of text in Version Four of *Reality Search* is based on a reading of the interlinear text of the RSV Interlinear Greek-English New Testament published by Nestle-Marshall RSV. Translator was Alfred Marshall. However reference has also been made to the original Greek text as well as other translations of the New Testament.

The actual interlinear text as mentioned above is in Version Five of *Reality Search*.

## FORWARD

*Five Pivotal Texts (Version Four) of Reality Search* was undertaken when somebody was trying to read page by page, the analysed, literal translation of the texts. This literal translation was set out in analysed form as a reference tool (only). It has been meant to demonstrate there is an underlying argument beneath the gospels and Acts. The literalness of the translation was presented to show as accurately as possible the original Greek text.

On the other hand given that one person was trying to undertake the task of reading this page by page it is likely that others may also make the same attempt. (An Archdiocesan representative had a similar problem). Hence the production of a paraphrase of the translation in *Five Pivotal Texts*.

One may ask why use a paraphrase here rather than using a popular and established fluent translation? There are a number of reasons for this. One of them is the copyright factor. It could be both difficult if not impossible to obtain permission to use the whole of such a text and set it out in the analysed form of *Reality Search*. More importantly there is the accuracy factor. It is demonstrated in *Five Pivotal Texts - Version Five* that the analysis presented in *Reality Search* does in fact fit in with a literal translation of the Gospels and Acts. It is shown that the paragraph "hooks" on which the analysis is based do in fact occur in the original texts. However in popular translations the kinds of paragraph "hooks" found in the original text are easily lost. So the *Reality Search* analysis could be compromised if not eroded. Indeed some popular translations of the Bible, notably some older ones, are more like commentaries on the Bible rather than a translation as such. In the Catholic Church up until the time of the Vatican Two Council in the 1960's, translations of the Gospels were actually from a Latin translation called the *Vulgate*. This had been produced by St Jerome in the fourth century! One would have to feel sympathy for someone like Cardinal Knox who completed a comprehensive translation which was almost immediately out of date.

With all this in mind, in the process of making the paraphrase in *Five Pivotal Texts - Version Four*, care was taken to include the "paragraph hooks" found in the original text so that this could be put into the *Reality Search* analysis frameworks. Because these are 'hooks' there could be only one such 'hook' per paragraph. If a second 'hook' should be found in a paragraph it was considered either another paragraph was intended or the 'hook' being used was not the correct one. If a reader has doubts about the accuracy of the paraphrased text they are invited to return to *Version Five* or to the literal translation of the Revised Standard Version 1988 to double check this.

Whether or not a copy of the literal translation in *Translation Analysed, Version Five* is at hand is another factor again. All of the Versions of *Reality Search* are part of a "Kit". But there is a separate copyright difference for *Version Five* as the copyright for this literal translation by Reverend Alfred Marshall belongs to the UK Treasury. At present (2006) this translation can only be distributed in the context of workshops by the writer of *Reality Search*. It is also possible to put this translation onto the internet (available through e.g. Google). But this would be in the traditional format of Chapters and Verses rather than in an analysed format *c/f Reality Search*.

Re the paraphrased text in *Version Four*. Why are the traditional chapters and verses only given at the start of a paragraph rather than throughout the text? The chapter and verse structures as found in the gospels etc were added to the original text a considerable time after these were written. One can assume that the writers did have some sort of underlying structure to the gospels when they were written but it was not the present one with chapters and verses. Just what this structure (or structures) were, has been lost. *Reality Search* puts forward a proposal for a structure that can underlie not only the whole of one gospel but indeed the whole of four gospels plus the *Acts of*

*the Apostles.* The comments in *Five Pivotal Texts - Version Four* explain how all of the text, that is, the sayings, stories, layout etc fit in with the overall general structure or line of logic as set out in *Reality Search* and its several versions. The same 'argument' headings are retained throughout.

In the Gospels there are other structures as well, not dealt with in *Reality Search*. A difference between the analysis of *Reality Search* and some of the more established 'analyses' is that the latter may group together whole sections of a gospel as e.g. "discourses". But such structures have not dealt with trying to work out why such 'discourses' were put together in a particular way, or what points are made in them or how they relate to the whole? This task is undertaken in *Reality Search*.

In recent years a situation of largely ignoring the existence of structures in Gospel texts has been changing. The present pope, as Cardinal Ratzinger, has encouraged the use of a whole range of academic disciplines in considering these texts. Biblical scholars have been exploring the differing theologies between the writers and they question why the final texts of the gospels have been given their present shape. While *Reality Search* claims to include all the text in its structure, there is an admission of "side-stepping" a detailed consideration of the "child" sections in its analysis e.g. in Mark's Section C and Matthew and Luke's Sections A. At the same time the intrinsic relevance of these Sections to the underlying line of logic is discussed at length especially in the Appendices of *Version Two*. The actual text in the Child Sections appears to be put together in a different way from the rest of the gospels.

In considering any kind of structures for the original texts one would need to bear in mind the importance of memorisation. Much of the

population at the time the gospels were written was illiterate, especially people outside of Judaism. Jews had a higher literacy rate because of the stress on reading e.g. for boys at their Bar Mitzvah ceremony. But also, parchment on which to write was hard to come by. Some cultures such as the Celts had a heavy stress on oral tradition. People who could write formed their own social grouping of scribes, even within Judaism. In the early process of preaching the writers would have set out the text in order to help people to remember it. The use of paragraph "hooks" was one such way in which this could be done. Even today students sitting for exams use this method. They focus the material to be recalled with key or 'hook' words that bring a whole paragraph to mind. They may make up a sentence with the first letter of each paragraph 'hook'. When they get to their exam if they remember the sentence they can remember the 'hooks' and hence the contents of all the paragraphs.

In the gospels, e.g. in the case of Luke's Section B, he has a sequence of thirteen places which act as hooks for a sequence of paragraphs. Then he repeats the same sequence of places a second time. He demonstrates parallels between each 'pair' of paragraphs. If a 'proclaimer' of the gospel worked out a sentence for the sequence then he or she could call to mind the thirteen paragraph pairs and their contents. As the 'hooks' here consist of place names other languages would not be a problem. Such a single sentence covers a quarter of Luke's gospel. Other Sections could be recalled in a similar way.



In the process of actually writing up a paraphrase of the gospels and *Acts* according to the analysis of *Reality Search* there was a dawning realisation.

The realisation was that the theology of the gospels and *Acts* rely very heavily upon a cosmology which has close parallels with that of the "Big Bang". Briefly the Big Bang cosmology demonstrates that the universes originated about 13-15 billion years ago with a "big bang" of light photons. How? The speed of galaxies can be measured. Those going at double the speed of others are twice the distance from some point in space as those going at half the speed. With the Big Bang time and place began at the same instant and spot. They were at one when and were this

Big Bang took place. United also was the cause of the "Big Bang" and its result - c/f the Creator and the created. As the realisation about these connections dawned, so also other questions have been thrown up. What about the adequacy of interpreting the gospels over the centuries with a cosmology different from that of the original gospel writers? *Version Two* of *Reality Search* puts forward some suggestions about causes and effects of such a difference.

In order to come to grips with any *Version* of *Reality Search* it would be helpful and possibly necessary to think about the implications of the Big Bang. This cosmology is about the start of time and place. It is about the follow through of their separation and interconnections. So too, as demonstrated in *Reality Search*, are the gospels.



# REALITY SEARCH

MICHELLE NAILON CSB

VERSION ONE: *A Line of Logic*

Values, Steps and "The Argument"

VERSION TWO: *Value Frameworks*

Values, Steps, "The Argument" and  
Its Frameworks

VERSION THREE: *Two World Views*

VERSION FOUR: *Five Pivotal Texts*

Paraphrase of the Texts with

Explanatory Comments

VERSION FIVE: *Translation Analysed*

Literal Translation in Analysed Form

This Book deals with

**VERSION FOUR**

## The Gospels and Acts of the Apostles

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# 1. RECOGNISE LAW AND ORDER

## as in the Gospel of Mark

©

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## Section A

### LAW IS BASED UPON AUTHORITY

Mark 1:9 - 3:35

#### Authority is:

1.	Based on God's will
2.	<i>Extends to good &amp; bad</i>
3.	Requires support
4.	<i>Challenges corruption</i>
5.	Gives priority to people
6.	<i>Respects human needs</i>
7.	Can innovate new order
8.	<i>Reaches to crowds</i>
9.	Ready to forgive

Paragraph "hook" is "where Jesus went"

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1. 3: 20-35 . . .New base.... whoever does the will of my father is my brother / sister / mother	010	011

## Introduction Mark 1:1-8

1:1-8 The beginning of the gospel of Jesus Christ.

It has been written in Isaiah the prophet: "Behold I send my messenger before your face. He will prepare your way. There will be a voice of one crying in the desert. "Prepare the way of the Lord and make his paths straight." Therefore it happened that John came baptizing in the desert and proclaiming a baptism of repentance for the forgiveness of sins. And all the Judean people went out to him. Also, there were all the Jerusalemites. They were baptized by him in the Jordan river, confessing their sins.

John had been clothed in camel hair and a leather girdle was around his waist. He lived by eating locusts and wild honey. He proclaimed saying "Someone is coming who is stronger than me. (Compared with him) I am not even competent in stooping down to loosen his sandal thongs. I baptize you in water. But he will baptize you in the Holy Spirit."

(Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

## Section A

### LAW IS BASED UPON AUTHORITY

1:9 - 3:35

Paragraph "hooks" are "where Jesus went"

#### 1. (Authority is) Based on God's will

1:9-11	c/f new base <i>my beloved son</i>	3:20-35	c/f new base <i>my brother and sister and mother</i>
<p>1:9-11 And it happened in those days that Jesus <b>from Nazareth</b> in Galilee <b>came</b> and was baptized by John in the Jordan river. And immediately, as he was going up out of the water he saw the heavens being rent and the Spirit coming down to <b>Continued over</b></p>		<p>3:20-35 And he <b>comes into a house</b> and again the crowd comes together so that they were not able to eat. And hearing about this his relatives went forth to take control of him for they said "He is beside himself." And the scribes from Jerusalem, coming down said, "He is possessed by Beelzebub (the devil). It is by the power of the ruler of demons that he expels demons." And calling them to him he said to them in parables. "How can Satan expel Satan? If a kingdom is divided against itself it cannot stand. And if a house is divided against itself that house will not be able to stand. And if Satan stood up against himself and was divided, he cannot stand but is at an end. In the same way somebody cannot come into the house of the strong man in order to plunder his goods, unless he first binds up the strong man and then he will plunder his house. Truly I tell you that all will be forgiven to the sons of men - their sins and blasphemies, whatever they may blaspheme. But whoever blasphemes against the Holy Spirit does not have forgiveness ever but is liable to an eternal sin." He said this because they said "He has an unclean spirit". <b>Continued over</b></p>	

<p><i>Continued</i> him like a dove. And there was a voice coming out of the heavens. <i>"You are my Son, the beloved and in you I have been well pleased."</i></p>	<p>And his mother and his brothers came and were standing outside and sent a message to him, calling him.</p> <p>The crowd were sitting around him and they said to him. "Behold your mother and brothers and sisters are outside and are looking for you." And answering them he says. "Who is my mother and brothers?" And looking round at those about him in a sitting in a circle he says "Behold my mother and my brothers. <i>Whoever does the will of God is my brother and sister and mother.</i>"</p>
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c/f home base  
John proclaims to crowds  
reference to Holy Spirit  
support given to Jesus from Heavenly Father

c/f home base  
Jesus proclaims to crowds  
reference to Holy Spirit  
lack of support from his own family members

One wonders to what extent the verses about a house divided against itself refers to the household of Jesus himself. It can be assumed that the extended family of Jesus was Jewish and from a law (c/f time) based society. As shown elsewhere in *Reality Search* such a society is challenged to move out towards dialogue with an order (c/f place) based society. It would appear if they fail to do this and try to prevent Jesus from doing so they fail to accept full reality and so reject the Holy Spirit.

Traditionally most Christians place Mary the mother of Jesus at the very heart of the Christian drama. Here she is introduced at the beginning of the gospels at the heart of an historical drama which must have taken place amongst the family members of Jesus.

## 2. (Authority) Extends to Good and Bad

<p>1: 12-13      <i>Forth into desert bad and good spirits</i></p>	<p>3:13-19      <i>Up into mountain good and bad disciples</i></p>
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<p>1:12-13      And immediately the Spirit thrust him forth <b>into the desert</b>. And he was in the desert for forty days being tempted by Satan. He was with the wild beasts and <i>the angels ministered to him.</i></p>	<p>3:13-19      And he goes up <b>into the mountain</b> and calls to himself the ones he wished to be with him. And they went to him. He selected twelve in order that they might be with him and in order that he might send them to proclaim and to have authority to expel the demons. He made the twelve into a group. He added a name to Simon which was Peter. He also called James the son of Zebedee and John the brother of James. He added a name to them as well which is Boanerges, meaning sons of thunder. And there were also Andrew, Philip and Bartholomew and Matthew, Thomas and James the son of Alphaeus. There were Thaddaeus and Simon the Cananaen and <i>Judas Iscariot who indeed betrayed him.</i></p>
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into the desert – c/f place of prayer  
with the wild beasts  
angels minister

into the mountain - c/f place of prayer  
with the disciples  
Judas who betrayed

### 3. (Authority) requires support

<p><b>1: 14-20</b> Galilee/ Sea - preaching c/f disciples</p>	<p>3:7-12 Sea - preaching c/f disciples</p>
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<p>1:14-20 After John was arrested Jesus came into <b>Galilee</b> proclaiming the gospel of God. He was saying "The time has been fulfilled and the Kingdom of God has drawn near. Repent and believe in the gospel (good news)." And passing along <b>beside the sea of Galilee</b> he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. And Jesus said to them. "Come after me and I will make you into fishers of men." And immediately, leaving the nets they followed him. And going a little further he saw James the son of Zebedee and John his brother, in the boat mending the nets. And he immediately called them. <i>Leaving their father Zebedee in the boat</i> with the hired servants they went after him (Jesus).</p>	<p>3:7-12 Jesus departed with his disciples <b>to the sea</b> and a great multitude of people from <b>Galilee</b> followed. They also came from Judea and from Jerusalem and from Idumae and from beyond the Jordan and from around Tyre and Sidon. This great multitude, hearing what things he was doing came to him. And he (Jesus) told his disciples that a boat should be near him in case the crowd should crush him. For he healed so many that people were pushing against him so that they could touch him. Many had diseases and unclean spirits. When the latter saw him they fell before him and cried out saying "You are the Son of God." And he (Jesus) warned them that they were not to make him known.</p>
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disciples followed  
reference to a boat in the water

crowds followed  
reference to a boat in the water

In the first of these paragraphs Jesus promises to make the disciples fishers of men. In the second paragraph they are again in a boat but surrounded by people trying to get closer. In the first case they are trying to pull fish in. In the second case they are afraid of being overwhelmed.



#### 4. (Authority) Challenges Corruption

<p>1: 21-28      <i>Capernaum/Synagogue</i>  <i>V unclean spirits (silenced)</i></p>	<p>3:1-6      Synagogue  <i>V Pharisees</i></p>
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<p>1:21-28 They enter into <b>Capernaum</b> and it was immediately the Sabbath day. Entering <b>into the synagogue</b> he (Jesus) taught. Those there were astounded at his teaching. He was teaching them as with authority and not like the scribes. Suddenly there was in their synagogue a man with an unclean spirit. He cried out saying, "What are you to us and to yourself. Jesus, Nazarene? Have you come to destroy us? I know you for who you are, the holy one of God." And Jesus rebuked him saying "Be quiet and come out of him." And throwing the man down the unclean spirit came out of the man, shouting with a great voice. And all were astounded so as to debate amongst themselves saying "What is this? This is a new teaching proclaimed with authority. And he commands the unclean spirits and they obey him."</p>	<p>3:1-6 And he again entered <b>into a synagogue</b>. There was a man there who had a withered hand. They watched him carefully to see if he would heal the man on the Sabbath. That was in order that they might make an accusation against him. And he (Jesus) says to the man with the dried up hand. "Stand up in the midst of the group." And he says to them around. "Is it lawful to do good on the Sabbath or to do evil, to save life or to kill?" But they were silent. And he looked around at them angrily, grieving at their hardness of heart. He says to the man. "Stretch forth your hand." And he stretched it forth and his hand was restored to him. Immediately after this the Pharisees went out and had counsel with the Herodians as to how they might destroy him (Jesus.)</p>
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unclean spirit

Note the unclean spirit calls Jesus "Nazarene" which research shows was a 'nickname' for community builder. People refer to a new teaching of Jesus ? man in synagogue cured

spirit of hard heartedness

There is a combination of Pharisees (c/f law based society) and Herodians (c/f order based society) against Jesus. His teaching challenges both groups man in synagogue cured.



### 5. (Authority) Gives Priority to People

1: 29-34 House of Simon - priority to people	2:26-28 (House of God) -priority to people (note in Mark Jesus c/f David)
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<p>1:29-34 And as soon as they came out of the synagogue a small group of them went <b>into the house of Simon and Andrew</b> with James and John. Now the mother-in-law of Simon was lying aside fever-stricken. They immediately told him (Jesus) about her. And approaching her he raised her up holding her by the hand. The fever then left her and she served them. As evening came on and the sun was setting, people brought to him (Jesus) all those who had illnesses and who were possessed by demons. All the city was assembled at the door. He healed many who were ill with various diseases. He expelled many demons and did not allow the latter to speak because they knew who he was.</p>	<p>2:26-27 Jesus recalled how he (David) <b>entered the house of God</b> when Abiathar was high priest, and ate the bread of the Presence which was set out. He (Jesus) recalled that it is not lawful for any but the priests to eat this. He reminded his listeners that not only did David eat this bread but he also gave it to those who were with him. He (Jesus) said to them. <i>"The Sabbath was made for man, not man for the Sabbath, so the Son of Man is Lord even of the Sabbath."</i></p>
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Serving of Food  
Comment about true identity

Serving of Food  
Comment about true identity

In the 2nd paragraph it is actually a comment about David going into the house of God but in this gospel Jesus is presented as representing David

### 6. (Authority) Respects Human needs

1: 35-37 A desert place - need to pray	2:23-25 Cornfields - need to eat
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<p>1:35-37 He arose very early while it was still night and went away <b>into a desert place</b> and <i>prayed there</i>. Later Simon and those with him looked for him and on finding him they said "Everyone is looking for you."</p>	<p>2:23-25 It happened that on a Sabbath day he was passing <b>through the cornfields</b> and his disciples began plucking the ears of corn as they went along. The Pharisees said to him (Jesus). "Look why do they do something on the Sabbath day which is not lawful." He said to them. "Have you never read what David did when he was in need and he and the ones with him <i>were hungry?</i>"</p>
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### 7. (Authority) Can innovate new order

<p>1: 38                    came out (of home)                               - new order</p>	<p>2:15 - 22                came (out of household)                               - new order, c/f wine skins</p>
<p>1:38    He (Jesus) said to them. "Let us go elsewhere, into the neighbouring towns so that I can proclaim there as well because it was for this reason that I <b>came forth (out of his own home).</b>"</p>	<p>2:15 - 22 It happened that he was reclining in his house and many tax-collectors and sinners were reclining with Jesus and his disciples. There were many of these and they followed him. The scribes of the Pharisees, on seeing that he was eating with sinners and tax-collectors said to his disciples. "Why does he eat with tax-collectors and sinners?" On hearing this Jesus said to them. "Those who are strong do not have need of a physician, but those who are ill do have this need. I did not <b>come (out) to call</b> the righteous but sinners." The disciples of John and the Pharisees were fasting. They came and said to him (Jesus). "Why do the disciples of John and the Pharisees fast, but your disciples do not fast?" He (Jesus) said to them. "The sons of the bride chamber cannot fast while the bridegroom is with them. What time do they have to fast? But the days will come when the bridegroom is taken away from them and then they will fast, on that day. No one sews a patch of new cloth on an old garment, otherwise when under pressure the new will pull and there is a worse tear. And no one puts new wine into old wineskins. Otherwise the wine will burst the wineskins and the wine will perish along with the wineskin. But new wine goes into fresh wine skins."</p>

1:38 unusual expression of 'coming out' from what one assumes is his own household and social circle

2:15-22 same unusual expression of 'coming out' from what one assumes is also his own household and social circle

It appears tax collectors were associated with sinners because they were working for the Roman Government. Rome was operating according to Greek philosophy which one could describe as presenting a society based on order or place as distinct from Judaism which presented a society based on law and time.

It may appear that in using paragraph hooks 'the house' mention of Jesus' location is important. But in this section the paragraph hooks relate to where Jesus went, rather than where he happened to be located. Jesus is presented in this section as being on the move. In terms of the underlying structure of 'the argument' this section deals with the law (c/f time) based society. Key points made in relation to this society are that it may have a sense of direction but this should also include outward movement.





## 8 (Authority) Reaches to crowds

<p><b>1: 39-45 Throughout Galilee</b> - with crowds</p>	<p><b>2:13 - 14</b>      <b>Beside sea</b> - with crowds</p>
<p>1:39-45            He came proclaiming in their synagogues <b>in all Galilee</b> (including by the Sea of Galilee) and was also expelling the demons.</p> <p>A leper came to him asking his help and falling on his knees in order to be cured. He said "If you are willing you are able to cleanse me." Being filled with tenderness, he (Jesus) stretched forth his hand and said to him. "I am willing. Be cleansed." Immediately the leprosy departed from the man and he was cleansed. (Jesus) sternly admonished the man and immediately sent him out saying to him. "See that you tell nobody but go, show yourself to the priest and offer the cleansing ritual as commanded by Moses as a testimony to others." But the man, going out, began to proclaim many things all around so that (Jesus) was no longer able to enter a city openly. He was rather in desert places and <i>people came to him from all directions</i></p>	<p>2:13-14    He went forth again <b>by the sea</b>, and <i>all the crowd came to him</i>. He taught them. And passing along he saw Levi the son of Alphaeus sitting by the custom house. He said to him. "Follow me". And rising up he followed him.</p>

Leper told not to proclaim  
(ritually cleansed but not invited to proclaim)

Matthew called to proclaim  
(not unclean despite involvement with tax collection)

## 9. (Authority is) Ready to forgive

<p><b>2: 1-12</b></p>	<p style="text-align: center;"><b>Capernaum/Home</b> <b>"authority.to forgive sin"</b></p>
<p>2:1 - 12    He entered again into <b>Capernaum</b> and after some days it was heard that he was <b>at home</b>. And many people assembled so that there was no longer room at the door. He (Jesus) spoke to them the word. They came carrying to him a paralytic. Four of them were bearers. But they were unable to bring him in because of the crowd. They therefore went to the roof of the house where Jesus was and having opened up the roof they lowered the mattress that the paralytic was lying upon. And seeing this degree of faith Jesus said to the paralytic. "Child your sins are forgiven." Now some of the scribes were sitting there and reasoning in their hearts. "Why does this man speak in this way? He is blaspheming because only God can forgive sins." And immediately, Jesus knew in his spirit that they were reasoning in this way amongst themselves. He therefore said to them. "Why do you reason in this way in your hearts. Which is it easier to say to the paralytic. Your sins are forgiven or to say, Rise and take your mattress and walk? But in order that you may know that the Son of man has authority to forgive sins on the earth, I say to the paralytic. "Rise, take your mattress and go to your house." And the latter arose and immediately taking the mattress he went forth before all of them. All were astonished and glorified God saying. "We never saw the like of this."</p>	

Note: stress on 'forgive' point c/f Matthew middle of Section C and at end of Section D. Also at end of Gospel c/f disciple failures. And also it is said by Jesus on the cross in Luke and is at end of gospel of Luke.

## Section B

### ORDER IS BASED UPON A SENSE OF DIRECTION

Mark 4:1 - 9:1

For a Sense of Direction:

1.	Be receptive
2.	<i>Perceive as well as see</i>
3.	Note dignity of the person
4.	<i>Realise big picture is complex</i>
5.	Value personal contact
6.	<i>Believe in own power</i>
7.	Avoid bad actions
8.	<i>Don't overstress formality</i>
9.	Stay anchored
10.	<i>Avoid hardheartedness</i>



## Section B (continued)

### ORDER IS BASED UPON A SENSE OF DIRECTION

Mark 4:1 - 9:1

#### For a Sense of Direction:

	V 4 Page	V5 Page
1. 4:1-9 . . . Beside sea - (sower) ..He who has ears let him hear	019	018
. . . 2. 4:10-4:34 . . . Alone - Those who see and not perceive	020	019
. . . . . 3. 4:35-41 . . . Other side - calms sea - who is this?	021	020
. . . . . . 4. 5:1-20 . . . Country of Gerasines (boat) swine drowned... who saw told..	022	021
. . . . . . . 5. 5:21-34 . . . Other side of sea- If I touch even his garments	023	022
. . . . . . . . 6. 5:35-45 . . . House of ruler - Jairus' daughter rises	024	023
. . . . . . . . . 7. 6:1-30 . . . Own country - Herod kills Baptist	025	024
. . . . . . . . . . 8. 6:31-45 . . . In the ship - multiplies loaves	027	025
. . . . . . . . . . . 9. 6:46 . . . Mountain to pray. . . . . . . . . . .	028	026
. . . . . . . . . . . . 10. 6:47-52. . . Midst of sea -hard hearts, not understand.	028	026
. . . . . . . . . . . . . 9. 6:53 . . . . Gennasaret and anchored	028	026
. . . . . . . . . . . . . . 8. 6:54-7:16 . . . Out of the ship - eating with unclean hands	027	025
. . . . . . . . . . . . . . . 7. 7:17-23 . . . house, away from crowd - What comes out defiles	025	024
. . . . . . . . . . . . . . . 6. 7:24-30 . . . District of Tyre - a house - Syrophenician's daughter	024	023
. . . . . . . . . . . . . . . 5. 7:31-8:9. . . Sea of Galilee, Decapolis	023	022
. . . . . . . . . . . . . . . 4. 8:10-13 . . . Region of Dalmanutha (ship) - Pharisees seeking sign	022	021
. . . . . . . . . . . . . . . 3. 8:13-21. . . Other side - bread - not yet realise	021	020
. . . . . . . . . . . . . . . 2. 8:22-26 . . . Bethsaida to outside- See men as trees walking	020	019
1. 8:27-9:1 . . . Caesaria (at seaside) - Some here will see Kingdom of God.	019	018



**1. (To have Direction) Be receptive**

<b>4:1-9</b>	Beside sea (sower)	<b>8:27-9:1</b>	(at seaside) Caesaria - Some here will see Kingdom of God
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4:1-9 Again he began to teach **by the sea**. A very large crowd were assembled near him so that he went to sit in a ship in the sea. All the crowd were on the land and facing the sea. He (Jesus) taught them many things and presented his teaching in parables. He said "Behold someone went out to sow seed.. And it happened as he sowed some of this fell by the way and the birds came and devoured it. Other seed fell on rocky places where there was not much earth. Immediately this sprang up because there was no depth of earth. And when the sun rose it was scorched. As it did not have enough roots it was withered. And other seed fell among thorns and the thorns came up and choked it and so it did not give fruit. And other seed again fell into the good earth. It came up and *gave fruit up to thirty and sixty and even a hundred fold.*" He said "Whoever has ears to hear this, let them hear."

8:27-9:1 Jesus went forth with his disciples into the **villages of Caesare's Philippi**. (which is **by the sea**) Along the way he questioned his disciples asking them who people thought him to be. They told him saying, " Some think you to be John the Baptist and others Elias. Others think you to be one of the prophets." Then he (Jesus) questioned them "But you, who do you say that I am?" Answering Peter said to him "You are the Christ." And he warned them that they may not tell anyone about him. And he began to teach them that it behooves the Son of man to suffer many things and to be rejected by the elders and the chief priests and the scribes and then to be killed. And after three days he would rise again. (Jesus) spoke these words openly. Then Peter was taking him aside to rebuke him. But He, (Note: occasional use of capital letter for pronoun) turning around and seeing his disciples (watching) rebuked Peter instead and said "Get behind me Satan, because you do not mind the things of God but the things of men." And calling to him the crowd with his disciples, he said to them. "If anyone wishes to come after me, let him deny himself and take up this cross and let him follow me. For whoever wishes to save his life will lose it. But whoever will lose his life for the sake of me and the gospel, will save it. For what does it profit a man to gain the whole world and yet be lost within his soul. For what can somebody give in exchange for their soul? Whoever is ashamed of me and my words in this adulterous and sinful generation, then the Son of man will be ashamed of him in turn when he comes into the glory of his Father with the holy angels." And he said to them. "Truly I tell you that there are some people standing here who will not taste death *before they see the Kingdom of God having come in power.*"

(Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

Talks of a range of responses re the ability to grow and produce seed dies in order to reproduce

Talks of a range of responses re the ability to respond and grow in the kingdom of God challenge to lose one's own life in order to save it



## 2. (To have Direction) Perceive as well as see

4:10 - 4:34 <i>Alone</i> <i>Those who see and not perceive</i>	8:22 - 26 <i>to outside of Bethsaida</i> <i>See men as trees walking</i>
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<p>4:10-4:34      When <b>he was alone</b> (with) the twelve around him they asked about the parables. And he said to them. "To you has been given the mystery of the kingdom of God. But to those outside all they are given is in parables. This is so they may <i>see and yet not perceive</i>, and hear yet may not understand lest they should turn and their sins be forgiven them." He said to them. "Do you not know what this parable means and what all the parables mean? The one who is sowing is sowing the word. And those by the way, are those people, immediately they hear it find that Satan comes and takes the word that had been sown in them. And likewise the ones on the rocky places, being sown with the word, when they hear it, immediately hear it with joy and receive it. But they do not have roots within themselves and so it is short lived. As affliction or persecution on account of the word comes to them they are immediately offended. Others again, are the ones who are amongst thorns and the word is sown in them. These hear the word. Yet the cares of the age and the deceitfulness of riches and other things like desires come in and choke the word and it becomes unfruitful. And there are those again who are on the good earth. They hear the word and welcome it and bear fruit in thirty and sixty and in a hundred fold production." And he said to them. "When the lamp comes it is not put under a bushel or under the couch. Rather it is put on the lamp stand. For this is not to be hidden or covered but made manifest and put in the open. If anyone has ears to hear, let him hear."</p> <p>And he said to them. "Take heed what you hear. With whatever measure you measure out it will be measured out to you and indeed added to. For the one who has, it will be given to him. And the one who does not have, even what he has will be taken away from him."</p> <p>And he said. "The kingdom of God is like this. A man might cast seed upon the earth. He might sleep and rise, night and day. And the seed sprouts and lengthens and he does not know. Of its own accord the earth bears fruit. First there is the grass, then an ear, then the full corn in the ear. But when the fruit is produced, immediately the man puts this to the sickle because the harvest has come." And he said. "To what can we liken the kingdom of God or how can we present this in a parable. It is like a grain of mustard. When this is sown in the earth it is smaller than all the seeds on the earth. Yet when it is sown, it comes up and becomes greater than all the herbs. It makes great branches so that the birds of heaven are able to dwell in its branches." And with such parables he spoke the word to them in many differing ways so that they were able to hear. But he explained everything privately to his own disciples without using parables.</p>	<p>8:22-26      They came to <b>Bethsaida</b>. People brought a blind man to Him and beseeched him to touch the man. Laying hold of the blind man's hand He led him outside the village. And spitting in his eyes and putting hands on him he questioned the man. "Do you see anything?" And looking up the man said. "<i>I see men so that they look like trees walking.</i>" Then He again put his hands on the eyes of the man. The man looked steadily and his sight was restored. He saw all things clearly. And (Jesus) sent him home saying "Do not go into the village."</p>
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It may appear somewhat 'rough' that Jesus says he speaks in parables so that people cannot understand him and repent. But elsewhere he is aiming to help people understand. In other words he does not want to force people into understanding him. Compare how the gradual process of people understanding through parables and the gradual process of Jesus curing the blind man match. The latter is an illustration as to how Jesus encourages people to gradually grow in the Word.

It may appear that the two "hooks" here of being alone and then at Bethsaida do not match. But the text shows in the first paragraph Jesus is not really alone but with his close associates, his disciples. He moved to this position. Bethsaida is

**3. (To have Direction) Note dignity of the person**

<p>4:35-41      <i>Other side calms sea - who is this</i></p>	<p>8:13 - 21      <i>Other side bread - not yet realise</i></p>
<p>4:35-41      On that day, with evening having come, (Jesus) says to them. "Let us pass over <b>to the other side</b> (of the sea)." And, leaving the crowd they took him as he was, in the boat. Other ships were with him. And a storm came up with a great gale of wind and the waves smashed into the ship so that it was filling with water. And he was in the stern of the boat on a pillow, sleeping. They roused him and said to him. "Teacher does it not matter to you that we are perishing?" And being roused, he rebuked the wind and said to sea. "Be quiet. Be muzzled". And the wind dropped and there was a great calm. And he said to them. "Why are you so fearful like this? Do you not have faith?" And then they feared greatly about this and said to one another. "<i>Who then is this man</i> that both the wind and the sea obey him?"</p>	<p>8:13-21      And leaving them again he went away <b>to the other side</b> (of the sea). It happened they forgot to take loaves of bread on the boat except for one loaf. He (Jesus) warned them saying. "Beware of the leaven of the Pharisees and of the leaven of Herod." They reasoned with one another about this as they did not have any loaves. And knowing about this he said to them. "Why do you rationalise because you do not have loaves? Do you not yet understand nor realise? Have your hearts been so hardened and cannot you see with your eyes or hear with your ears? Do you not remember when I broke five loaves of bread and fed five thousand people? How many baskets did you fill with the fragments of bread you took after this?" They said "Twelve". Then he asked. "And when seven loaves were fed to four thousand people how many baskets did you fill with the fragments from this?" And they said "Seven" And he said to them. "<i>Do you not yet understand?</i>"</p>

Note: hardness of heart as connected to sea crossing also occurs in point 10. This also fits a "cameo" of water symbols which center around the sea crossing in John and which in turn connects with finding direction. In John the account of Jesus walking on the water is placed in the text between the miracle of the loaves and fish and Jesus' promise to give "living bread".

The storm could present a picture of the disruption and chaos that happens when a society slips into disorder. In terms of 'the argument' *c/f Reality Search* the leaven of the Pharisees could be an extreme stress on external law (*c/f* society based on law or time). The leaven of Herod could be an extreme stress on ideology /materialism (*c/f* society based on order or place).

Herod was supposed to be King of the Jews. But he lived a Roman-type lifestyle in what was reputed to be a decadent court. In terms of the line of logic of *Reality Search* his lifestyle would have been seen to reflect that of Greek philosophy which was related to an 'order' or 'place'- based society. As discussed elsewhere this type of society has particular stress on matter and the qualities of matter. At one end of a spectrum it can be idealistic. Yet at another end it can be materialistic and/or decadent.



#### 4. (To have Direction) Realise big picture is complex

5:1-20	Country Gerasines c/f sea swine into sea	8:10-13	Region Dalmanutha c/f ship Pharisees seeking sign
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5:1-20 They came to the other side of the **sea**, into the **country of the Gerasenes**. Immediately (Jesus) came out of the **ship**, a man came out of the tombs. This man was possessed with an unclean spirit. He had been living amongst the tombs. People could no longer bind him with a chain. He had been bound with fetters and chains before and he had burst out of the chains and had broken the fetters so that no one was able to subdue him. And always, by night and day amongst the tombs and in the mountains he cried out, cutting himself with stones. Seeing Jesus from afar, he ran and worshipped him. He cried out with a great voice saying. "What are you about with me and yourself Jesus, Son of God the Most High? I adjure you by God, so that you may not torment me." For He said to him. "Come out of the man, unclean spirit." And He questioned the spirit "What name do you have?" And the latter said to him "My name is Legion because we are many." And he besought Him that he would not send them outside the country. Now there was near them a great mountain herd of pigs feeding. And they besought Him saying. "Send us into the pigs that we can enter into them." And He allowed them to do so. And coming out of the man the unclean spirits entered into the pigs. And *the herd rushed down the precipice into the sea*. There were about two thousand of them and they were drowned in the sea. And the people who were feeding the pigs fled and reported what had happened in the city and in the fields. And the people came to see about this thing that had happened. And they came to Jesus and saw the demon-possessed man sitting, having been clothed and in his senses. This man had had a legion of spirits in him. They were afraid. The ones caring for the pigs told them what had happened to the demon-possessed man and what had happened with the pigs. And the people began to ask Him to leave their territory. And as he got into the ship the one who had been possessed by the demons asked if he could go with him. But (Jesus) did not permit him to do so. He said to him. "Go instead into your own home and those of your people and tell them what things the Lord has done to you and how he pitied you." And the man departed and began to proclaim in Decapolis what things Jesus and done for him. Everyone marvelled.

8:10-13 Immediately, embarking in the **ship** (on the sea) with his disciples he (Jesus) came into the **region of Dalmanutha** And the Pharisees came forth and began to debate with him, seeking a sign from heaven from him and tempting him. And groaning in his spirit he says. "Why does this generation seek a sign? Truly I tell you, *a sign will be given to this generation.*"

Place name given

Place name given

Once again the one paragraph appears to echo what is in its pair. The people in the country of the Gerasines considered that when Jesus allowed the demons to enter into a huge herd of pigs it was some sort of sign, indeed more than they could handle. But one wonders what it was a sign of. Does it show the extent of Jesus' power - that he can command a legion of demons? Does it show some sort of compassion on his part for the demons? Does it show that demons come from a realm of disorder and so they drive any sort of community (even that of pigs) into self-destruction? Also note that Pharisees already considered swine to be unclean. Yet these animals were so sensitive to unclean spirits that they destroyed themselves rather than allow the demons to stay. Is this a comment on an 'unclean' spirit within the Pharisees as they demand external signs and place over-stress on external law?



## 5. (To have Direction) Value personal contact

5:21-34	Other side of sea If I touch even his garments	7:31-8:9	Sea of Galilee, Decapolis - spitting he touched the tongue
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<p>5:21-34      <b>Crossing over the sea in the ship again</b>, to the other side, there was a great crowd assembled. He (Jesus) was by the sea. One of the synagogue chiefs, Jairus by name, on seeing him fell at his feet. The latter beseeched him greatly saying. "My daughter is at the point of death. Come in order that you can lay your hands on her and that she may be healed and live." And He went with him. A great crowd followed and pressed upon him. Now there was a woman who had a blood flow constantly over twelve years. She had suffered many things from physicians in order to be cured of this. She had spent all her money on them and had not been improved but rather had become worse. On hearing about the things Jesus had done, she came into the crowd behind him and touched his garment. She had said. <i>"Even if I touch his garments I shall be healed."</i> And immediately she did this, the cause of bleeding within her was stopped. She knew that in her body she was cured from the problem. And immediately Jesus, knowing within himself that power had gone out from him turned in the crowd and said. "Who touched my garments?" And the disciples said to him. "You see the crowd pressing upon you and you say, "Who touched me?" And yet He looked round to see who had done this. And the woman fearing and trembling and knowing what had happened to her, came and fell before him and told him the truth. And he said to her: "Daughter your faith has healed you. Go in peace and be cured of your problem."</p>	<p>7:31-8:9      And going out again from the district of Tyre, he came through Sidon <b>to the sea of Galilee in the midst of the district of Decapolis</b>. And they brought to him a man who was deaf and speaking with difficulty. And they besought him that he would put his hand upon him. And taking him away from the crowd, privately he put his fingers into his ears and spitting, touched his tongue. And looking up to heaven he groaned and said to the man "Ephphatha" which means "Be thou opened." And the man's ears were opened and immediately the bond of his tongue was loosened and he spoke correctly. And he (Jesus) ordered them to tell nobody. But as much as he ordered this, they proclaimed all the more about it. And they were extremely astonished, saying. "He has done all things well, both the deaf hear and the dumb speak."</p> <p>8:1 In those days there was a great crowd which did not have anything to eat. And calling his disciples to him he said. "I have compassion on the crowd because now they have been with me three days and they do not have anything to eat. And if I send them away fasting to their homes they will faint on the way. And some of them have come from afar." And his disciples answered him. "Who can feed these people in the desert?" And he asked them. "How many loaves do you have?." They said "Seven." And he told the crowd to sit down on the ground. And taking the seven loaves he gave thanks. He broke these and gave them to the disciples so that they could hand them around. And they served them to the crowd. They also had a few fish. Blessing these he (Jesus) told them to serve them as well. And the crowd ate and were satisfied. And when the fragments of food were collected they filled seven baskets. Now the crowd consisted of about four thousand people. After this He dismissed them.</p>
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As with the matching paragraph there are two separate stories being recorded here. The 'touching' theme of the second story, matches the 'touching' theme at the start of the paragraph's pair.

Even though there appears to be two stories above there does not appear to be a definite change of place so the two are put into the one paragraph.

In both these cases Jesus felt power go out of himself

## 6. (To have Direction) Believe in own power

<b>5:35-43</b>	<b><i>House of Jairus (privacy) - daughter rises</i></b>	<b>7:24-30</b>	<b><i>House in Tyre (privacy) - daughter cured</i></b>
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5:35-43 While he was still speaking some people came from the synagogue to its chief saying. “Your daughter has died. Why do you trouble the teacher.” But Jesus overheard what was being said. He said to the synagogue chief. “Do not fear, only believe.” And he did not allow anyone to accompany himself except for Peter and James and John, the brother of James. They came **into the house** of the synagogue chief and he (Jesus) saw an uproar. There were men weeping and crying aloud. And entering in he said to them. “Why do you make such an uproar and weep. The child did not die but is asleep.” They laughed at him. But he put everyone out. Then he took the father and the mother of the child as also the disciples with him and went in to where the child was lying. And taking hold of the child’s hand he says to her. “Talitha koum”, which is understood to mean “*Maid, I say to you, arise.*” And immediately the girl got up and walked. She was twelve years of age. And the people around were greatly astonished. And He ordered them that nobody should know about this. Then he told them to give her something to eat.

7:24-30 Rising up from there he went away into the **district of Tyre**. And entering **into a house** he did not want people to know to know he was there. But this could not be hidden. Immediately a woman who had heard about him, and whose daughter had an unclean spirit came and fell at his feet. The woman was a Greek, a Syrophenician by race. She asked him if he would expel the demon out of her daughter. And he said to her. “Let the children be satisfied first. It is not good to take the bread of the children and to throw it to the dogs.” But she answered and said to him. “Yes Lord. And yet the dogs under the table eat from the crumbs of the children.” And he said to her. “Because of your saying this, go. The demon has gone out of your daughter.” And going way to her house she found that her child had been laid out on the couch and the demon had gone.

There is an obvious parallel between the house/places here and the curing of a young daughter. There are also obvious contrasts. Jesus is readily willing to help the daughter of the chief of the Synagogue, but does not appear to want to help the Syrophenician woman who is of a Greek background. At the same time there is a contrast between the mockery that is meted out to Jesus by the friends of the Synagogue chief and yet the readiness on the part of the Syrophenician woman to accept what could be seen as an insult from Jesus.



**7. (To have Direction) Avoid bad actions**

<p><b>6:1-30</b></p>	<p>native place of him Herod kills Baptist</p>	<p><b>7:17-23</b></p>	<p>house - from the crowd What comes out defiles</p>
<p>6:1-30 And he went from there and came <b>into his native place</b>. His disciples followed him. And when the Sabbath came he began to teach in the synagogue. And the people on hearing him were astonished saying. “Where did this man come by these things and who gave this wisdom to him? And how did these powerful deeds done through his hands come about? Is this not the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they were offended by him. And Jesus said to them. "A prophet is not dishonoured except in his native place and amongst his relatives and in his household. And he could not do any powerful deed there except for laying hands on a few sick people and healing them. And he marvelled at their unbelief. And he went teaching in the villages in circuit (that is surrounding there, still in his own country). And he called to himself the twelve and began to send them forth, two by two. He gave them authority over the unclean spirits. He charged them saying that they should not take anything except a staff, not bread, nor a wallet in their girdle. But they should only have sandals and should not put on two tunics. He said to them. “Wherever you enter into a house, remain there until you leave the area. And whatever place does not receive you or hear you, go out from there and shake off the dust from under your feet as a testimony to them.” And going forth they proclaimed that men should repent. They expelled many demons and anointed many sick people with oil and healed them.</p> <p>Now King Herod heard about Jesus, for his name was becoming well-known. Some people said John the Baptist had been raised from the dead and this explained his powerful deeds. But others said he was Elias. Yet others said he was one of the prophets. But on hearing about him Herod said. "He is the one whom I beheaded, John, for he has been raised."</p> <p>Herod himself had sent for and had seized John. He bound him up in prison because of Herodias his brother Philip’s wife. Herod had married her and John had told him “It is not lawful for you to have your brother’s wife.” Now Herodias had a grudge against him (John) and wished to kill him. But she could not, for Herod feared John, knowing him to be a just and holy man. So he kept him safe. He was very perplexed on hearing him yet gladly did so. As it turned out on Herod’s birthday there were festivities being held. A supper had been made for his courtiers and the chillarchs and the chief men of Galilee. And the daughter of Herodias entered dancing. The latter pleased Herod and those reclining with him greatly. The King said to the girl. “Ask me whatever you wish and I will give it to you.” And he swore to her. “Whatever you ask for I will give you, up to half of my kingdom.” And going out she said o her mother. “What should I ask for?” And the latter said. "Ask for the head of John the Baptist." Coming in quickly to the king the girl asked saying. "I want you at once to give me the head of John the Baptist on a dish." And the king was greatly grieved. But because of the oaths and because of those reclining with him, he did not wish to reject her and say no. And so immediately sending for an executioner the king gave the order to bring the head. Going out the executioner beheaded him (John) in the prison. He brought the head back on a dish and gave it to the girl and the girl gave it to her mother. On hearing about this his disciples went and took the corpse and put it in a tomb. And the apostles assembled and reported to Jesus everything that they had done and taught.</p>		<p>7:17-23 When he went <b>into a house away from the crowd</b> his disciples questioned him about the parable. And he said to them. "Are you so undiscerning that you do not understand that everything from without, on entering into a man cannot defile him because it does not enter into his heart but going into his belly and into the drain, as with the purging of all foods?" And he said. "The thing that comes out of a man is what defiles him. It comes from within. For it is out of the heart of men that evil thoughts come, as also fornications, thefts, murders, adulteries, greedinesses, iniquities, deceit, lewdness, the evil eye, blasphemy, arrogance, foolishness. <i>All these evil things come forth from within a man and defile him.</i>"</p>	

## 5. (To have Direction) Value personal contact

5:21-34	Other side of sea If I touch even his garments	7:31-8:9	Sea of Galilee, Decapolis - spitting he touched the tongue
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<p>5:21-34      <b>Crossing over the sea in the ship again</b>, to the other side, there was a great crowd assembled. He (Jesus) was by the sea. One of the synagogue chiefs, Jairus by name, on seeing him fell at his feet. The latter beseeched him greatly saying. “My daughter is at the point of death. Come in order that you can lay your hands on her and that she may be healed and live.” And He went with him. A great crowd followed and pressed upon him. Now there was a woman who had a blood flow constantly over twelve years. She had suffered many things from physicians in order to be cured of this. She had spent all her money on them and had not been improved but rather had become worse. On hearing about the things Jesus had done, she came into the crowd behind him and touched his garment. She had said. <i>“Even if I touch his garments I shall be healed.”</i> And immediately she did this, the cause of bleeding within her was stopped. She knew that in her body she was cured from the problem. And immediately Jesus, knowing within himself that power had gone out from him turned in the crowd and said. “Who touched my garments?” And the disciples said to him. “You see the crowd pressing upon you and you say, “Who touched me?” And yet He looked round to see who had done this. And the woman fearing and trembling and knowing what had happened to her, came and fell before him and told him the truth. And he said to her: “Daughter your faith has healed you. Go in peace and be cured of your problem.”</p>	<p>7:31-8:9      And going out again from the district of Tyre, he came through Sidon <b>to the sea of Galilee in the midst of the district of Decapolis</b>. And they brought to him a man who was deaf and speaking with difficulty. And they besought him that he would put his hand upon him. And taking him away from the crowd, privately he put his fingers into his ears and spitting, touched his tongue. And looking up to heaven he groaned and said to the man “Ephphatha” which means “Be thou opened.” And the man’s ears were opened and immediately the bond of his tongue was loosened and he spoke correctly. And he (Jesus) ordered them to tell nobody. But as much as he ordered this, they proclaimed all the more about it. And they were extremely astonished, saying. “He has done all things well, both the deaf hear and the dumb speak.”</p> <p>8:1 In those days there was a great crowd which did not have anything to eat. And calling his disciples to him he said. “I have compassion on the crowd because now they have been with me three days and they do not have anything to eat. And if I send them away fasting to their homes they will faint on the way. And some of them have come from afar.” And his disciples answered him. “Who can feed these people in the desert?” And he asked them. “How many loaves do you have?.” They said “Seven.” And he told the crowd to sit down on the ground. And taking the seven loaves he gave thanks. He broke these and gave them to the disciples so that they could hand them around. And they served them to the crowd. They also had a few fish. Blessing these he (Jesus) told them to serve them as well. And the crowd ate and were satisfied. And when the fragments of food were collected they filled seven baskets. Now the crowd consisted of about four thousand people. After this He dismissed them.</p>
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As with the matching paragraph there are two separate stories being recorded here. The ‘touching’ theme of the second story, matches the ‘touching’ theme at the start of the paragraph’s pair.

Even though there appears to be two stories above there does not appear to be a definite change of place so the two are put into the one paragraph.

In both these cases Jesus felt power go out of himself.

## 8. *(To have Direction Don't overstress formality)*

<b>6:31-45</b>	<i>in the ship multiplies loaves</i>	<b>6:54-7:16</b>	<i>out of the ship eating with unclean hands</i>
<p>6:31-43 And he said to them. "Come away with just yourselves, privately to a desert place and rest awhile." For there were many people coming and going and they did not even have the opportunity to eat. And they <b>went away in the ship to a desert place</b> privately. Yet many people saw them going and knew their destination. People from all the cities around went there quickly and were there when they arrived. And getting out of the boat he saw a huge crowd of people. He had compassion on them because they were like sheep without a shepherd. And he began to teach them many things. Now it was getting late and his disciples approached him and said. "We are in a desert place and it is late. Tell them to go away to the fields and villages around so they can buy food for themselves." But he, answering said to them. "Give them something to eat yourselves." And they said to him. "We need to go away and spend two hundred denarii on loaves of bread in order to feed them." And he said to them. "How many loaves do you have? Go and see." And as they knew already they said. "Five and two fish." And he instructed the people to sit down in companies on the green grass. And they reclined in groups of a hundred and groups of fifty. And taking the five loaves and the two fish, he looked up to heaven, he blessed and broke the loaves and gave these to the disciples that they might set them before the people. And he divided the fish, which were given to all. And all the people ate and were satisfied. And they took up the fragments and filled twelve baskets from the leftovers. There were five thousand males that had been eating the loaves. He immediately told the disciples to get in the ship and go over to Bethsaida while he dismissed the crowd.</p>	<p>6:54 -7:16 As they came <b>out of the ship</b> they were immediately recognised. People came from all around that country and began to carry those who were ill on pallets to wherever they heard that he (Jesus) was. And wherever he went into villages or into cities or into the country or the market places they put those who were sick there, and besought him and they might even be able to touch the fringe of his garment. And as many as touched him were healed.</p> <p>7:1 The Pharisees and some of the scribes, coming from Jerusalem assembled near him. And they saw some of his disciples eating bread with unclean (that is unwashed) hands. Now the Pharisees and Jews in general do not eat unless they carefully wash their hands according to the tradition of their elders. Nor do they eat after coming from the market places unless they sprinkle themselves with water. There are many other things related to washings, for example of cups and utensils and bronze vessels. And so the Pharisees and the scribes questioned him (Jesus). "Why do your disciples not behave according to the tradition of the elders but instead eat with unclean hands?" And he said to them. "Isaiah prophesied well concerning you. It has been written about hypocrites. "This people honour me with their lips but their hearts are far away from me. It is in vain that they worship me, teaching things which are the commands of men." Leaving the commandment of God, you hold instead to the tradition of men." And he said to them. "You well set aside God's commandments so that you can keep your tradition. For Moses said. 'Honour your father and your mother. And, the one speaking evil of his father or mother should die'. But you, you say, If a man says to his father or to his mother 'Whatever you may profit by me is Korban (set aside for the temple) then such a one is allowed to go without doing anything for his father or for his mother. By doing this you are annulling the word of God through your tradition. And there are many other similar things that you do." And calling the crowd to himself again, He said to them. "Listen to me and understand. There is nothing outside a man which entering into him can defile him. But the things coming out of a man, that is what defiles him."</p>		



There is an obvious link between these two paragraphs (above) relating to bread. In terms of the crowd eating out in a desert place, it is very unlikely that they washed their hands before doing so. The splendour of the miracle of feeding this huge number of people with such a small amount of food contrasts with the pettiness in the second, matching paragraph about having to wash one’s hands before eating anything at all.

**9. (To have Direction) Stay anchored**

<b>6:46</b>	to the mountain to pray	<b>6:53</b>	onto the land - Gennasaret and anchored
6:46 And having said farewell to them, he went away <b>to the mountain</b> <i>to pray</i> .		6:53 And crossing over onto the land they came to Gennesaret and anchored.	

The small paragraph size here highlights a connection that shows prayer as a form of anchorage.

**10 (To have Direction) Avoid hard heartedness**

<b>6:47-52</b>	Midst of sea hard hearts - not understand
<p>6:47-52 When the evening came on the ship was in the middle of the sea and he (Jesus) was alone on the land. About the fourth watch of the night the wind was blowing against them. He (Jesus) saw them in distress trying to row. He came toward them, walking on the sea and appeared to want to go past them. But they, on seeing him <b>walking on the sea</b> thought that it was a ghost and cried out. All who saw him were troubled. But he immediately talked with them. He said to them. “It’s all right. It’s myself. Do not be afraid.” And he went up to them getting into the ship. Then the wind dropped. They were very disturbed and astonished at this. They had not understood the significance of what had happened with the loaves and their multiplication. This was because their hearts had been hardened.</p>	

Note parallel with John's water circle



## Section C

### A GOLDEN RULE IS THE WAY OF THE CHILD

Mark 9:2-10:31

1.	Be childlike	9:2-9:32	Mountain - Transfiguration	child
2.	Be childlike	9:33-50	Capernaum	child
3	Be childlike	10:1-31	Judea	child
<i>Many will be first last and the last first</i>				<i>(v10:32)</i>

## SECTION C:

### A GOLDEN RULE IS THE WAY OF THE CHILD

*(This "Way" breaks with major analysis patterns)*

**Mark 9:2-10:31**

**The Way of the Child**

9:2-13 After six days, Jesus took Peter and James and John and led them **into a high mountain**. This was done privately. And he was transfigured before them. His garments became gleaming white, such that no material on earth could be so white. And they saw Elias with Moses and they were talking with Jesus. Responding to this Peter said to Jesus. Rabbi, it is good for us to be here. Let us make three tents, one for you and one for Moses and one for Elias. In fact he did not know what he was saying for they had become extremely afraid. And there came a cloud which overshadowed them. And there came a voice out of the cloud. "This is my son, the Beloved. Hear him." And suddenly on looking around they did not see anyone else except Jesus. And on coming down out of the mountain He ordered them that nobody should be told about the things which they had seen, until the Son of man had arisen from the dead. And they kept his word yet debated amongst themselves what the phrase meant, "out of the dead to arise." They questioned Him saying "Why do the scribes say that it behooves Elias to come first (before the Messiah)" And he said to them. "Elias is indeed coming first to restore all things." He said. "And has it not been written concerning the Son of man that he should suffer many things and be set at naught. But I tell you that Elias has indeed come. And they did to him (Elias) what they wanted, to as it has been written concerning him."



9:14-32            And coming **back to the disciples** they saw a great crowd around them and the scribes were debating with them. Immediately on seeing him all the crowd were greatly astonished and ran up to greet him (Jesus). And he questioned them. "What are you debating about?" One of the crowd answered him. "Teacher, I brought my son to you, as he has a dumb spirit. Wherever it seizes him it tears him and he foams and grinds his teeth and wastes away. I told your disciples so that they might expel it but they were not able to do so." And He answering them said. "Oh unbelieving generation. How long must I put up with you. Bring him to me." And they brought him (the possessed son) to him. On seeing him (Jesus) the spirit immediately threw the boy into a violent spasm so he fell onto the earth and wallowed there foaming at the mouth. And (Jesus) questioned his father. "Since when has this been happening to him?" And he said "From childhood. Often it has thrown him into the fire and into waters in order to destroy him. Is there anything you can do to help us, and have compassion on us?" Jesus said to him. "All things are possible to the one who believes." Immediately the father of the child cried out and said. "I believe. Help my unbelief." Jesus saw that it (the unclean spirit) was drawing together a crowd. He rebuked it, saying to it. "Dumb and deaf spirit, I command you to come out of him and do not enter into him again." And crying out and with much convulsing it (the spirit) came out. He (the boy) appeared as though dead so that many said that he had indeed died. But Jesus, took hold of his hand raised him so that he stood up. Later on, going with Him into a house his disciples privately questioned him. "Why were we not able to expel it." He told them. "This kind cannot be expelled except by prayer."

9:33-50            They **came to Capernaum**. When they were in the house he questioned them. "What were you debating about along the way?" And they were silent for they had debated along the way who it was that was greater. And sitting down he called the twelve and said to them. He said "If anyone wishes to be first, he shall be the last of all and the least servant of all." And taking a child he set him in the midst of them. Then folding the child in his arms he said to them. "Whoever receives such children in the name of me, receives me. Whoever receives me receives not only me but the one who has sent me." John said to him. "Teacher we saw someone who was expelling demons in your name. He does not follow us and we forbade him to do this in order to get rid of him." But Jesus said. "Do not forbid him. There is no one who can do a mighty work in my name and who will then quickly speak evil about me. Whoever is not against us is for us. Whoever gives a cup of water to you in the name of Christ, I tell you truly that he will not lose his reward. Whoever offends one of these little ones who believe it is better for him to have a heavy millstone tied around his neck and be thrown into the sea. If your hand offends you. Cut it off. It is better to enter into life maimed than with two hands, than have to go away into Gehenna into the unquenchable fire. If your foot offends you cut it off. It is not better to enter into life lame than with two feet to be cast into Gehenna. And if your eye offends you, cast it out. It is better to enter into the kingdom of God with one eye than with two eyes have to be cast into Gehenna - where the worm does not die and the fire is not quenched. Everyone shall be salted with fire. Salt is good. But if the salt becomes saltless, how will it be seasoned? Have salt within yourself and be at peace with one another."

10:1-16            Rising up from there he (Jesus) came **into the territory of Judea**, beyond the Jordan. Again the crowds went with him. As was his wont, he again taught them. And the Pharisees approached and questioned him. "Is it lawful for a man to dismiss his wife." They did this to test him. And he answered them saying. "What were you ordered to do by Moses?" They said "Moses permitted us to write a roll of divorce and to dismiss (a wife)." And Jesus said to them. "He wrote this commandment for you because of your hardness of heart. But from the beginning of creation, he (God) made people male and female. For the sake of this a man leaves his father and mother and the two will become one flesh. So they are no longer two but one flesh. What then God has yoked together, let man not separate." And when they were in the house again the disciples questioned him about this.

And he said to them. "Whoever dismisses his wife and marries another commits adultery with her. And if she dismisses her husband and marries another, she commits adultery."

People brought children to him so that he might touch them. But the disciples rebuked them. On seeing this Jesus was angry and said to them. "Let the children come to me. Do not prevent them. For of such is the kingdom of God. Truly I tell you, whoever fails to receive the kingdom of God like a child may not enter into it." And folding his arms around them (the children) he blessed them, putting his hands on them.

10:17-31        Going on **further along his way**, somebody came running up and knelt before him. They questioned him "Good teacher, what may I do in order to inherit life eternal?" And Jesus said to him. "Why do you call me good. Nobody is good except God. You know the commandments: Do not kill. Do not commit adultery. Do not steal. Do not bear false witness. Do not defraud. Honour your father and mother." And (the man) said to him (Jesus) "Teacher I have observed all these things from my youth." Jesus looked at him and loved him. And he said to him. "Only one thing is wanting to you. Go sell what things you have and give them to the poor and you will have treasure in heaven. And coming, follow me." But he (the man) was sad at this word and went away grieving for he had many possessions. And looking around Jesus said to his disciples. "How hard it is for those who have riches to enter into the kingdom of God." And the disciples were amazed at his words. And Jesus again said to them. "Children how hard it is to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." But they were extremely astonished by this and were saying to themselves. "Who can be saved?" Looking at them Jesus says. "With men it is impossible but not with God. All things are possible with God." Peter began to say to him. "Behold. We have left all things and have followed you." Jesus said. "Truly I tell you there is nobody who has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the gospel who will not receive a hundred fold now. The hundred fold is in houses and brothers and sisters and mothers and children and fields, although with persecutions. In the age coming such a one will receive life eternal. Many who will be first will finish up last and those who are last will be first."

One may wonder what this paragraph and those preceding it mean in relation to the line of logic which is explored in the Versions of *Reality Search*. In descriptions of 'the argument' and repeatedly here in the text it is noted that the "type" of person most suited for the Kingdom of God is the child. 'The argument' presents two types of societies - the one based on time and law and the second based on place and order. It is pointed out in 'the argument' that it is the child that has the flexibility or freshness to move between these two societies. In doing so the child can enjoy the advantages of both types of societies. At the same time the child can avoid the pitfalls which go with slipping into an extreme version of one or the other. Such freshness within such a child could be compared with being in the 'kingdom of God'.

In terms of the latter paragraph here about the difficulties of someone with possessions in entering the kingdom of God, it would be logical in terms of 'the argument' that someone with many possessions would be weighed down into the one or other of the two types of society. Thus they would find it difficult to retain the 'newness' which they had as a child. The imagery of trying to thread a needle also has relevance here. The cotton goes to one side or the other.

Traditionally the story of the man running up with the question about improving his life is usually called 'the story of the rich young man'. But the Greek in Mark's account says it is some "one" rather than a young man. Indeed the story goes on to imply that this particular man has now passed beyond his youth. In terms of the line of logic therefore as shown in *Reality Search* it appears that this person has now lost the detachment and freshness of movement that would have once gone with his childhood. Thus a better description of Mark's account of the story would in fact be 'The man who used to be young.'

The difficulty presented by the traditional description of this incident also indicates a reason why the literal translation of the Greek text has been used in Version Three of *Reality Search* and as a basis here together with the Greek itself, for paraphrasing. At times popular descriptions of a text can be misleading. On the other hand if a reader is unhappy with a paraphrase of the text given here they are welcome to revert to the literal translation available in Version Five of *Reality Search*.

As noted in previous versions of *Reality Search* the gospels Sections about "the child" do not follow the same pattern as the other Sections there. Therefore minimal attempt has been made to analyse the 'child' Sections.

This whole passage above reminds one of a verse in the psalms referring to adults who are "still bearing fruit when they are old, still full of sap, still green." It also calls to mind a verse from the Taoist book "Tao Te Ching" ".....Can you become as supple as a babe?"



## Section D

### THE POWER OF ONE IS BASED UPON COPING

Mark 10:31-16:8

1.	Fear
2.	<i>Place getting</i>
3.	Asking
4.	<i>Crowd pressure</i>
5.	Accepting help
6.	<i>Praise and mockery</i>
7.	Belief in self
8.	<i>Civic authority</i>
9.	Regeneration
10.	<i>Love and loyalty</i>
11.	Crowd fickleness (guilt...)
12.	<i>Finding support</i>
13.	Plots and criticism
14.	<i>Taking initiative</i>



## Section D continued

### THE POWER OF ONE IS BASED UPON COPING

The Power of One Deals With:

Mark 10:31-16:8

Paragraph "hooks" are persons responding to Jesus

	V4 Page	V5 Page
1. 10:32-34 . They . to Jerusalem - afraid	035	032
.. 2. 10:35-45. . James & John..approached (to) him. to sit on right .c/f place	035	032
... 3. 10:46-47 . they . to Jericho . .Bartimaeus asks to see	036	033
..... 4. 10:48-52. blind man . to Jesus many rebuked him (c/f Son of David title)	037	034
..... 5. 11:1-8. they . near to Jerusalem . "a colt" . "The Lord of it need has"	038	035
..... 6. 11:9-26 . .the ones going . . "Hosanna in the highest . "	039	036
..... 7. 11:27-12:12 . .Chief priests, scribes, elders in temple By whose authority?	041	037
..... 8. 12:13-17 . Pharisees, Herodians to him things of Caesar to Caesar	042	038
..... 9. 12:18-27 . .Sadducees to him . if brother should die? as angels .	043	039
..... 10. 12:28-34 & 35-44. . Scribe Love neighbour & crowd heard gladly.	044	040
..... 11. 13:1-2. .one of disciples . no means stone (left) on stone	046	041
..... 12. 13:3-37. . Peter, James, John, Andrew, on mount "watch ye"	046	041
..... 13. 14:1-2 . Priests, scribes . sought . they might kill	049	043
..... 14. 14:3-9. .a woman.. ointment.spoken..a memorial of her	049	043
..... 13. 14:10-11 . Judas . sought . he might betray	049	043
..... 12. 14:12-41. . Peter, James, John . . Gethsemene "watch ye"	046	041
..... 11. 14:42-43 . one of twelve (betraying to) chief priests, scribes, elders	046	041
..... 10. 14:44-46 & 47-50. .One betraying . seize him, ones . temple . fled all	044	040
..... 9. 14:51-52 .. Young man - nightgown naked fled (c/f shroud)	043	039
..... 8. 14:53-72 . chief priests, elders, scribes together. (Usurp civic role)	042	038
..... 7. 15:1-15 . .chief priests, elders, scribes to Pilate....King of Jews??	041	037
..... 6. 15:16-20 .. All the cohort . inside the court . "Hail King of the Jews"	039	036
..... 5. 15:21. Simon (Cyrene) from the country that he might bear the cross of him	038	035
..... 4. 15:22-41. . they . to Golgotha. "wagging the heads (c/f king of Jews title)	037	034
... 3. 15:42-47.. Joseph (from Arimathaea) to Pilate . ."asked the body of Jesus"	036	033
.. 2. 16:1-7 . .Mary et al coming (to) him "young man sitting on right" . "behold place"	035	032
1. 16:8 . .They . .(Mary Magdalen etc.). fled from tomb - afraid..	035	032

**1. (The Power of One - deals with) Fear**

**Paragraph "hooks" are persons acting**

<b>10:32-34</b>	<b>Ones following - afraid - to Jerusalem</b>	<b>16:8</b>	<b>Women flee - afraid from tomb</b>
<p>10:32-34 Now they were heading towards going up to Jerusalem. And going before them was Jesus. They were <b>astonished</b> and those following behind him were <b>afraid</b>. Taking the twelve aside again he began to tell them the things that were about to happen to him. He said "Behold we are going up to Jerusalem and the Son of man will be betrayed to the chief priests and to the scribes. And they will condemn him to death and will deliver him to the Gentiles. They in turn will mock him, spit at him, scourge him and kill him. But after three days he will rise again."  <small>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>			<p>16:8 And going out they fled from the tomb. They were <b>trembling and bewildered</b> and did not tell anyone anything for they were <b>afraid</b>.</p>

**2. (The Power of One - deals with) Place getting**

<b>10:35-45</b>	<b>James and John places</b>	<b>16:1-7</b>	<b>Mary Magdalen etc. Behold the place</b>
<p>10:35-45 And <i>James and John the two sons of Zebedee</i> approached him saying. "Teacher we hope that whatever we may ask you, you could do for us." He said to them. "What do you want me to do for you?" And they said to him. "Allow us so that one of us can <i>sit on your right and one of us sit on your left</i> when you come into your glory." And Jesus said to them. "You do not know what you ask for. Can you drink the cup which I am to drink or undertake the baptism which I am undergoing and will be baptized with?" And they said to him "We can". And Jesus said to them. "The cup which I drink you shall drink and the baptism with which I am being baptized is something you shall also be baptized with. But to <b>sit on the right or on the left</b> of me is not mine to give. It is for whomever it has been prepared." And hearing this the ten (others) began to be incensed with James and John. Calling them to himself, Jesus said to them. "You know that whoever is thinking to rule and lord it over the nations and exercise authority like great people shall not do so. Whoever amongst you who wishes to be great needs to become your servant. And whoever amongst you who wishes to be first shall be the slave of all. For the Son of man did not come to be served but to serve and to give his life as a ransom on behalf of many."</p>			<p>16:1-7 And when the Sabbath was passed <i>Mary the Magdalene and Mary the mother of James and Salome</i> brought spices so that coming they might anoint him (Jesus). And it was very early on the first day of the week when they came upon the tomb - as the sun rose. They said to themselves. "Who will roll away the stone out of the door of the tomb for us?" It was very heavy. Looking up they saw that the stone had already been rolled back. Entering into the tomb they saw a young man <b>sitting on the right</b>. He was clothed in a white robe. They were greatly astonished. But he said to them. "Do not be amazed. You are seeking Jesus the Nazarene. After having been crucified, he was raised. He is not here. Look at the place where they put him. But go and tell his disciples and Peter that he is going before you into Galilee. You will see him there as he told you."</p>



Obviously there is a connection between these two paragraphs above relating to the question of who is to sit on the right hand of Jesus. In the first paragraph we find James and John wanting to sit there. But Jesus says such a place is for whoever it has been prepared for. Then in the second paragraph we find that an angel is sitting on the right of where he had been placed.

### 3. (The Power of One - deals with) Asking

<b>10:46-47</b>	<b>Bartimaeus asks to see</b>	<b>15:42-47</b>	<b>Joseph asks for body</b>
<p>10:46-47 They came to Jericho. And as he was going out from Jericho with his disciples and a sizeable crowd, a blind beggar named <i>Timaeus Bartimaeus</i> was sitting by the wayside. Hearing that Jesus the Nazarene was there he began to <b>cry out and to say</b>. "Jesus Son of David pity me."</p>		<p>15:42-47 Now evening was coming. Since it was the day of preparation before the Sabbath, <i>Joseph from Arimathea</i> who was an honourable councillor, who was also expecting the kingdom of God, took courage. He went in to Pilate and <b>asked for the body</b> of Jesus. Pilate wondered if He had already died. Calling to him the centurion he questioned him about how long ago he had died. Then knowing about this from the centurion he granted the corpse to Joseph. He (Joseph) brought a piece of unused linen and taking Him down, he wrapped him in the linen and laid him in a tomb which had been hewn out of rock. They rolled a stone against the door of the tomb. Mary the Magdalene and Mary the mother of Joses saw where he had been laid.</p>	





**4 (Power of One - deals with) Crowd pressure**

<b>10:48-52</b>	<b>Crowd deny "Son of David" title</b>	<b>15:22-41</b>	<b>Crowd deny "King of Jews" title</b>
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<p>10:48-52</p> <p>Many rebuked him telling him that he should <b>be quiet</b>. But he cried out all the more. <b>"Son of David pity me."</b> And standing still Jesus said. "Call him over." And they called the blind man saying to him. "Be of good courage, rise. He is calling you." So he, throwing away his garment and leaping up came to Jesus. Answering him Jesus said." What do you want me to do for you?" And the blind man said to him. "Rabboni let me see again." And Jesus said to him. "Go your faith has healed you." And immediately he (Bartimaeus) saw again and followed Him in the way.</p>	<p>15:22-41</p> <p>They brought him to the place of Golgotha. They gave him wine which had been spiced with myrrh but he would not drink it. And they crucified him. They divided his garments, casting a lot on them to determine what they would take. Now it was the third hour and they crucified him. There was a superscription of the accusation about him which was written over him. It said <b>"The King of the Jews."</b> And with him they crucified two robbers - one on the right and one on the left of him. <i>The ones passing by blasphemed him</i>, wagging their heads and saying. "Behold the one who was going to overthrow the shrine and re-build it in three days. Save yourself and come down from the cross." Likewise also the chief priests called out mockery to one another and the scribes saying, "Others he saved. But he cannot save himself. If he is Christ the king of Israel, let him come down from the cross that we may see and believe." Those crucified with him also reproached him. And as the sixth hour came darkness came over all the land until the ninth hour. And at the ninth hour Jesus cried out with a great voice. "Eloi Eloi, lama sabachthani." meaning "My God, My God, why did you forsake me?" Some of the people standing by on hearing this said. "Behold he is calling for Elias." Running, someone filled a sponge with vinegar and placing it round a stick gave it to him to drink saying. "Wait, let us see if Elias comes to take him down." But Jesus, on crying out with a loud voice, gave up his spirit. And the veil of the shrine was ripped in two from top to bottom. Seeing this the centurion standing opposite him when he had thus expired said. "Truly this man was the son of God." Now there were also women watching from afar, amongst them were both Mary the Magdalene and Mary the mother of James the little and the mother of Joses and Salome. When he was in Galilee they had followed him and served him. There were also many other women who had come up with him to Jerusalem.</p>
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Note comparisons between paragraphs:-  
 title "Son of David" (who had been king of the Jews)  
 title asserted despite opposition  
 calling out to Jesus  
 garment discarded  
 theme of blindness  
 Bartimaeus follows Jesus in the way

title "King of the Jews"  
 title asserted in midst of opposition  
 calling out to God  
 garment taken  
 theme of darkness  
 Mother of James and others followed  
 Jesus in way

It would have been difficult for the gospel writer to find a paragraph that could pair off with the description of the crucifixion. However there are echoes between the two paragraphs here.

**5. (Power of One - deals with) Accepting help**

<b>11:1-8</b>	<b>Disciples colt to carry</b>	<b>15:21</b>	<b>Simon of Cyrene carries cross</b>
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<p>11:1-8 When they drew near to Jerusalem to Bethphage and Bethany, at the mount of olives, he sent two of his <i>disciples</i> and told them. "Go into the village opposite you. Entering into it immediately you will find a colt tied there, on which nobody has ever ridden. Loosen it and bring it back. If anyone says to you "Why are you doing this?" say "<b>The Lord has need of it.</b>" Then bring it here immediately." They went out and found a colt that had been tied at outside a door on the open street. And they untied it. Some of the people standing there said to them. "What are you doing, untying the <i>colt</i>?" They said what Jesus had told them to say. And the people let them go. And they brought the colt to Jesus. They threw their garments on it <b>and he sat on it.</b> Also many of their garments were strewn along the way. Others made wisps of twigs, cutting them out of the fields.</p>	<p>15:21 They co-opted a man called Simon from Cyrene who was coming in from the country. He was the father of Alexander and Rufus. They <b>required him to carry the cross of (Jesus).</b></p>
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co-opted to carry Jesus

co-opted to carry cross of Jesus



**6. (Power of One - deals with) Praise and mockery**

<p><b>11:9-26</b></p>	<p><b>the ones</b>  <b>"Hosanna - Kingdom our father David"</b></p>	<p><b>15:16-20</b></p>	<p><b>Soldiers</b>  <b>"Hail King of Jews"</b></p>
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<p>11:9-26 There were <b>people</b> going before and people following behind crying out "<b>Hosanna</b>. Blessed is the one coming in the name of the Lord. <b>Blessed be the coming kingdom of our father David</b>. Hosanna in the highest." And he entered into Jerusalem and into the temple. And he looked around at everything. By now it was late and he then went out to Bethany with the twelve.</p> <p>On the morrow, going forth from Bethany he was hungry. Seeing a fig-tree from afar with leaves on it he came up to it expecting to find something. But there was nothing on it except leaves for it was not the time for figs. And he said to it. You will never bear fruit for anyone again. His disciples heard him. They came to Jerusalem and entering into it he began to cast out people who were selling and buying in the temple. He overturned the tables of the money changers and the seats of those who were selling the doves. He did not permit anyone to carry a vessel through the temple. He taught the people and said to them. "Has it not been written that my house is a house of prayer and shall be called so for all the nations? But you have made it into a den of robbers." The <b>chief priests and the scribes</b> heard about this they tried to find out how they could destroy him. They feared him for all the crowd was astounded at his teaching. When it became late he (and his followers) went outside the city. And soon passing along they saw that the fig tree had been withered from the roots. Remembering, Peter said to him. "Rabbi, Look. The fig-tree that you cursed has been withered." Answering him Jesus said to them. "Have faith in God. Truly I tell you that whoever says to this mountain "Take yourself and be cast into the sea and does not doubt in their heart but believes that it will happen, will find that it does take place." Therefore I tell you. Everything that you pray and ask for, believe that you will receive it and it will be given to you. And when you stand praying, forgive if you have anything against someone. Then your Father in the heavens may forgive you your sins. "</p>	<p>15:16-20 Then the soldiers led him away inside the court which is called the praetorium. They called together <b>all the cohort</b>. They put a purple robe around him and plaited a thorny crown. They began to salute him saying. "<b>Hail, King of the Jews</b>". They struck his head with a reed (stick) and spat at him. Bending their knees they worshipped him. And after they mocked him they took off the purple robe and put his own garments on him. Then <b>they (some of the soldiers)</b> led him out that they might crucify him.</p>
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Comparisons:

"Hosanna in the highest"  
 "Kingdom of our father David"  
 exerts hostile power others in temple  
 talks of forgiving those who offend you

"Hail"  
 "King of the Jews"  
 is subjected to hostile power in Praetorium  
 is offended

One could wonder if Jesus is somewhat harsh on the fig-tree by cursing it, causing it to wither. But this action could be an illustration picked up by the writer. It appears the whole temple system is no longer meeting the needs of people at that time. It has had its day and is not going to 'bear fruit' for people in the future either. (It was destroyed about 40 years later).

Perhaps the gospel writer is also pointing out there would not be another geographical King of a law-based society like King David in the future either. The reality was that the Gentile or outside or place-based society was there and it was unlikely to go away. The paragraph here about the soldiers and their mockery is a reminder of this.

It could be noted that there is a reference to chief priests and scribes being afraid of Jesus and therefore they were plotting against him. If the paragraph hooks in this general section of the gospel are about people's response to Jesus then why is it that this reference is not being treated here like another 'hook' with its own paragraph? Also if we look at the second paragraph of the pair here we realise that it is 'all the cohort' that mock Jesus. But it is some of the soldiers that lead Jesus to be crucified. The latter make a second party responding and acting in terms of Jesus as well. This forms a sub-section to each paragraph and it is in sequential order rather than in the concentric circle pattern of other paragraphs.

Both the chief priests and the soldiers form a type of sub-section to the paragraphs. This structure demonstrates that whether Jesus is in a situation of praise or mockery there are still people out to destroy him.



## 7. (Power of One - deals with) Belief in self

11:27-12:12	Chief priests- rulers By whose authority?	15:1-15	Pilate King of Jews
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11:27-12:12 They came again to Jerusalem. He was walking in the temple and the **chief priests and the scribes and elders** came to him. They said to him. "**By what authority do you do these things?** Who gave you the authority to enable you to do them?" Jesus said to them. "I will ask you one question and if you answer me I will tell you by what authority I do these things. The baptism of John. Was it of heaven or was it of men? Answer me." And they debated with themselves saying. "If we say of heaven he will say Then why did you not believe him? But can we say "of men"? They feared the crowd for everyone held that John really was a prophet. And answering Jesus they said. "We do not know." And Jesus said to them. "Neither will I tell you by what authority I do these things."

And he began to speak to them in parables. "A man planted a vineyard and put a hedge around it and dug a wine press and built a tower. And he let it out to husbandmen and went away. And he sent a slave to those where were the husbandmen at the time so that he might receive the fruits of the vineyard from them. And taking him (the slave) they beat him and sent him away empty-handed. And again he (the owner) sent another slave to them. And that one they wounded in the head and insulted him. And he sent another. That one they killed. He sent many others. Some they beat and others they killed. He still had a loved son. At last he sent him to them saying. "They will reverence my son." But those husbandmen said to themselves. "This is the heir. Come let us kill him and the inheritance will be ours." And taking him they killed him and cast him outside of the vineyard. What will the lord of the vineyard do? He will come and destroy the husbandmen and will give the vineyard to others. Does not the scripture say this. Read it. "A stone which is rejected by the ones building, this stone became the main head stone. This was from the Lord and it is marvellous to see." They tried to seize him yet feared the crowd for they knew that the parable was addressed to them. So leaving him they went away.

15:1-15 Very early in the morning a council meeting was called consisting of the **chief priests, the elders and scribes and all the council members**. Jesus had been bound and led away and delivered to **Pilate**. Pilate questioned him. "**Are you the king of the Jews?**" Answering him He said "You said it." And the chief priests accused him of many things. But Pilate questioned him again saying. "Do you not have anything to answer? Look at how many things they accuse you of." But Jesus answered nothing so that Pilate marvelled. Now at a feast time he used to release to them one prisoner that they requested. There was a prisoner named Barabbas who, with other rebels had been caught after committing murder in the rebellion. The crowd was going up (to the Praetorium) to ask for a prisoner as he (Pilate) had a custom of releasing a prisoner for them. But Pilate answered them saying. "Do you want me to release to you the king of the Jews?" He knew that it was because of envy that the chief priests had delivered him. But the chief priests stirred up the crowd so that they would ask that he should release Barabbas to them instead. So Pilate answered them again. "What do you want me to do with the one you call the king of the Jews?" They again cried out. "Crucify him." But Pilate said to them. "Indeed what evil has he done?" And they cried out all the more. "Crucify him." And Pilate, resolving to satisfy the crowd released Barabbas to them. And after having had Jesus scourged he delivered him to be crucified.



## 8. (Power of One - deals with) Civic authority

<b>12:13-17</b>	<b>Pharisees/Herodians re role of Caesar</b>	<b>14:53-72</b>	<b>Chief priests/elders/scribes assume Caesar's role</b>
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12:13-17 And some of the **Pharisees and Herodians** spoke to him so that they might catch him out in what he said. And coming they said to him. "Teacher, we know that you are true and you value this above people's opinion. You do not look at saving face but only at the truth of the way that God teaches. Is it lawful to give tribute to Caesar or not? Should we give to him or not." But He knowing their hypocrisy said to them. "Why do you tempt me? Bring me a denarius that I may see it." And they brought one. And he said to them. "Whose image is this, and the superscription?" And they told him. "Caesar's" So Jesus said to them. **"Render to Caesar what belongs to Caesar** and to God what belongs to God." And they marvelled at him.

14:53-72 And they led Jesus away to the high priest. And all the **chief priests and the elders and scribes** came together. **Peter** followed him from afar until he was within the court of the high priest. And he was sitting with the attendants and warming himself by the bright fire. Now the chief priests and all the council sought witnesses against Jesus so they could have him put to death. But they did not find any. There were many who witnessed falsely against him. But their testimonies conflicted with each other. There were some who, on standing up witnessed against him falsely saying. "We heard him saying "I will overthrow this shrine constructed by hand and after three days I will build another which is not made by hand."" But their witnessing was not identical.

Standing up the high priest questioned Jesus who was in the midst of them saying. "Do you not answer anything that these men testify against you?" But he was silent and answered nothing. Again the high priest questioned him and said to him. "Are you the Christ, the Son of the most high?" And Jesus said "I am And you will see the Son of man at the right hand of Power and coming with the clouds of heaven." And the high priest ripped his tunic saying. "What more need do we have of witnesses? You heard the blasphemy. How does that appear to you?" And **they all condemned him to be liable to death**. And some of them spat him and covered his face and maltreated him saying to him. "Prophesy!" And the attendants slapping him took him away.

While Peter was below in the court one of the maidservants of the high priest came along. Seeing Peter warming himself she looked at him and said "You were with the Nazarene Jesus." But he denied it saying. "I do not know him nor understand what you are saying." And he went outside into the forecourt. And the maidservant on seeing him again began to say to those standing by. "This man is one of them." But he again denied it. And after a little while the ones standing by said to Peter. "Truly you are one of them for you are a Galilaeen." And he (Peter) began to curse and swear saying. "I do not know this man you are talking about." And immediately a second time, a cock crew. And Peter remembered what Jesus had said to him. "Before a cock crows twice you will deny me three times." And realising about this he wept.



In the first paragraph above both the Pharisees and the Herodians distinguish themselves from the civic authorities asking Jesus whether or not they should pay taxes. But in the second paragraph the chief priests assume the role of the civic authority by condemning Jesus to death for blasphemy. They then try (and succeed) in coercing Pilate, Caesar's representative, to execute Jesus. It is an odd tangle given that the same group claimed Caesar himself was committing blasphemy in making the assertion that he was god. The first paragraph above helps to highlight the tangle.

Why is Peter's denial of Jesus included in the second paragraph above? Note he is barely distinguished from the group. That is, mention of him does not present a paragraph "hook" for another paragraph or a sub-paragraph. Rather Peter is part of the condemning forum. It may well be that even at this early stage in the church - when the gospel was written, that it was realised that church leaders could fall into the same trap as the leaders of Judaism in the time of Jesus. They could usurp secular authority and/or attempt to use this for their own ends. Putting this point another way they could claim that all authority comes from themselves without recognising that authority also exists outside their group.

## 9. (Power of One - deals with) Regeneration

<b>12:18-27</b>	<b>Sadducees c/f dying / Lord of living</b>	<b>14:51-52</b>	<b>Young man c/f shroud / mistrusts</b>
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12:18-27 The **Sadducees**, who say there is no resurrection, came to him and questioned him saying, "Teacher Moses wrote that *if a brother should die* and leave behind a wife without a child, his brother may take the wife in order to have a child on behalf of his brother. There were seven brothers. The first took a wife. But he died childless. The second married her but he also died without having a child. Similarly with the third and the whole seven, were childless. Last of all the wife died. In the resurrection when they rise again, whose wife shall she be? For the seven had had her as a wife?" And Jesus said to them. "You err in not knowing the scriptures and the power of God. For when the dead shall rise again from death they neither marry nor are given in marriage. But they are as angels in the heavens. Concerning the dead being raised, did you not read in the scroll of Moses about the bush and how God said to him "I am the God of Abraham and the God of Isaac and the God of Jacob?" He is not God of dead persons but of living ones. You err greatly."

14:51-52 A **certain young man** accompanied him (Jesus). He was clothed in a nightgown over his naked body. They grabbed hold of him. And he, *leaving the night gown fled away naked.*

The night-gown reference in the second paragraph here calls to mind the burial rites of the time and the way people were clothed for this. Traditionally it is said that the young man may have been Mark, the writer of this gospel. Later on in *Acts* Mark's reputation for running away was such that Paul did not want him to come with Barnabas and himself on a missionary journey. There was such an argument that the two split up. Barnabas took Mark with him.

Perhaps Mark was making a point here that he admitted his fear. Also the gospel contains quite a few references to others (besides himself) who were afraid. At the time the gospel was written (some think in Rome) the Christian community was under persecution by the Emperor Nero and had many defectors. Or, perhaps the gospel was written in Syria around the time of the Jerusalem siege. Also because Mark was a common name, scholarship is undecided about who Mark actually was, though it is generally accepted he was an interpreter for Peter.

**10. (Power of One - deals with) Individual/Corporate Guilt**

<b>12:28-34 and 12:35-44</b>	<b>Scribe -Love neighbour and crowd heard gladly</b>	<b>14:44-46 and 14:47-50</b>	<b>One betrays and All fled</b>
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<p>12:28-34 and 12:35-44                  (i) <b>(one called to love)</b>  <b>One of the scribes</b> approached on hearing them debating. Knowing how well he (Jesus) answered he questioned him. "What is the first commandment of all?" And Jesus answered. "The first is our Lord God of Israel is one. You shall love the Lord your God from your heart and soul and with all your mind and all your strength. The second is this. You shall <i>love your neighbour as yourself</i>. There are no greater commandments than these." And the scribe said to Him "Well said teacher, in saying there is One in truth and there is no other besides him. And we are to love him with all our heart and understanding and with our strength. And we are love our neighbour as ourselves. This is more than all the burnt offerings and sacrifices." Seeing him answer sensibly Jesus said to him. "You are not far from the kingdom of God." And nobody dared to ask him any more questions.                  When teaching in the temple Jesus said "How do the scribes explain that the Christ is the son of David when David himself said by the Holy Spirit "the Lord said to my Lord. Sit at my right hand until I put your enemies under your feet." How is it David calls him Lord when he is his son?"</p>	<p>14:44-46 and 14:47-50                  (i) <b>(One betrays)</b>                  Now the one betraying him gave them a signal saying, "<i>Whomsoever I kiss</i>, that is he. Seize him and lead him away securely." And coming he approached him (Jesus) immediately. He said "Rabbi and gave him a kiss." And they laid hands on him and seized him.</p>
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<p>(ii) <b>Crowd hears gladly</b>  <b>The crowd heard him gladly.</b> And in his teaching he said "Beware of the scribes and the ones wanting to walk about in robes and be greeted in the market place. They want the chief seats in the synagogues and the chief places at the dinners. There are those devouring the houses of widows and having preference for long prayers. These will receive greater condemnation." And while sitting opposite the treasury, he watched how the crowd put copper coins into the treasury. Rich men put in many coins. But a poor widow came and put in two lepta which is a penny. Calling his disciples to gather around he said to them. "Truly I tell you that this poor widow has put more into the treasury than all the others. For they gave out of their abundance. But this woman <i>gave everything she had out</i> of her own living."</p>	<p>(ii) <b>All Fled</b>                  But <b>one of those standing by</b> drew his sword and struck the slave of the high priest, cutting off his ear. Jesus said to them, "You have come forth with swords and clubs to arrest me like a robber. I was with you daily in the temple teaching and you did not seize me. But this is happening now in order that the scriptures may be fulfilled."                  And leaving him <i>they (his followers) all fled.</i></p>
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It has been claimed previously a paragraph "hook" for this Section is people's response to Jesus. Also it has been demonstrated how the 'hooks' here and elsewhere in Mark's gospel form a concentric circle pattern c/f a b c d e d c b a. It has also been noted in two previous pairs of paragraphs in this Section there appears to be a sub-section of a pair. For example, when Pharisees plotted to destroy Jesus because of their fear of him and then in the parallel paragraph when some of the soldiers led Jesus off to be crucified.

In the paragraph pair being considered above there appears to be a similar, more obvious sub-section rather than a separate pair of paragraphs. Hence the second pair or rather sub-sections of a pair of paragraphs is in a sequential order rather than in the concentric pattern (a b then a b rather than a b b a. This was pointed out in a note above. The general analysis heading for the paragraphs considered here is that the writer is making a point that the individual (whoever the individual is, and in this case Jesus) has to deal with both the love and the guilt of other people. The writer sub-divides the pair of paragraphs about this to show how one has to deal with individual love and guilt first of all and then they have to deal with corporate love and guilt. The two things, individual and corporate love and guilt, go together.

Consider: In the first paired paragraph sub-sections of the pair called here (i), there is firstly a scribe. He is asking and (even) being commended re the need to love God and love one's neighbour. Then in the parallel sub-section there is one of Jesus' own disciples, the one betraying him, giving him a sign of love - a kiss, as the signal by which to seize Jesus and almost inevitably lead him to his death. The contrast here is highlighted by a further contrast regarding interaction. In many encounters between Jesus and scribes there is conflict. But not here. On the other hand, in most interactions between Jesus and his disciples there is a demonstration of friendship, support and trust. But once again, not here or rather the sign is contradicted by intent.

On the other hand, in the second sub-section of the paired paragraphs, called above (ii), firstly there is a general crowd responding to Jesus with gladness. Then one sees a poor widow quietly and obscurely giving her all to God in love and worship. Then the paralleled sub-section of the paragraph pair firstly shows the supporters of Jesus all running away. Then again one sees an individual. But he is drawing his sword in the general confusion and chopping off the ear of someone who may have been an innocent bystander. (What was the high priest doing with a slave anyway?) Again in the contrast between the general crowd and the two individuals there is the dubious position of those who were supposed to be the supporters of Jesus.



**11. (Power of One - deals with) Crowd fickleness**

<b>13:1-2</b>	<b>One of disciples</b>	<b>14:42-43</b>	<b>One (of the twelve disciples)</b>
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<p>13:1-2 As he went out of the temple <b>one of his disciples</b> said to him. "Teacher <i>what great stones and what great buildings</i> these are " And Jesus said to him "Do you see these great buildings? There will not be a stone upon a stone which will not be overthrown."</p>	<p>14:42-43 (Jesus said) "Get up let's go. <i>The one who is betraying me</i> has drawn near." And immediately, while he was still speaking Judas, one of the twelve arrived. And with him there was a crowd with swords and clubs. They had come from the chief priests and the scribes and the elders.</p>
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In the two short paragraphs of this pair there is a contrast again. In the first case a disciple appears to be chatting away, admiring the edifice of the Temple system. In the second case, one of the twelve, Judas, comes with the support of the same system in order to destroy Jesus. The analysis heading labels this pair as showing fickleness on the part of support structures (in this case the temple system).

**12 (Power of One - deals with) Finding support**

<b>13:3-37</b>	<b>Disciples ask (Peter, James, John)</b>	<b>14:12-41</b>	<b>Disciples grieve (Peter, James, John)</b>
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<p>13:3-37 As he (Jesus) sat on the Mount of Lives opposite the temple <b>Peter, James, John and Andrew</b> questioned him privately. "Tell us when these things (temple destruction) will be and what sign will there be when these things are going to happen?" And Jesus began to say to them. "Watch out lest anyone leads you astray. Many will come saying they come in my name and they will lead many astray. But when you hear of wars and rumours of wars do not be disturbed. It will have to happen but it will have to happen but it is not yet the <b>Continued</b></p>	<p>14:12-41 When it was the first day of unleavened bread at the time of the Passover sacrifice, his disciples said to him. "Where do you want to go to eat the Passover so that we may prepare for it." He sent for two of his disciples and said to them. "Go into the city and you will meet a man carrying a pitcher of water. Follow him and where ever he enters tell the house master, "The teachers says (to ask) where is the guest room for me, where I can eat <b>Continued</b></p>
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## 12 *Continued*

end. Nations will be raised against nation and kingdom against kingdom. There will be earthquakes in some places. There will be famines. These things are the beginning of birth-pangs. Watch out for yourselves. They will deliver you to councils and you will be beaten in synagogues. You will stand before rulers and kings for my sake giving witness to them. Yet it is a first priority to proclaim the gospel to all nations. And when they deliver you (to judgement) do not be anxious beforehand about what you are going to say. Speak whatever is given to you at that time. For it is not you who are the ones speaking, but the Holy Spirit. And brother will deliver up brother to death and a father will be against a child. And children will rise up against parents and will put them to death. And you will be hated by all people on account of my name. But the one who endures to the end, that one will be saved.

When you see the abomination of desolation set up where it should not be (let the one reading this understand) then those in Judea should flee to the mountain. The one on the roof should not come down nor enter to take anything out of his house. The one in the field should not return to take what was left behind or take his garment. Woe to the pregnant women at that time and to those breastfeed in those days. Pray that it may not happen in winter for there will be days of affliction such as have not happened since the beginning of creation when God created, until now and into the future. Unless those days be shortened nobody will be saved. But it is on account of the chosen that he (God) will shorten those days. And then if anyone of you says "Behold here is the Christ or Behold there (is the Christ) do not believe. There will be raised false Christs and false prophets and they will do signs and wonders to lead astray, if possible, even the chosen. But look. I have told you all this before. In those days, after affliction the sun will be darkened and the moon will not give light. And the stars will be falling out of heaven and the powers in the heavens will be shaken. Then they will see the Son of man coming in **Continued**

the Passover with my disciples." And he will show you a large upper room which has already been spread out. Prepare for us there." And the disciples went out and came into the city and found what he had told them. And they prepared for the Passover. When evening came he went there with the twelve. They reclined there and were eating. Jesus said to them. "Truly I tell you that one of you will betray me - the one who is eating with me." They began to grieve and to say to him one by one "Not I?" And he said to them. "It is one of the twelve, the one dipping into the same dish with me. Indeed what has been written about the son of man will happen to him. But woe to that man through whom the Son of man is betrayed. It would be better for that man if he had never been born." And as they were eating, he took a loaf of bread. He blessed it, broke it and gave it to them and said. "Take. This is my body." And taking a cup, giving thanks, he gave it to them. And they all drank of it. And he said to them. "This is my blood of the covenant which is being shed of many. Truly I tell you I will by no means drink of the fruit of the vine until that day when I drink it anew in the kingdom of God." And having sung a hymn they went out to the Mount of Olives. And Jesus said to them. "You will all be offended because it has been written "I will strike the shepherd and the sheep will be scattered." But after I am raised up I will go before you into Galilee." And Peter said to him. "Even if all men offend you, yet I will not do so." And Jesus said to him. "Truly I tell you you will do deny me three times this very night before the cock crows three times." But he said all the more emphatically "Even if I have to die I will by no means deny you." And all said something similar.

They came to a piece of land which was called Gethsemane. And he said to his disciples. "Sit **Continued**



*Continued*

clouds with much power and glory. Then he will send the angels and they will assemble his chosen out of the four winds from the extremity of earth to the extremity of heaven.

Now learn a parable from the fig-tree. When its branch becomes tender and puts forth leaves you know that the summer is near. So also you, when you see these things happening, know that hell is at the doors. Truly I tell you this generation will by no means pass until all these things happen. The heaven and the earth will pass away. But my words will not pass away. Concerning the day or the hour, no one knows, not the angels in heaven, nor the Son. No-one except the Father. Look be watchful. For you do not know when the time is. As a man leaving home gives his slaves authority to each do their work, he commands the doorkeeper to keep watch. You should watch therefore. You do not know when the Lord of the house is coming. It may be late or at midnight or at cock-crow or early. Watch lest when he comes suddenly he finds you sleeping. And what I say to you I say to all. **Watch out.**"

here while I pray." And he took **Peter and James and John** with him. He began to be greatly overcome distressed. He said to them "I am so deeply grieved in my soul that I could die. Remain here and watch. And going forward a little he fell on the ground and prayed that if possible the hour could pass away from him. He said "Abba, Father. All things are possible with you. Remove this cup from me. But it is not a matter of I want but of what you want." And he came and found them (the three disciples) sleeping. And he said to Peter "Simon are you sleeping?" Could you not watch one hour with me. **Watch and pray** lest you fall into temptation. Indeed the spirit is eager but the flesh is weak." And again going away he prayed saying the same thing. And again coming back he found them sleeping for their eyes were heavy. And they did not now what they could answer him. And he came the third time and said to them. "Now you can sleep and rest. It is enough. The hour has come. Behold the Son of man has been betrayed into the hands of sinners."

Both paragraphs in this pair are long. The first needs to be considered in both its textual and historical setting. Jesus had just told his disciples the temple system would be destroyed. Indeed around 70 AD this did in fact happen when the Romans surrounded Jerusalem. The writer of Mark's gospel was producing the gospel around this same time, it is believed, in Rome. He would have been hearing horror stories from other Jews and Christians who had managed to escape the siege.

At the time of describing the future Jesus had been and was at the coal face of confrontation with the leadership which was running the Jewish Temple system. Even as an ordinary observer he could see that inevitably a confrontation climax would occur, not only between himself and these leaders but also between the same type of leadership and the power of the Roman army. He could see that the Temple and its elaborate worship rituals would also inevitably be destroyed. Thus in this passage a description of the future and also what was happening at the time this description was being written into the gospel would be similar. There is a theme that people may not be able to determine exactly when the catastrophe would strike. But when it was about to happen they should get out of the area as fast as possible or be caught within the siege circle.

There could be another theme running through both this pair of paragraphs as well. Key figures in both paragraphs are Peter, James and John. These three disciples became leaders in the early church. When Mark wrote the gospel in Rome there was also persecution going on there. The Emperor Nero had burned down sections of Rome and had blamed the Christians. Christians were being burned at the stake. Perhaps the people around Mark thought that a collision course between the Christians and the Romans was inevitable just as the clash between the Jews and the Romans was inevitable. Perhaps some of the Romans thought this as well. But Mark, the gospel writer, as also the historical Jesus, were aware that there were similarities between the 'new' teaching of Jesus and the Greek philosophy of the Romans. So a collision course between the two need not be absolutely inevitable at all.



### 13. (Power of One - deals with) Plots and criticism

14:1-2	Priests sought to seize him	14:10-11	Judas sought to betray him
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14:1-2	Now it was the Feast of the Passover and the feast of unleavened bread in two days time. The <b>chief priests and the scribes sought how they might seize him</b> by guile in order the kill him.	14:10-11	Judas Iscariot, one of the twelve went to the <b>chief priests in order to betray him</b> (Jesus) to them.
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### 14. (Power of One - deals with) Taking initiative

14:3-9	<b>Woman anoints with jar - to be remembered</b>
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14:3-9	When he was in Bethany in the house of Simon the leper (and) reclining, <b>a woman</b> came in. She had an alabaster phial of ointment nard. It was pure and costly. Breaking the phial she poured the ointment over his (Jesus') head. Now there were some there who were angry within themselves. "Why such a waste of ointment? Couldn't this ointment be sold for over three hundred denarii and be given to the poor?" And they were indignant with her. But Jesus said. "Leave her alone. Why do you cause her trouble? She has done a good work for me. The poor you always have with you and whenever you wish you can do good to them. But you do not always have me. <b>She did what she was able.</b> She has anointed my body beforehand for the burial. Truly I tell you that wherever the gospel is proclaimed in all the world, what this woman did will be re-told as a memorial of her."
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In other versions of *Reality Search* the significance of the middle paragraph (as above) of a concentric circle has been discussed. It has been pointed out that here, in this passage, the 'ointment woman' appears to be "the one" who understands Jesus and his destiny. In Luke's gospel the woman is presented as a forgiven sinner but that is not mentioned here or in the other gospels. The gospel of John says it is Mary the sister of Lazarus who does the anointing. John says Lazarus is present at the meal and their sister Martha is serving. John's account matches that of Mark and Matthew in locating the incident at Bethany where Lazarus and his sisters also lived. It may have been a celebration as Lazarus was recently raised from the dead. Traditionally it is thought that the woman is Mary Magdalen. But even Luke, who describes the ointment woman as a public sinner and who mentions the Magdalen after his version of the incident, does not tell us this. In Mark the ointment woman appears as a 'caring stranger'. In Matthew she appears as an 'outsider'. In Luke she is a 'forgiven sinner' and in John she is one of a family of dear friends. Whatever, it would appear that Judas Iscariot "got the message" about her status as far as Jesus was concerned. For him this was the last straw and after this he went out to betray Jesus.

Because some early manuscripts omit the final passage that comes at the end of Mark's gospel it is not being considered here. Scholars generally agree the gospel ends at 16:8.



## 2. INTERNALISE THE LAW

### as in the Gospel of Matthew

©

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## ***Internalise the Law as in the Gospel of Matthew***

©

The first section in Matthew is considered in the *Reality Search* analysis as belonging to a “child section” of the gospels. The same holds for the first chapters in Luke’s gospel. It is claimed that the “child” sections of the gospels do not follow the ‘hook’ patterns that can be found in the remaining parts of the Gospel. They are therefore presented in a straight prose form here without any effort to detect patterns within them.

### **Section A**

#### **Intro. Call to Teaching**

*1:1-17*..... Genealogy  
*1:18-25* ....Jesus' birth  
*2:1-12* .....Magi  
*2:13-15* ....Egypt  
*2:16-18* ....Boy children killed  
*2:18-23* ....Joseph to Nazareth  
*3:1-12* .....John baptising  
*3:13-17* ....Jesus' baptism  
*4:1-11* .....wilderness / temptation  
*4:12-17* ....Jesus starts preaching  
*4:18-22* ....Disciples called  
*4:23-25* ....Jesus preaching all over

#### ***1:1-17*..... Genealogy**

1:1-17 This is the book of the generations of Jesus Christ, son of David and son of Abraham. Abraham begot Isaac and Isaac begot Jacob and Jacob begot Judas and his brothers. Judas was the father of Phares and Zara. Tamar was their mother. Phares was the father of Esrom and Esrom the father of Aram. Aram fathered Aminadab who in turn fathered Naasson. Naasson was the father of Samon and Samon the father of Booz. Rachab was his mother. Booz married Ruth and they were the parents of Obed. Obed begot Jesse who begot David the King.

David fathered Solomon. His mother had been the wife of Uriah. Solomon was the father of Roboam who was the father of Abia. Abia begot Asaph who begot Josaphat who in turn begot Joram who begot Ozias. Ozias was the father of Joatham who was the father of Achaz who in turn was the father of Hezekias. Hezekias was the father of Manasses who was the father of Amos. Amos begot Josias who in turn begot Jechonias and his brothers at the deportation of the people

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

### **1:18-25 ....Jesus' birth**

1:18-25 The birth of Jesus Christ took place as follows. His mother Mary was betrothed to Joseph. But before they came together she was found to be pregnant by the Holy Spirit. Now Joseph her husband was a just man and did not wish to hold her up as a public example. He resolved to dismiss her secretly. But while he was thinking about this, behold an angel of the Lord appeared to him through a dream saying to him. "Joseph, son of David. Do not fear to take Mary as you

wife. For what has been begotten in her is of the Holy Spirit. She will bear a son and you will call him Jesus for he will save his people from their sins." Now all this occurred so that the things spoken by the Lord through the prophet may be fulfilled. "Behold the virgin will conceive in her womb and bear a son and they will call him Emmanuel which is understood as meaning God is with us." When Joseph woke up from this sleep he did as the angel had bid him. He took his wife and did not know her until she bore a son. He gave him the name of Jesus.

A point people like to argue about is whether or not Mary remained a virgin even after marriage. A C20th visionary called Catherine Emerich claimed that Joseph and Mary belonged to a group within Judaism called Essenes. These were extremely strict and formed a basis for monastic-type communities. Some of the married Essenes practised celibacy for periods of time or permanently. The visions of Catherine Emerich and her references to Essenes were dismissed for much of the C20th. But references to Essenes which matched the visions of Emerich (to some degree) turned up in the Dead Sea scrolls found in the late 1940's. It took a long time for all the scrolls to be translated and made available to the public. Recently Pope John Paul II canonised Catherine Emerich.

Consider this in terms of the time/place and law/order analysis presented in *Reality Search*. If the family of Jesus did indeed belong to the Essenes it would help explain the fierce hostility which some of the family felt when Jesus was moving outside this purist group and appearing to adopt views and practices held by Gentile or pagan people.

### **2:1-12..... Magi**

Now after Jesus had been born in Bethlehem of Judea in the days of King Herod, some Magi from the East arrived in Jerusalem. They were asking "Where is the one who has been born King of the Jews? We saw his star in the East and have come to worship him. When King Herod heard this he was troubled and all of Jerusalem with him. Having assembled all the chief priests and scribes of the people he asked of them where the Christ was expected to be born. They told him it was in Bethlehem of Judea as it had been written through the prophet "And thou Bethlehem, land of Judah, you are not at all least among the areas of Judah. For out of you will come forth a governor who will shepherd my people of

Israel. After hearing this Herod secretly called the Magi and asked them in detail when the star first appeared. Then he sent them to Bethlehem saying "Go and find out about the child and when you do so come back and report to me so that I also may come and worship him. After hearing the king they continued on their way and the star, which they had seen in the east, went before them until it appeared over where the child was. Seeing the star they celebrated with a great joy and then coming into the house they saw the child with Mary, his mother. Falling down they worshipped him. Then opening their treasures they offered him gifts of gold, frankincense and myrrh. After this, having been warned in a dream not to return to Herod they went back to their own country by another way.

### **2:13-15 ..... Egypt**

After the Magi had gone an angel of the Lord appeared in a dream to Joseph said: "Rise up and take the child and his mother and flee into Egypt. Stay there until I tell you; for Herod is

about to seek the child in order to destroy him. So he rose up and took the child and his mother during the night and left for Egypt. They stayed there until Herod's death so that what was spoken by the Lord through the prophet would be fulfilled, that is, "Out of Egypt I called my son.

**2:16-18 ..... Boy children killed**

Then Herod, seen that the Magi had tricked him was very angry and sending soldiers he had all the boy-children in Bethlehem killed as also in all its districts, from two years and under, according to the time which he had

carefully inquired from the Magi. Then what was spoken through Jeremiah the prophet was fulfilled, that is, "A voice in Rama was heard, weeping and mourning greatly: It was Rachel weeping for her children. She would not be comforted because they were no more.

**2:19-23 ..... Joseph to Nazareth**

On the death of Herod an angel of the Lord appeared in a dream to Joseph in Egypt and said "Get up and take the child and his mother and go into the land of Israel. Those seeking the life of the child have died. So he got up and took the child and his mother and went

into the land of Israel. But on hearing that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And, being warned by a dream he moved on into parts of Galilee until he came to live in a city called Nazareth. Thus what was spoken through the prophets was fulfilled, that is, he shall be called a Nazarene.

**3:1-12 .....*John baptising***

There came a time when John the Baptist arrived proclaiming in the wilderness of Judea. He was saying "Repent, for the Kingdom of heaven is near." He was the one spoken of through Isaiah the prophet who said "There is a voice of one crying in the wilderness. Prepare the way of the Lord. Make his paths straight." Now John had dressed himself in camel hair with a leather girdle around his waist. His food consisted of locusts and wild honey. All of Jerusalem went out to him and all of Judea and everyone around the neighbourhood of the Jordan. They were baptized by him in the Jordan river confessing their sins. Many of the Pharisees and Sadducees were coming to the baptism. On seeing them he

said to them "Offspring of vipers, who warned you to flee from the coming wrath? Produce fruit worthy of repentance and do not think to say amongst yourselves that we have Abraham as our father. I tell you that God is able to raise up children of Abraham from these very stones. Already the axe is at the root of the trees. Therefore every tree which is not producing good fruit is to be cut down and cast into the fire. I indeed baptize you in water to repentance. But the one coming after me is stronger than me. I am not worthy to carry his sandals. He will baptize you in the Holy Spirit and fire. The fan is in his hand and he will thoroughly clean his threshing-floor. He will gather his wheat into the barn. But the chaff, he will consume with unquenchable fire."

**3:13-17 .....*Jesus' baptism***

Then Jesus from Galilee arrived at the Jordan to be baptized by John. But he (John) forbade him saying "I have need to be baptized by you and here you are coming to me?" But answering Jesus said to him. "Permit this for now. For it is fitting for us to fulfil all righteousness." Then he

(John) permitted him, and having been baptized Jesus immediately came up from the water. And behold the heavens were opened and he saw the Spirit of God coming down as a dove upon him. And behold a voice came out of the heavens saying. "This is my son the beloved in whom I have been well pleased."



**4:1-11 .....wilderness / temptation**

Then Jesus was led into the wilderness by the Spirit to be tempted by the devil. And having fasted forty days and forty nights he was hungry. The tempter approached him and said to him. "If you are the Son of God command that these stones be turned into bread." But he (Jesus) answering said "It has been written that not on bread alone shall man live but on every word that comes through the mouth of God." Then the devil took him into the holy city and stood him on the wing of the temple. And he said to him. "If you are the Son of God cast yourself down. For it

has been written that he will command his angels concerning you and they will bear you up lest you strike your foot against a stone." Jesus said to him "Again it has been written. Do not tempt the Lord your God." Then the devil took him to an extremely high mountain and showed him all the kingdoms of the world and their glory. And he said to him. "I will give all these things to you if falling down you will worship me." Then Jesus said to him. "Be gone Satan for it has been written "The Lord your God you shall worship and him only you shall serve." Then the devil left him. And behold angels approached and ministered to him.

**4:12-17 ....Jesus starts preaching**

Now hearing that John had been captured he (Jesus) departed into Galilee. He left Nazareth and came to Capernaum beside the sea in the districts of Zebulon and Naphthali, so that what was spoken through the prophet Isaiah may be fulfilled. "Land of Zebulon and land of

Naphthali, by the sea and beyond the Jordan, Galilee of the nations, the people sitting in darkness have seen a great light. For those sitting in a land under the shadow of death a light has sprung up." Then Jesus began to proclaim from there and to say "Repent for the kingdom of the heavens has drawn near."

**4:18-22 ....Disciples called**

On walking beside the sea of Galilee he (Jesus) saw two brothers, Simon called Peter and Andrew his brother. They were casting a net into the sea for they were fisherman. And he (Jesus) says to them. "Come after me and I will make you fishers

of men." And immediately leaving the nets they followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother in the boat with Zebedee their father, mending their nets. And he called them. And they immediately left the boat and their father and followed him.

**4:23-25 ....Jesus preaching all over**

He went about in all Galilee, teaching in their synagogues and proclaiming the gospel (good news) of the kingdom and healing every disease and every illness amongst the people. And the report of him went into all of Syria. They

brought to him all those where were ill with various diseases, those who were tortured with demon possession and the lunatics and the paralysed. He healed them. Many crowds followed him from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan.

**Opening his mouth he taught them saying..... 5:2**

***Internalise the Law as in the Gospel of Matthew***

**Section B**

**GO BEYOND THE LAW**

**Matthew 5:1-7:28**

Paragraph hooks are present exhortations

			V 4 Page	V 5 Page
1.	Sin	5:1-12`	. . . Blessed are the poor in spirit	057 052
2.	<i>Being average</i>	5:13-16	. . . <i>Ye are salt of the earth</i>	057 052
3.	Being literal	5:17-48	. . . fulfil prophets - Ye heard.. but I say	058 053
4.	<i>Show</i>	6:1-18	. . . <i>Heed righteousness but not with a view to be seen</i>	059 054
5.	Treasure	6:19-34	. . . Do not lay up treasure	060 055
6.	<i>Judging</i>	7:1-12	. . <i>Judge not</i>	061 055
7.	The easy	7:13-27	. . . Enter ye through the narrow gate	062 056

**7:28 . . . And it came to pass when Jesus finished these words**



## Section B

### GO BEYOND THE LAW

#### Push Beyond the Bare Outlines

Paragraph "hooks" are present exhortations

1.	Sin	5:1-12	Blessed are the poor in spirit
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5:1-12 On seeing the crowds he (Jesus) went up into the mountain. And on sitting down his disciples gathered around. Opening his mouth he taught them saying. "**Blessed are** the poor in spirit for of them is the kingdom of heaven. Blessed are those who mourn for they shall be comforted. Blessed are the meek people for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness for they shall be satisfied. Blessed are the merciful for they shall obtain mercy.

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

Blessed are the people who are clean of heart for they shall see God. Blessed are the peacemakers for they shall be called the sons of God. Blessed are those who have been persecuted for the sake of righteousness for the kingdom of the heavens is theirs. Blessed are you when they reproach you and persecute you for my sake and say all types of evil and lies against you. Rejoice and be glad because *your reward in heaven will be great*. For they persecuted the prophets before you in the same way."



2.	Being average	5:13-16	Ye are salt of the earth
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5:13-16 "**You are** the salt of the earth. But if the salt is tainted how shall it be salted? It is good for nothing except to be thrown out and trodden underfoot by men. You are the light of the world. Now a city cannot be hidden when set on a mountain.

Nor do they light a lamp and place it under the bushel. Rather they put it on the lamp stand and it lights up all those in the house. Thus let your light shine before men so *that they may see your good works and may glorify your Father in the heavens*."

**3. Being literal****5:17-48****fulfil prophets - Ye heard.. but I say .**

5:17-48 **"Do not think** that I came to destroy the law or the prophets. I did not come to destroy but to fulfil. For truly I tell you, not one iota or point of the law will pass away from the law, in heaven or earth, until everything comes to pass. Whoever therefore breaks one of the least of these commandments and teaches others to do this will be called least in the kingdom of heaven. But whoever keeps the law and teaches it will be called great in the kingdom of heaven. For I tell you that unless your righteousness exceeds that of the scribes and Pharisees you will not enter into the kingdom of heaven. You heard what was said to the ancients "You shall not kill and whoever kills is liable to the judgment." But I tell you that anyone being angry with his brother is liable to the judgment. Whoever says to his brother "Raca will be liable to the council." And whoever says "You Fool" will be liable to the gehenna of fire. Therefore if you bring your gift to the altar and remember there that your brother has something against you, leave your gift there before the altar and go first to be reconciled to your brother and then coming offer your gift. Be well disposed to your opponent while you are with him along the way in case your opponent delivers you to the judge and the judge to the attendant and you are cast into prison. Truly I tell you that you will definitely not come out until you have paid back the last farthing."

*"You heard* that it was said "You shall not commit adultery. *But I tell you* that anyone who sees a woman and lusts after her has already committed adultery with her in his heart. So if your right eye causes you to stumble, pluck it out and cast it from you. It is better for you to lose your eye rather than for the whole of your body to be cast into gehenna. And if your right hand causes you to stumble cut it off and cast it from

you. It is better for you to lose one of your limbs rather than for your whole body to be cast into gehenna."

"It was said "Whoever dismisses his wife, let him give her a bill of divorce. *But I tell you* that everyone who dismisses his wife, apart from a matter of fornication, makes her commit adultery. Whoever marries a dismissed woman commits adultery. Again you heard that it was said to the ancients. You shall not commit perjury. You shall keep your oaths to the Lord. *But I tell you* not to swear at all, neither by heaven because it is the throne of God, nor by earth because it is his foot stool. Nor (should you swear) by Jerusalem because it is the city of the great king. Do not swear by your head either because you cannot make one hair go either white or black. Let your word be "Yes yes, or No no. For there evil in all these excesses. You heard that it was said "An eye for an eye and a tooth for a tooth. *But I tell you* not to oppose evil. But rather if someone strikes you on the right cheek, turn the other cheek. And if someone wants to judge you and take your tunic, allow him to take your outer garment as well. And whoever shall impress you to go one mile, go two miles with him. To the one who asks you to give and to the one wanting to borrow from you, do not turn away. You heard that it was said 'Love your neighbour and hate your enemy.' *But I tell you* Love your enemies and pray for those who persecute you so that you may become sons of your Father in the heavens. He makes his sun rise on evil and good men alike and it rains on both just men and unjust. If you love those who love you what reward do you gain for that? Even the tax-collectors do the same. And if you only greet your brothers, what is there extra about that. Even the gentiles do that. Therefore *be perfect as your heavenly father is perfect.*"

In the early part of Matthew's gospel Jesus is expounding on the Kingdom of God. John the Baptist proclaims that it is coming. In term of the analysis in *Reality Search* what would the Kingdom of God mean? We recall that the 'argument' shown by *Reality Search* sets out how to build a society based on time or law and how to build a society based on place or order. It also points out the weaknesses of these societies and tries to address them. In this kind of context the kingdom of God could be **Cont.**

interpreted as a coming effort which is to be made in terms of establishing both of these types societies in balance and in dialogue with each other within the one group of people.

Some of the sayings of Jesus in the above passage about the law may sound cryptic. But in an earlier version of *Reality Search* it is pointed out that a society based on law traces back its authenticity to the laws of nature. Perhaps Jesus is reminding his hearers about this. He also reminds them that the laws of nature (viz killing, destruction of family groups and destruction of habitat between members of the same species) will continue to apply for all time. He reminds them that such laws cannot be trivialised or controlled by people e.g. when swearing by this or that. He reminds them that when breaking such laws the whole of the offender's life into the future will be affected. It's a simple law of cause and effect. I jump off a roof. I can expect to suffer the consequences.

<b>4</b>	<i>Show</i>	<b>6:1-18</b>	<b>Heed righteousness but not with a view to be seen</b>
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6:1-18 **"Be wary** of your righteousness so as not to do something in front of people with a view to being seen by them. Otherwise you will not be rewarded for this by your heavenly Father. Therefore when you give alms do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets so they may be praised by people. Truly I tell you they already have their reward. But when you give alms do not let your left hand know what your right hand is doing so that your alms may be in secret. And your father, seeing you do this in secret will repay you. And when you pray do not be like the hypocrites because they love to be seen in the synagogues and on the corners of open streets standing there praying so as to be seen by others. Truly I tell you they have their reward. But when you pray enter into your private room and shutting the door pray to your Father in secret. Your Father seeing you in secret will repay you. In praying do not use empty words like the

Gentiles. They think that in doing a lot of talking they will be heard. Do not be like them. For God your Father knows what things you need before you ask him. Therefore pray like this. Our Father in heaven, hallowed be your name. May your kingdom come. May your will be come about on earth as it is in heaven. Give us our daily bread. And forgive us our sins as indeed we forgive the debts of others. Do not bring us into temptation but rescue us from evil. For if you forgive people their trespasses your Father in heaven will forgive you also. But if you do not forgive people neither will your Father forgive you your trespasses. When you fast do not be gloomy like the hypocrites. They disfigure their faces so that they may appear to others to be fasting. Truly I tell you they have had their reward. But in fasting anoint your head and wash your face so that you will not appear to others to be fasting but your *father will know and your Father on seeing you do this in secret will repay you.*"





**5 Treasure****6:19-34****Do not lay up treasure .**

6:19-34 **"Do not accumulate** treasure for yourself on earth where the moth and the rust destroy it and where thieves dig through and steal it. Lay up treasure for yourself in heaven where neither moth nor rust destroy and where thieves do not dig through nor steal. For where your treasure is, there will also be your heart. The lamp of the body is the eye. If therefore your eye be sound the whole of your body will be in the light. But if your eye is evil, the whole of your body will be in darkness. If therefore the means of light within you is dark how great is the dark. Nobody can serve two lords. Either he will hate the one and love the other. Or he will be loyal to the one and despise the other. You cannot serve both God and Mammon. Therefore I tell you. Do not be anxious about your life - what you may eat or what you may drink. Nor be anxious about your body - what you may put on. Is not life worth more than food and the body worth more than clothing. Look at the birds of heaven.

They do not sow nor reap nor gather into barns. Yet your Heavenly Father feeds them. Are you not of more value than them? But who amongst you on being anxious about height can add a single cubit to this? And as regards clothing why are you anxious? Consider the lilies of the field and how they grow. They do not labour nor spin. But I tell you that not even Solomon in all his glory was clothed like one of these. There is grass that may be in the field today yet tomorrow is thrown into the oven. Even so God still clothes it. How much more will he clothe you of you of little faith? Therefore do not be anxious saying "What may we eat? or What may be drink? or What may we put on? Everyone looks for these things. Your heavenly father knows that you need all these things. Rather seek first the kingdom and his righteousness. Then these things will be added to you. Therefore do not be anxious for the morrow for the morrow has its own anxieties. *Sufficient for the day is its own evil.*"

As pointed out Matthew deals with the construction (and the critique) of a society based on time or law. Therefore it is not surprising that Matthew harkens back to the dominance of natural law and the way creation is cared for through this. Why is he insisting that the laws of nature will care for people without their getting too anxious about food, clothing etc? Indirectly he is warning people of the need to behave according to natural laws rather than trying to control them. In the paragraph before this one he dwells (as constantly through the other gospels as well) on the need for forgiveness. If people get their relationships right c/f nature, c/f themselves and c/f their fellows then they are not so likely to get into destructive situations. This sort of harmony is a priority. If people are in harmony there will be a security re living that over-anxiety is not able to produce and indeed may destroy. (Are there some parallels with Buddhism here?)





**6*****Judging*****7:1-12*****Judge not***

7:1-12 **"Do not judge** in case you are judged in turn. For with whatever judgment you judge others you will be judged in turn. With whatever measure you measure out things will be measured out for you in the same way. Why do you see the chip in your brother's eye when you do not consider the beam in your own eye? Or how can you say to your brother "Let me pluck out the chip in your eye yet there is a beam in your own? Hypocrite. Pluck the beam out of your own eye first of all. Then you will see clearly and you will be able to pluck out the chip from your brother's eye. Do not give what is holy to the dogs. Neither cast your pearls before the pigs lest they trample them

with their feet and turning may attack you. Ask and it will be given to you. Seek and you will find. Knock and it will be opened to you. Everyone asking will receive and those who seek will find and to the one knocking it will be opened. Which amongst you will not give his son a loaf of bread when he asks for it rather than a stone." Or if he asks, will give him a fish and not a serpent. If therefore you who are evil know what good gifts to give to your children, how much more will your heavenly father give good things to those who ask. *Treat others in the same way as you would like them to treat you.* This is the message of the law and the prophets."

Once again Matthew is building a position re a society based on law which is in turn based on the laws of nature. Thus it is common sense to realise that if a person 'rips the back off others' in gossip the same person is likely to be associating with people who would be doing the same to them or who at least are thinking along similar lines. In a cosmic sense such people are alienating themselves from a sense of optimism and self worth. Also if they are dishonest etc it is likely their associates will be dishonest as well. On the other hand if people pray for something then this in itself is a help. For a start it clarifies their own thoughts, intentions and focus. Such focus assists them in turn in taking their own effective action. ('God helps those who help themselves') They also feel strengthened by their belief there is support for their goal which comes from beyond themselves. All of this is as well as the help that does come from this quarter.



<b>7. The easy</b>	<b>7:13-27</b>	<b>Enter ye through the narrow gate</b>
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7:13-23 **Enter** through the narrow gate because the gate leading to destruction is both wide and broad and there are many who go through it. The gate leading to life is strait and narrow and there are few who find it. Beware of false prophets who come to you in the clothing of sheep but inwardly they are greedy wolves. You will know them from their fruits. People do not gather grapes from thorns nor figs from thistles. Every good tree produces good fruit. But the corrupt tree produces evil fruit. A good tree cannot bear good fruit, nor a corrupt tree produce good fruit. Every tree that fails to produce good fruit is cut down and thrown into the fire. Therefore you will know them from their fruits. Not everyone saying to me "Lord Lord" will enter into the kingdom of heaven. But the one doing the will of my father in heaven (will enter). Many will say

to me on that day "Lord Lord, did we not prophesy in your name and expel demons in your name and do many mighty works in your name?" And then I will declare to them. "I never knew you. Depart from me, you who were working in lawlessness.

Everyone therefore who hears these words from me will be like a **prudent** man who built his house on rock. The rain came and the rivers came and the winds blew against that house and it did not fall, for it had been founded on rock. And everyone hearing these words of mine and not doing them will be likened to a foolish man who built his house on sand. And the rain came and the rivers came and the winds blew and beat against that house and it fell and its fall was a great one."

**7:28** **And it came to pass when finished Jesus words these**, were astounded the crowds at the teaching of him; 29 for he was teaching them as **authority having**, and not as the scribes of them.

Note mention at end of authority c/f first point in Mark relating to law.

As pointed out in previous versions of *Reality Search* Matthew divides his sections up by using a phrase - "After Jesus said all these things." Before this phrase, he uses a description of the person who follows these dictums so far. Thus in this first step the person is called "prudent". At the end of the next section such a person takes the step towards being one of the "little ones". Matthew does not use "hook patterns" (c/f concentric circles or parallel pairs) like the other gospel writers. This is possibly because patterning is part of the approach used by Greek philosophy - such as finding patterns in the universe like Aristotle and his museums and collection of city constitutions. On the other hand because Matthew is dealing with and using the approach of a law-based society (as in Judaism) we can expect that he will be taking steps through time as with Jewish salvation history.

Section **C****ACQUIRE ATTRIBUTES TO INTERNALISE LAW****Matthew 8:1 - 10:42***From being "prudent" to being "little"*

Paragraph "hooks" c/f present participles of coming and going

Version 4 and 5

				V 4 Page	V 5 Page
1	Ask for help	8:1-4	Leper	064	058
2	<i>Recognise authority</i>	8:5-13	<i>Centurion</i>	064	058
3.	Accept touch	8:14-15	Simon's mother in law	065	059
4	<i>Accept healing</i>	8:16-17	<i>Possessed and sick</i>	065	059
5.	Be independent of crowd	8:18	Break away from crowd	065	059
6	<i>Be ready to move</i>	8:19-20	<i>Foxes have holes</i>	066	060
7.	Leave excuses	8:21-22	Bury my father?	066	060
8	<i>Follow</i>	8:23	<i>Embark on ship</i>	066	060
9.	Trust	8:24-27	He rebuked the winds	066	060
10	<i>Prioritise</i>	8:28-34	<i>Herd of pigs drowned</i>	067	061
<b>11</b>	<b>Forgive</b>	9:1-8	<b>Paralytic forgiven</b>	067	061
12	<i>Entrust</i>	9:9-13	<i>Matthew called</i>	067	061
13	<i>Renew</i>	9:14-17	New wines new skins	068	062
14	<i>Lead</i>	9:18-19	<i>Jesus follows Jairus</i>	068	062
15	Touch	9:20-22	Woman with blood flow	068	062
16	<i>Ignore ridicule</i>	9:23-24	<i>Flute players</i>	068	062
17.	Believe in own power	9:25-26	Jesus raises girl	068	063
18	<i>Believe</i>	9:27-34	<i>2 blind men</i>	069	063
19.	Teach and heal	9:35	Proclaim gospel	069	063
20	<i>Pray for harvesters</i>	9:36-38	<i>Harvest</i>	069	063
21.	Reach out	10:1-42	Sent forth 12 disciples ("little ones")	069	064

**11:1 And it came to pass when Jesus finished giving charge to his twelve disciples**

**1. Ask for help****8:1-4****Leper**

8:1-4 On **coming** down from the mountain many crowds followed him. And a leper approached and worshipped him saying. "Lord if you want to you are able to clean me. And

stretching out his hand he touched him saying. "I am willing. Be clean." And immediately the leprosy was cleaned from him.

(Note: Paraphrase based on Literal translation of Revised Standard Version and Greek text 1988)

**2 Recognise authority****8:5-13****Centurion**

8:5-13 On **entering** into Capernaum a centurion approached him beseeching him and saying. "Lord my boy has been laid aside in the house as a paralytic terribly tortured." He (Jesus) says to him. "I will heal him." Answering the centurion said. "Lord I am not worthy that you should enter under my roof. Only say the word and my boy will be healed. For I myself am a man in authority having soldiers under myself. I say to this one "Go" and he goes. To another I say, "Come" and he comes and to my slave I say "Do

this" and he does it." Hearing this Jesus marvelled and said those following. "Truly I tell you that I have not found such faith in anyone in Israel. And I tell you that many will come from the east and west and will recline with Abraham and Isaac and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into the outer darkness where there will be weeping and the gnashing of teeth." Jesus said to the centurion. "Go. Let it be done to you as you believe." And the boy was healed in that hour.



**3      Accept touch****8:14-15****Simon's mother in law**

8:14-15 **Coming** into the house of Peter Jesus saw his mother-in-law had been laid aside and was fever-

stricken. He touched her hand and the fever left her. She got up and ministered to him.

**4      Accept healing****8:16-17*****Possessed and sick***

8:16-17 With evening **coming** they brought to him many who were demon-possessed. He expelled the spirits with a word and who those who were ill, he

healed so that the saying of Isaiah the prophet would be fulfilled "He took on our weaknesses and he bore our diseases."

**5      Be independent of crowd****8:18****Break away from crowd**

8:18 **Seeing** a crowd around Jesus gave the

order to *go away* to the other side (of the sea)



**6**     *Be ready to move*

**8:19-20**

*Foxes have holes*

8:19-20     **Approaching** a scribe said to him “Teacher I will follow you wherever you may go.” And Jesus says to him. “The foxes have holes and the

birds of the heaven have nests. But the Son of man does not have anywhere to lay his head.”

**7.**     **Leave excuses**

**8:21-22**

**Bury my fathers**

8:21-22 Another of the disciples said to him: "Lord allow me first to go away and bury my father." But Jesus says to him. "Follow me and

leave the dead to bury the dead." (Note: no present participle “hook” because disciple wants to delay involvement?)

**8.**     *Follow*

**8:23**

*Embark on ship*

8:23     With (Jesus) **embarking** in the ship

*his disciples followed him*

**9.**     **Trust**

**8:24-27**

**He rebuked the winds**

8:24-27     And lo a great storm blew up on the sea so that the ship was enveloped by the waves. But he was sleeping. **Approaching** him they roused him saying. “Lord save us we are perishing. And he says to them “Why are

you fearful people of little faith?” Then rising he rebuked the winds and the sea there was a great calm. And the men marvelled saying. “What sort of a man is that that even the winds and the sea obey him?”



**10**     ***Prioritise*****8:28-34*****Herd of pigs drowned***

8:28-34     On his **coming** to the other side (of the sea) into the country of the Gadarenes there were two demon-possessed who came out of the tombs and met him. They were extremely dangerous so that nobody could pass through there. Behold they cried out saying "What are you to us and yourself Son of God? Have you come here to torture us? Now far off from them there was a large herd of pigs feeding. And the demons besought him saying. "If you expel us, send us

into the herd of the pigs" and he said to them "Go." So coming out, these (demons) went away into the pigs. And behold all the herd rushed down the precipice into the sea and drowned. The people feeding them fled and going away into the city they reported all these things relating to the ones who had been possessed by demons. And behold all the city came out with a view to meeting with Jesus. And seeing him, they besought him to go away from their borders.

**11.**     ***Forgive*****9:1-8*****Paralytic forgiven***

9:1-8 And **embarking** in a ship he crossed over (the sea) and came into his own city. And they brought to him a paralytic laid on a mattress. Seeing their faith Jesus said to the paralytic. "Be of good cheer child your sins are forgiven you." And some of the scribes said amongst themselves. "This man is blaspheming." Jesus knew their thoughts and said "Why do you think evil things

in your hearts? For which is easier to say "Your sins are forgiven you" or to say "Rise up and walk?" But I do this in order that you may know that the Son of man has authority on earth to forgive sins" Then he said to the paralytic. "Get up, take your mattress and go home." And rising up he went away to his house. But seeing this the crowds feared and glorified God for giving such authority to men.

**12**     ***Entrust*****9: 9-13*****Matthew called***

9:9-13 **Passing by** Jesus then saw a man named Matthew sitting at the custom house. He says to him "Follow me." And rising up he followed him. And it came to pass he was reclining in the house and there were many tax-collectors and sinners coming and reclining at the table with Jesus and with his disciples. Seeing this the Pharisees said to his

disciples. "Why does your teacher eat with tax-collectors and sinners? But he on hearing about this said. "Those who are strong do not need a physician but rather those who are ill." Going, learn what it means "I desire mercy and not sacrifice and I came not to call righteous people but sinners."

There are a number of present participles in this paragraph but they are an integral part of the same story. There is only one relating to coming and going as events proceed c/f the paragraph hook.

**13. Renew****9:14-17****New wines, new skins**

9:14-17 then the disciples of John were **approaching** saying "Why do we and the Pharisees fast but your disciples do not fast?" And Jesus said to them. "Can the sons of the bride chamber mourn while the bridegroom is still with them. The days will come when the bridegroom is taken away and then they will fast.

No one puts a patch of unfulled cloth on an old garment for to pulls away from the garment and there is a worse tear. Nor do they put new wine into old wineskins. Otherwise the wineskins are burst and the wine is poured out and the wineskins are destroyed. Rather they put new wine into fresh wineskins and both are preserved."

**14 Lead****9:18-19*****Jesus follows Jairus***

9:18-19 While he was saying these things to them, behold a ruler was **approaching** and worshipped him saying. "My daughter has now just died.

But coming you can lay your hands on her and she will live." And rising up Jesus and his disciples followed him.

**15. Touch****9:20-22 .****Woman with blood flow**

9:20-22 Now there was a woman who had been suffering from a flow of blood for twelve years. **Approaching** (Jesus) from behind she touched the fringe of his garment. She was saying within

herself. "If only I may touch his garment I shall be healed." And Jesus turning and seeing her said "Be of good cheer daughter, your faith has healed you."

**16 Ignore ridicule****9:23-24*****Flute players***

9:23-24 **Coming** into the house of the ruler Jesus saw the flute-players and the upset crowd. He

said. "Go outside for the girl has not died but is sleeping." And they ridiculed him.

**17. Believe in own power****9:25-26****Jesus raises girl**

9:25-26 But when the crowd was put out and on **entering in** he took hold of her hand and raised

the girl. The report of this went out into the whole land.

**18. Believe****9:27-34****2 blind men**

9:27-34 After **passing on** from there Jesus was followed by two blind men crying out and saying "Pity us son of David." On coming into the house the blind men approached him and Jesus says to them. "Do you believe that I can do this?" they say to him. "Yes Lord" then he touched their eyes saying. "Let it be done according to your faith." And their eyes were opened. And Jesus sternly admonished them

saying. "See you tell no one." But on going out they spread this story about him in all that land. And as they were going out beyond they brought to him a dumb man who was demon-possessed. And on the demon's being expelled the dumb man spoke. The crowds marvelled saying. "Never has it appeared thus in Israel." But the Pharisees said "It is by the ruler of the demons that he expels demons."

**19. Teach and heal****9:35****Proclaim gospel**

9:35 Jesus was **going** about all the cities and the villages, teaching in their synagogues and

proclaiming the gospel (good news) of the kingdom and healing every disease and every illness.

**20 Pray for harvesters****9:36-38****Harvest**

9:36-38 And **seeing** the crowds he was filled with tenderness concerning them because they were distressed and prostrate like sheep not having a shepherd. Then he says to his disciples.

"Indeed the harvest is great but the workmen few. Pray therefore the Lord of the harvest so that he may be thrusting forth workmen into his harvest"

**21. Reach out****10:1-42****Sent forth 12 disciples("little ones")**

10:1-42 **Calling together** his twelve disciples he gave them authority over unclean spirits so as to be able to expel them and to heal every disease and every illness. Now of the twelve apostles their names are as follows. First there was Simon, the one called Peter and then Andrew

his brother. and James the son of Zebedee and John his brother. There were Phillip and Bartholomew, Thomas and Matthew the tax-collector. There was James the son of Alphaeus and Thaddaeus, Simon the Cannanaean and  
*Continued over page*

*Continued*

Judas Iscariot the one who also betrayed him. Jesus sent these twelve forth given authority to them and saying "Do not go the places of Gentiles nor enter a city of Samaritans. Rather go to the lost sheep of the house of Israel. And going proclaim saying "The kingdom of the heavens has drawn near. Heal those who are sick. Raise the dead. Cleanse the lepers. Expel demons. Freely you have received. Give freely. Do not carry gold nor silver nor grass in your girdles nor a wallet for the way nor two tunics nor sandals nor a staff. The workman is worthy of his food. Into whatever city or village you may enter, inquire who in it is worthy. Then remain until you are ready to go out. Entering into the house greet those there. If indeed the house is worthy let your peace come upon it. But if it is not worthy your peace will return to you. Whoever does not receive you nor hear your words, going outside the house or that city, shake off the dust from your feet. Truly I tell you it will be more tolerable for the land of Sodom and Gomorra in the day of judgment than for that city. Behold I send you forth like sheep in the midst of wolves. Be therefore prudent as serpents and as harmless as doves. And beware of men for they will deliver you up to councils and in their synagogues they will scourge you. And you will be led before leaders and kings for my sake and as a testimony to them and to the nations (Gentiles). But when they deliver you up do not be anxious as to how or what you may say for it will be given to you in that hour what you may say. For it is not you who are speaking but the Spirit of your Father who is speaking in you. And brother will deliver up brother to death and a father their child. And children will stand up against their parents and put them to death. And you will be hated by all people on account of my name. But the one enduring to the end. This one will be saved. But when they persecute you in this city, flee to another. For truly I tell you you will by no means have completed the cities of Israel before the Son of man comes. Nor is a disciple above his teacher nor a slave above

his lord. Enough for the disciple that he be as his teacher and the slave as his lord. If they called the housemaster Beelzebub how much more (will they give names to) the members of his household. Therefore do not fear them for nothing has been veiled which will not be unveiled and hidden which will not be made known. What I say to you in the darkness you are to say in the light. And what you hear in your ear proclaim on the housetops. And do not fear those who kill the body, but who cannot kill the soul. Rather fear whoever is able to destroy both the body and soul in Gehenna. Are not two sparrows sold for a farthing. Yet one of them will not fall on the earth without your Father allowing it. But for you, even the hairs of your head have all been numbered. Therefore do not fear. It would take many sparrows to out-value you. Everyone therefore who shall confess me (Jesus) before people, I will also confess to knowing him before my father in the heavens. And whoever denies me before men, I also will deny him before my Father in the heavens. Do not suppose I came to bring peace on the earth. I came, not to bring peace but sword. For I came to make a man hostile against his father and a daughter against her mother and a bride against her mother-in-law. (I have come to make) the members of a man's household his enemies. The one who loves is father or mother more than me is not worthy of me. And the lone loving son or daughter more than me is not worthy of me. The one who does not take his cross and follow after me is not worthy of me. The one finding his life will lose it and the one who loses his life for my sake will find it. The one receiving you also receives me and the one who receives me also receives the one who has sent me. The one receiving a prophet in the name of a prophet will receive the reward of a prophet. And the one receiving a righteous man in the name of a righteous man will receive the reward of a righteous man. And whoever gives one of these little ones a cup of cold water, if only in the name of a disciple, will I tell you on no account lose his reward.

In the above section it appears that each new story and the point that it illustrates begins with a present participle of coming and going. However occasionally the same sort of present participle is used in a sub-section of a story which suggests that there may be a separate point being made here and it should be in its own paragraph. One thing which is obvious in this section is the heavy reliance of the writer on the use of the present participle. The last part of this section is a contrast to the previous paragraphs here because of its length. It is also dealing with the presentation of disciples in a way which is similar to the "child" sections e.g. at the beginning of Matthew and Luke's gospels. But the writer is not yet giving them this degree of status - although by the very end of the section they are called "little ones".

"little ones" (10:42)

***11:1. And it came to pass when ended the Jesus giving charge to the twelve disciples of him, he removed thence to teach and to proclaim in the cities of them.***



Section **D****DEVELOP AN ENVIRONMENT OF INTERNALISED LAW****Matthew 11:2 - 18:35***From "Little" to being "Brother"***Paragraphs**, sometimes with Parts A & B, have "hooks" that are a **time statement** made or implied

Attributes of Wisdom (and Jesus)	Verse	Generalised Quotes Ending Time Segment	V.4 Page	V5 Page
1 Proves	11:2-11:19	Wisdom is justified by her works	074	067
2. <i>Excuses</i>	11:20-24	<i>More tolerable for Sodom</i>	074	068
3. Relieves	11:25-30	Yoke is easy	074	068
4. <i>Prophesies</i>	12:1-8	<i>Son of man Lord of the Sabbath</i>	075	068
5. Brings Hope	12: 9-21	In his name the nations will hope	075	069
6. Justifies	12:22-37	Justified by your words (v Beezebub power)	076	069
7. <i>Discerns</i>	12:38-45	<i>Last state is worse than the first</i>	076	070
8. <i>Relates c/f God's will</i>	12:46-50	<i>Whoever does the will of the Father</i>	077	070
9. Bears fruit	13:1-9	Let whoever has ears for this hear it	078	071
10 <i>Hears</i>	13:10-23	<i>One person bears a hundred fold</i>	078	071
11. <i>Proclaims</i>	13:24-35	<i>I will utter things hidden from the foundation</i>	079	071
12. Retrieves	13:36-52	Housemaster - new and old things	080	072
13 <i>Is affected by</i>	13:53-58	<i>Not powerful deeds because of unbelief</i>	081	072
14. Listens	14:1-12	Reported to Jesus	081	073
15 <i>Is Concerned</i>	14: 13-24	<i>The wind was blowing against them</i>	082	073
16. <i>Heals</i>	14:25-46	<i>As many as touched completely healed</i>	082	073
17 Dismisses petty	15:1-11	What comes out of the mouth defiles	083	074
18 Sees clearly	15:12-20	Unwashed hands not defile the man	083	074
19. <i>Praises</i>	15:21-28	<i>Great of thee the faith</i>	083	074
20. Feeds	15:29-39	Ate all and were satisfied	084	075
21. <i>Warns</i>	16:1-4	<i>A sign will not be given it except that of Jonah</i>	085	075
22. Recalls	16:5-12	<i>Not to take heed from leaven of Pharisees</i>	085	022
23. Builds	16:13-20	on this rock I will build of me the church	085	075
24. <i>Foresees</i>	16:21-28	<i>Some here by no means taste death</i>	086	076
25. Shines	17:1-8	They saw nobody except Jesus	087	076
26 <i>Anticipates</i>	17:9-13	<i>Son of man about to suffer</i>	087	076
27. <i>Empowers</i>	17:14-20	<i>Nothing will be impossible to you</i>	087	076
28. Grieves	17:22-23	Grieved	087	077
29. <i>Pays dues</i>	17:24-27	<i>Give them (money) for me and thee</i>	088	077
30. Is present	18:1-20	Where 2 or 3 assembled there am I	088	077
31. <i>Forgives</i>	18:21-35	<i>Forgive brother of him from heart</i>	089	078



## Section D

### DEVELOP AN ENVIRONMENT OF INTERNALISED LAW

From "Little" to "Brother"

11:2 - 18:35

**Paragraphs**, sometimes with Parts A & B, have "hooks" that are a **time statement** made or implied

Wisdom and Jesus Attributes	Verse	Generalised Quotes Ending Time Segment
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The use of paragraph hooks based on time is not likely to be as "tight" as the frameworks which are based on a specific place as used in Mark and later on in Luke and John. Matthew was writing from the background of Judaism with its salvation history and focus on time and moral law. This was not so concerned with the 'scientific exactness' required by the general culture of the Roman Empire e.g. with its stress on exactly straight roads etc. In the following section in Matthew a statement of time fits in comfortably at the beginning of an apparent paragraph. Many of the paragraphs also end with a generalised teaching maxim - like a summary statement of what has gone before.

1. Proves	11:2-11:19	.. Wisdom is justified by her works
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**(When)** John heard about the works of Christ he sent a message to him through his disciples saying to him "Are you the coming one or may we expect another?" Answering Jesus said to them. "Go and tell John about the things that you hear and see. Blind men see again and the lame walk, lepers are cleansed and the deaf hear. Dead men are raised and poor people have the gospel preached to them. *Blessed is the one who is not offended by me.*"

With these going Jesus began to say to the crowds concerning him. "What did you go out into the wilderness to see - a reed shaken by the wind? But what did you go out to see? - A man in soft clothing? Behold those in soft clothing are wearing this in the houses of kings. But why

did you go out? Was it to see a prophet? Yes and I tell you it was more than a prophet. This is he of whom it has been written "Behold I send before me the my messenger who will prepare your way before you." Truly I tell you there has not arisen amongst those born of women a greater person than John the Baptist. But even the least in the kingdom of heaven is greater than he is. From the days of John the Baptist until the kingdom of heaven has been forcibly treated and forceful men have (tried to) seize it. This has happened from the time of the prophets and the law until John prophesied. If you are willing to receive it, he is Elias, the one who is to come. Let the one who has ears for it hear. But to what shall I liken this generation? It is like children *Cont*

who are sitting in market places and who are calling to each other saying, "We piped to you and you did not dance. We lamented and you did not mourn" For John did not come either eating or drinking and they say

"He has a demon." The Son of man came both eating and drinking and they say "Behold a gluttonous man and a drunkard, a friend of tax-collectors and sinners." Indeed *wisdom is justified from her works.*" (Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

In terms of the "kingdom of heaven" being a balance between a society based on time (law) and a society based on place (order) there is relevance in the discussions above. Jesus recapitulates on the efforts made by people over the centuries to set up a society which will provide a secure environment. In doing so they have tried to use force to achieve this e.g. in the imposition of law or the imposition of order. Inevitably these two are tied together. But the gospels demonstrate that they also are separate entities and either one can be over-stressed. Over-stress is not likely to work as each of them has intrinsic weaknesses and needs to be balanced out by the other. Matthew presents Jesus' mention of the presence of Wisdom which produces an environment of internalised law which in turn leads into balanced order.

2

*Excuses*

11:20-24

*... More tolerable for Sodom*

**Then** he began to reproach the cities in which many of his powerful deeds had been performed because they did not repent. "Woe to you Chorazin. Woe to you Bethsaida. If the powerful deeds which had happened in your cities had happened in Tyre and Sidon they would have repented in sackcloth and ashes long ago. However I tell you. It will be more tolerable for Tyre and Sidon in the day of judgment than

for you. And you Capernaum. Have you not been exalted as far as heaven? So you shall descend as far as Hades. If the powerful deeds which have happened in you had happened in Sodom it would have remained until the present time. However I tell you that it will be *more tolerable for the land of Sodom in the day of judgment than for you.*"

3

**Relieves**

11:25-30

**.. Yoke is easy**

**At that time** Jesus answered someone saying. "I thank you Father, Lord of heaven and earth because you have hidden these things from the wise and intelligent people and have revealed them to infants. Yes Father such was your good pleasure. Everything was delivered by my Father and nobody fully knows the Son except the Father. Neither does anyone fully know the

Father except the Son and the one to whom the Son wills to reveal him. Come to me all those who are labour and have been burdened and I will give you rest. Take my yoke on you and learn from me because I am meek and lowly in heart and you will find rest in your souls. *For my yoke is gentle and my burden light*

It has already been pointed out that the analysis of *Reality Search* shows how it is the child that can move comfortably between the society based on law (time) and the society based on order (place). The gospel writers have presented Jesus through their frameworks as an 'adult child'. Obviously as a human being Jesus would have been convinced of the validity of his 'new teaching'. He is trying here (above) to convince his hearers that it is not all that hard to follow, but it will get results.

4	<b><i>Prophecies</i></b>	12:1-8	<i>Nations will hope (c/f cornfields)</i>
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**At that time** Jesus went through the cornfields on the Sabbath and his disciples who were hungry began to pluck ears of corn and eat them. But the Pharisees on seeing this said to him. "Look your disciples are doing what is unlawful on the Sabbath." He replied to them "Did you not read what David did when he was hungry as also those with him? Do you recall how he entered into God's house and ate the loaves set forth which were not awful for either himself or the others with him

I to eat? Were they not for the priests only? Or did you not read in the law that on the Sabbath the priests in the temple profane the Sabbath (by working) and yet are guiltless? I tell you that there is a greater thing here than the temple. If you knew what was meant by "Mercy I desire and not sacrifice" then you would not have condemned the guiltless. For the Son of man is Lord of the Sabbath."

5	<b><i>Brings Hope</i></b>	12:9-21	<i>Nations will hope (c/f cornfields)</i>
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And **(then)** removing from there he came into their synagogue. Behold there was a man there whose hand had withered and they questioned him (Jesus) saying, "Is it lawful to heal on the Sabbath? They did this in order that they may accuse them. So he said to them. "Which man amongst you who has sheep and if one falls to a ditch on a Sabbath will not lay hold of it and pull it out? Yet how much more the value of a man is as compared to a sheep. So it is lawful to do well on the Sabbath. Then he says to the man "Stretch forth your hand." And he stretched it forth and it was made as healthy as the other. And going out the Pharisees took counsel against Jesus so that they might

destroy him. But Jesus knowing this departed from there. Many followed him and he healed them all. He warned them that they should not make him known so that what had been spoken through Isaiah the prophet may be fulfilled, that is "Behold my servant whom I chose. He is my beloved with whom my soul is well pleased. I will put my spirit upon him and he will announce my judgement to the nations. He will not strive nor shout nor will anyone in the streets hear his voice. He will not break the bruised reed and he will not quench the smoking flax until he has put brings justice to victory. *In his name the nations will hope.*"

Here "the nations" mean the same as the Gentiles. This paragraph presents a situation showing how impractical the detailed rules of Judaism were for everyone to follow. Jesus urges people to internalise the law. In this way he offers a way of observing law which the Gentiles (c/f those using an order-based society) will find valuable. His approach is pleasing to the Father that is, the Originator of the Universe

**6. Justifies****12:22-37****Justified by your words (v Bezebut power)**

**Then** they brought a demon-possessed man who was blind and dumb and he (Jesus) healed him so that the dumb man could both speak and see. All the crowds were astonished about this and said "Is this not the son of David?" But the Pharisees on hearing about it said "This man does not expel demons except through Beelzebul the ruler of the demons." But knowing their thoughts he (Jesus) said to them. "Every kingdom which is divided against itself is brought to desolation and every city or house divided against itself will not stand. If Satan expels Satan he is divided against himself. How therefore will his kingdom stand? And if I by Beelzebul expel the demons by what power do your sons expel them? Therefore they will be your judges. But if the demons are expelled by the Spirit of God, then the Kingdom of God has come upon you. Or how can someone enter into the house of the strong man and take his goods if he does not first bind up the strong

man? Then he will plunder his house. The one who is not with me is against me. The one who is not gathering with me scatters. Therefore I tell you all types of sin and blasphemy will be forgiven men. But he who blasphemes against the Spirit will not be forgiven. And, whoever speaks a word against the Son of man will find forgiveness. But whoever speaks against the Holy Spirit will not be forgiven - neither in this age nor in the one coming. You will either make a good tree with good fruit or make a bad tree with bad fruit. By its fruit is the tree known. Offspring of vipers. How can you speak good things when you are evil? For out of the abundance of the heart does the mouth speak. The good man puts good things forth out of good treasure. The evil man puts out evil things from an evil treasure. But I tell you that for every idle word which people speak they will render an account for it in the day of judgment. *For by your words will you be justified and by your words you will be condemned.*"

In Mark's gospel there is a similar passage to this and it appears Matthew used it as the basis for this paragraph here. But in Mark the harsh words re blaspheming against the Holy Spirit appear to be directed to some members of his own family who came to take him away by force. Here in Matthew there is no reference to the family. It is the Pharisees who stress external law who are warned.

**7*****Discerns******12:38-45******Greater than Solomon here***

**Then** some of the scribes and Pharisees answered him (Jesus) saying "Teacher we want to see a sign from you." But he answering said to them "An evil and adulterous generation seeks a sign and a sign shall not be given to it except the sign of Jonas the prophet. For as Jonas was in the belly of the sea monster for three days and three nights, so will the Son of man be in the heart of the earth for three days and three nights." The Ninevite men will stand up in the day of judgment with this generation and will condemn it because they (the Ninevites) repented at the proclamation of Jonas and behold a greater thing than Jonas is here. The queen of the south (of Sheba) will be raised up in the time of judgment

with this generation and will condemn it. She came from the limits of the earth to hear the wisdom of Solomon. *But a greater thing than Solomon is here.*" Now when the unclean spirit goes out from a man he goes through dry places seeking rest and does not find it. Then he says. I will return into my house from where I came out and coming he finds it standing empty, having been swept out and having been furnished. Then he goes and takes with himself seven other spirits more evil than himself and entering in dwells there. And the last state of that man is worse than the first. *Thus also will it be with this evil generation.*

In terms of the interpretation of the text *c/f Reality Search* there may be people who have no particular social structure in their lives. Then they try to pattern their lives on one model of society - in the case of the scribes and Pharisees a lifestyle ordered by law. But if they take on the extremes of this lifestyle their inclination towards evil will be equipped to do worse than before.

8

*Relates  
c/f God's will*

12:46-50

*..Whoever does the will of the Father*

**While** he was still speaking to the crowds behold his mother and his brothers stood outside wanting to speak to him. And someone said to him. Behold your mother and your brothers are standing outside and want to speak to you. And he answering, said to the one

saying this to him. "Who is my mother and who are my brothers?" "And stretching forth his hand over his disciples he said "Behold my mother and my brothers. For *whoever does the will of my Father in heaven, he is my brother and sister and mother.*"

It has been stated previously that according to a visionary Catherine Emmerich (now a saint) the family of Jesus were members of a sect of very strict observance called Essenes. The scrolls of Qumran now verify that such a sect existed at the time of Jesus. If Jesus' family were in fact Essenes it would have been likely they would have belonged to a sub-group of this sect. Somewhat like some fundamentalists of the present day they could have referred to the members of this sub-group as 'brothers' and 'sisters'. Also scholars have said that it was common at the time to refer to cousins as brothers and sisters as well. If Jesus was moving out of the Essene sub-group and forming his own sub-group *c/f* his disciples, such a move would fit in with his calling these people his brothers and sisters instead. Also, he was teaching about the validity of a society based on order or place as well as the Jewish social groups which were based on the observance of law. Jesus was teaching that the Originator of the Universe that is, His Heavenly Father, endorses both types of society. These disciples of Jesus were trying to learn how to do this and in so doing were doing God's will.

Once again it appears that the family of Jesus is placed beside the severest sort of criticism *c/f* the text because this follows some teaching about an unclean spirit in the 'house' of men. Perhaps the writer is developing the idea that the biggest moral crises etc are within the family, that is, anybody's family.



**9. Bears fruit****13:1-9****Sower**

**On that day** Jesus on going out of the house sat beside the sea. Many crowds (or sub-groups) were assembled around him so that he went and sat in a boat. All the crowd stood on the beach. He spoke many things to them in parables. He said. "Behold someone went out to sow seed. And as he did so some of it fell by the wayside and the birds of the air came and devoured this.

Other seed fell on rocky places where there was not much earth. Immediately the seed sprang up because there was not much depth of earth. But the sun scorched this and as it did not have roots it was dried up. But other seed fell on the thorns. The thorns came up and choked them. Other seeds fell on the good earth and produced fruit some a hundredfold some sixty, and some thirty. *Let whoever has ears for this hear it.*"

**10. Hears****13:10-23****Sower**

And (**then**) approaching his disciples said to him. "Why do you speak to them in parables?" And he answered "The mysteries of the kingdom of the heavens has been given to you to know. But it has not been given to those (people) For whoever has (this knowledge) more (knowledge) will be given to them and such a one will have an abundance. But for the one who does not have (this knowledge) even what they have will be taken away from them. Therefore I speak to these people in parables because in seeing they do not see and in hearing they do not hear nor understand. The prophecy of Isaiah is thereby fulfilled in them saying "In hearing you will hear but you will by no means understand. And seeing you will see but by no means will you perceive." For the heart of this people waxes grossly and they hear heavily with their ears and their eyes are closed. (This is the case) lest they see with their eyes, hear with their ears, understand with their heart and turn back (from their sins) and I will heal them.

But you are blessed with your eyes because they see and with your ears because they hear. For

truly I tell you that many prophets and righteous men wanted to see the things that you see and they did not see them. They wanted to hear the things that you hear and they did not hear them. You therefore hear the parable of the sower.

If anyone on hearing the word about the kingdom and does not understand it then the evil one comes and seizes what has been sown in their heart. This is pictured in the image of the word sown by the wayside, or the word sown on the rocky places where someone hears and immediately rejoices on receiving the word. But he has no root in himself and so the word is short-lived. When trials or persecution comes on account of the word he is immediately offended. In terms of the word which is sown in the thorns, this is the image of the person who hears the word. But the anxieties around them and the deceit of riches chokes the word and it becomes unfruitful. But when the word is sown on the good earth this is the image of the one who hears the word and understands it. That *one indeed bears fruit, one person a hundred fold, another sixty and another thirty.*"



**11. Proclaims****13:24-35*****..I will utter things hidden from the foundation***

**(Then)** He (Jesus) set another parable before them saying. "the kingdom of heaven was likened to a man sowing good seed in his field. But while people slept other people came. They were the man's enemy and they over-sowed tares (weeds) amongst the wheat and then they went away. When the grass sprouted up and produced fruit the tares also appeared. So the slaves of the house-master approached and said to him (Jesus). "Lord did you not sow good seed in your field? Where have these tares come from?" And he said to them. "An enemy has done this." His slaves say to him "Do you want us to pull them out and collect them?" But he said "No in case in gathering the weeds you should also pull up the wheat with them. Leave both of them to grow together until the harvest. At the time of the harvest I will tell the reapers. "First gather the seeds and bind them into bundles to burn.

But gather the wheat into my barn." He (Jesus) set another parable before them saying. "The Kingdom of the heavens is like a grain of mustard which a man takes and sows in his field. This is indeed smaller than all the seeds. But when it grows it is bigger than all the herbs and becomes a tree so that the birds of the heavens come and live in its branches. He spoke another parable to them. "To what can the kingdom of the heavens be compared? It is like a woman who takes leaven and hides it in a meal of three measures until all the food is leavened."

Jesus spoke all these things to the crowds in the form of parables and he spoke nothing to them outside of the parable form. Thus was fulfilled what was spoken through the prophet "I will open my mouth to them in parables. *I will utter things that have been hidden from the foundation of the world.*"

Some of the discourse by Jesus here may seem a little harsh as far as the crowd is concerned. But perhaps not. There was an interesting report in a newspaper lately that a survey suggests that whether or not a person has a sense of religion may be genetic. Perhaps there is parallel here with whether or not a person is musical. Some people can be born 'tone deaf' as far as music is concerned. In a parallel way subjecting them to heavy religious preaching may do them more damage than good. One could say something similar re subjecting people to advanced lessons on science, maths, languages etc.

In terms of the analysis of *Reality Search* the leaven image in the second part here is interesting. It implies that if there is a 'dual' society which has the balance of a society based on time and a society based on place, then an impetus and a ripple effect is produced and this extends to the wider society around it.



<b>12. Retrieves</b>	<b>13:36-52</b>	<b>Housemaster - new and old things</b>
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**Then** sending away the crowds he came (back) into the house. His disciples approached him saying "Explain to us the parable of the tares in the field. And he answering said "The one sowing the good seed is the Son of man. The field is the world. The good seed consists of the sons of the kingdom. The tares (weeds) are the sons of the evil one. The enemy who sows them is the devil. The harvest is at the completion of the age, and the reapers are the angels. Just as the tares are collected and consumed by fire, so it will be at the completion of the age. The Son of man will send forth his angels and they will collect out of his kingdom all the things that lead to sin and those who are lawless and they will cast them into the furnace of fire where there will be wailing and the gnashing of teeth. Then the righteous people will shine forth like the sun in their Father's kingdom. Let the one who has ears for this hear.

The kingdom of heaven is like treasure which has been hidden in the field. A man finds what has been hidden and with joy goes and sells whatever he has and buys that field. Again the kingdom of heaven is like a merchant seeking beautiful pearls. Finding one very valuable pearl he goes away and sells whatever things he had and he buys it. Again the kingdom of the heavens is like a net someone casts into the sea gathering up things of every kind. When it has been filled it is brought to the shore. Sitting down this person collects the good things into vessels. But the bad things are thrown out.

Thus it will be at the completion of the age. The angels will go forth and will separate evil people from the midst of the righteous and will cast them into the furnace of fire where there will be wailing and the gnashing of teeth. Do you understand all these things?" They say to him. "Yes." So he said to them. "Every scribe who is made a disciple of the kingdom of the heavens is like a man who is a housemaster. *He puts forth out of his treasure both new things and old things.*"

In previous paragraphs the Kingdom of Heaven could be interpreted in terms of the setting up of a society which includes (in dialogue) two societies which emphasise either law (c/f time) or order (c/f place) Yet this parable introduces the sense of an 'end-time' as in after one's death. There is a saying about life after death. "What for the Christian if there's no heaven. But what for the atheist if there's a hell!" Traditionally hell has been depicted e.g. in the Sistine Chapel as a great fire. A problem with this imagery is that people can tend to reject it. Or as some theologians do, it could be argued that it conflicts with the sense of an all-loving God.

We could reflect about this in terms of the cosmology of the "Big Bang". It is now claimed and demonstrated by many scientists that the "Big Bang" was the beginning of our time and space. But what happens to the life of the spirit when one's body ceases to function in both time and place? If (as the believer of an after-life would claim) one continues to live on, this could be in a dimension which is not confined to either time or space. In such case one would not have the many distractions and pre-occupations afforded in a world of time, change and material things. But if one's life has been unbalanced it seems there would be a sense of isolation.

If the very nature of the Originator of the Universe and all being, is that of love, then someone who has

greatly in their life will be at home when beyond death, even after losing everything else. On the other hand someone who has failed to love will feel out of place. Recently someone was dying. They were afraid as they felt that the life that they had led had been astray. In an effort to comfort them someone said "You'll be all right." The person answered "Why?" Blurting out a response they replied "Well you've loved animals. You've loved people." Indeed hopefully such a person would be at home with the very Source of Love.

There may need to be clarification here about the word "heaven". The Greek and the literal translation of the text use the words "heavens" which can be quite different from our understanding of it. One may think of 'heaven' as a place where we may or may not go after death. But to the Gospel writers "the heavens" was a sky full of stars that people knew intimately. They could lay on their roofs for instance and view the sky where the stars shone without competition from artificial lighting at ground level. (Try it on a farm house roof sometime!). The ancient peoples may not have had long-range telescopes but they did have the sense of these celestial bodies moving around in accord with universal patterns. They understood how this movement was intimately linked with the whole of creation. 'Father in heaven' to them would not mean an old man in the sky with a beard but rather 'The Source of the Natural Law and all of creation' - an identity which was described to Moses as "I am Who am"

<b>13</b>	<b><i>Is affected by</i></b>	<b>13:53-58</b>	<b><i>Not powerful deeds because of unbelief</i></b>
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**It came to pass when** Jesus ended these parables he went from there. And coming into his native town he taught them in their synagogue so that they were astounded and said. "Where did this man get this wisdom and how can he do these powerful deeds? Is he not the son of the carpenter? Is not his mother called Mary and are his brothers not James and Joseph

and Simon and Judas? And his sisters. Are they not all with us here? How then can he do all these things?" And they were offended by him. But Jesus said to them. "A prophet is not without honour except in his own native town and in his own house." *He did not do powerful deeds there because of their unbelief.*

The sentence "It came to pass when Jesus ended these parables" is similar to the break sentence after other sections in the gospel. Here it arguably ends a sub-section of his teaching.

<b>14.</b>	<b>Listens</b>	<b>14:1-12</b>	<b>Reported to Jesus</b>
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**At that time** Herod the tetrach heard about Jesus and he said to his servants. "This is John the Baptist. He was raised from the dead and therefore powerful deeds are done through him." For Herod had seized and bound John and had put him in prison on account of Herodias the wife of Philip his brother. For John had said to him "It is not lawful for you to have her (as wife)." And although he wanted to kill him he feared the crowd because they believed him to be a prophet. Now the birthday of Herod came and the daughter of Herodias was dancing in their midst and pleased

Herod. He therefore took an oath promising to give her whatever she might ask. Being instructed by her mother she said "Give me the head of John the Baptist here on a dish." The King was grieved. But because of his oaths and because of those reclining at the table with him he commanded this to be given. And sending, he had John beheaded in the prison. and his (John's) head was brought on a plate and given to the girl. And she brought it to her mother. Approaching (John's) disciples took the corpse and buried him and they came and *reported all this to Jesus.*

**15. Is Concerned****14:13-24*****As many as touched completely healed***

**On hearing** it Jesus left from there in a boat to a desert place privately. And hearing this the crowds followed him by foot from the cities. And going forth he saw a great crowd and *was filled with tenderness for them and he healed their sick.* Now evening was coming on and his (Jesus') disciples approached him saying "We are in a desert place and it is now late. Dismiss the crowds so that they can go away into the villages and buy food for themselves." But Jesus said to them. "They do not need to go away. You give them something to eat." But they say to him "We do not have food here except for five loaves and two fish." And he said "Bring them to me here." And having told the crowds to sit down on the grass, he took the five loaves and the two fish

and looking up to heaven he blessed these and breaking them gave the loaves to the disciples and the disciples gave these to the crowds. And they all ate and were satisfied. then they picked up the leftovers and there were twelve full baskets. The people who were eating consisted of about five thousand men apart from the women and children. Immediately he told the disciples to to off in the boat before him to the other side and he would dismiss the crowds. And having dismissed the crowds he went up into the mountain privately to pray. When evening came on (same time frame as above) he was there alone. But the boat was now many furlongs away and it was being battered by the waves for *the wind was blowing against them.*

Note: So many time statements in this paragraph suggests there was a "time warp" c/f the "water circle" in John's gospel

**16. Heals****14:25-46*****As many as touched completely healed***

**Now in the fourth watch of the night he came** toward them walking on the sea. The disciples seeing him walking on the sea were troubled saying. "It is a ghost and they cried out from fear." But Jesus immediately spoke to them saying "Cheer up. It is myself. Do not be afraid." Answering him Peter said "Lord if it is you command me to come to you on the waters." He said "Come." Going down from the ship Peter walked on the waters and came towards Jesus. But seeing the wind he was afraid. He was beginning to sink and cried out saying "Lord save

me." Immediately Jesus stretched out his hand and took hold of him saying "You of little faith. Why did you doubt?" And as they got up into the boat the wind went calm. The people in the boat worshipped him (Jesus) saying "Truly you are the Son of God." and crossing over they came into the land of Gennesaret. And recognizing him the men of that place sent word into the whole neighbourhood so that people brought to him all those who were ill and asked him if they might only touch the fringe of his garment. *And as many as touched him were completely healed.*

**17. Dismisses petty****15:1-11****..Unwashed hands not defile the man**

**Then** Pharisees and scribes from Jerusalem approached Jesus saying "Why do your disciples transgress the tradition of the elders? They do not wash their hands whenever they eat bread." He answered them and said "Why do you break God's commandment on account of your tradition? For God said "Honour your father and mother" and "whoever speaks evil of their mother or father, deserves death." But you say "Whatever gift I may owe to you has been given to God."

And so you have annulled the word of God on account of your tradition. Hypocrites. Isaiah prophesied well concerning you by saying "This people honours me with their lips but their heart is far away from me. Vainly do they worship me,-teaching teachings which are the precepts of men." And calling forward the crowd he (Jesus) said to them. "Hear and understand. It is not the thing which enters into the mouth which defiles the man but *the thing which comes out of his mouth which defiles him.*"

**18. Sees clearly****15:12-20****..Unwashed hands not defile the man**

**Then approaching** the disciples say to him. "Do you know that the Pharisees were offended on hearing you say this." And he answering said "Every plant which is not planted by my heavenly Father shall be uprooted. Leave them. They are blind leaders of the blind. If a blind man leads a blind man, both will fall into a ditch." Answering Peter said to him. "Explain the parable to us." So he said "Are you so lacking in

intelligence? Do you not understand that everything going into the mouth goes into the stomach and is cast out into a drain? But things coming out of the mouth and out of the heart. These defile the man. For it is out of the heart that evil comes forth thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies. These are the things that defile the man. *But eating with unwashed hands do not defile the man.*"

**19 Praises****15:21-28****...Great of thee the faith**

And **(then) going forth** from there Jesus departed into the parts of Tyre and Sidon. And behold a Canaanite woman from those borders came forward and cried out saying "Have pity on me Lord, son of David. My daughter is badly possessed by a demon." But he did not answer her a word. And approaching his disciples besought him saying. "Dismiss her because she is crying out behind us." But he answered and said "I was not sent except to the lost sheep of the

house of Israel." But she coming up worshipped him saying "Lord help me" But he answering said "It is not good to take the bread of the children and to throw it to the dogs." And she said "Yes Lord. But even the dogs eat from the crumbs falling from the table of their masters." Then answering Jesus said to her "O woman *great is your faith.* Let it be done to you as you want." And from that hour her daughter was cured.



The question arises as to why Jesus did not appear to want to out-reach to people of a non-Jewish background. Elsewhere in *Reality Search* it has been discussed that the cross of Christianity could well represent the two societies from which Christianity is constructed. It would appear from "the argument" presented in *Reality Search* that the down beam represents the society based on law (c/f time). The cross beam represents the society based on order (c/f place). In such case it would be natural for Jesus to see his 'new teaching' as being based on the established society of law, that is the Jews. In other words he could understand that there could be Jews taking on the extra perspectives of an order-based society. But it may have been difficult to see what Gentiles could base their perspective upon. They did not have the Jewish background of understanding the Cause of the Universe or God as being identified with the Moral Law. The early church faced a dilemma as to what extent Gentile converts should adopt the Jewish law with this understanding. Some early church leaders wanted all converts to be circumcised and observe virtually all Jewish laws. But here in Matthew and later in *Acts* with the experience of St Paul, it appears that it is mainly faith on the part of Gentiles that allows them to understand and be part of the mission of Jesus. As pointed out in *Acts* they would still need to observe the essential moral laws and indeed they would be challenged to 'raise the bar' of such observance (c/f Matthew's Section B "Go Beyond the Law.")

In Version Two of *Reality Search* it is shown that in the Gospel of John he structures his Section B so that the importance of faith for those of a Gentile (c/f Greek/Order/Place background) is highlighted

**20. Feeds**

**15:29-39**

**..Ate all and were satisfied**

(Then) removing from there Jesus came by the sea of Galilee and going up into the mountain he sat there. Many crowds approached him, having with them people who were lame, maimed, blind, dumb and with other problems. They put them at his feet and he healed them. But there was also evil called forth - murders, adulteries, fornication, thefts, false witnessing, blaspheming. The crowd marvelled on seeing dumb men speaking, maimed people whole again, the lame walking and the blind seeing. They glorified the God of Israel for it. Jesus then called his disciples forward and said to them "I am filled with compassion for the crowd. because they have now remained with me for three days and have not had anything to eat. I am not willing to dismiss them without food as

they may faint along the way. " His disciples say to him "How could we obtain so many loaves of bread in a desert in order to feed such a large crowd?" Jesus says to them. "How many loaves do you have?" They said "Seven and a few fish." Then having told the crowd to sit on the ground he took the seven loaves and the fish and he broke and gave them to the disciples and they gave them to the crowd. Everyone ate and were satisfied. They took up what was left and filled seven baskets. The people eating numbered four thousand men apart from the women and children.

And, having dismissed the crowds he embarked in the boat and came into the borders of Magadan.





<b>21</b>	<b>Warns</b>	<b>16:1-4</b>	<b><i>Not to take heed from leaven of Pharisees</i></b>
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And **(then)** approaching the Pharisees and Sadducees came tempting him (Jesus). They him asked him to show them a sign out of heaven. But he answering said to them. "When evening comes on you say "It will be fair weather for the heaven (sky) is red. And in the morning (you say).Today will be stormy weather for the heaven

(sky) is overcast. You know how to discern the sky. But you cannot discern the signs of the times. An evil and adulterous generation looks for a sign and *a sign will not be given to it except the sign of Jonah.*" And leaving them he went away.

Again the above paragraph appears to fall into two sub-sections with the second section a development and comment on the first one. This may be a method Matthew used to set up a situation and then show Jesus interpreting it in the company of his disciples. The method of interpretation is in itself a teaching tool.

<b>21</b>	<b>Recalls</b>	<b>16:5-12</b>	<b><i>Not to take heed from leaven of Pharisees</i></b>
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**On coming** to the other side (of the sea) the disciples found they had forgotten to take loaves of bread. Jesus said to them. "Beware and take heed from the leaven of the Pharisees and Sadducees." They (the disciples) reasoned amongst themselves saying. "We have not brought any bread (at all)." Knowing what they were discussing Jesus said "Why do you reason amongst yourselves people of little-faith because you do not have loaves Do you not yet understand nor remember the five loaves feeding

the five thousand. And how many baskets did you pick up? Neither (do you remember) the seven loaves feeding the four thousand. And how many baskets (there) did you take? How do you not understand that I am not talking about loaves of bread. Rather watch out for the leaven of the Pharisees and Sadducees." Then they understood that he was not saying to watch out for the leaven of the loaves but rather *be wary of the teaching of the Pharisees and Sadducees.*

<b>23</b>	<b>Builds</b>	<b>16:13-20</b>	<b><i>. .on this rock I will build of me the church</i></b>
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**(Then) coming** into the district of Caesare's Philippi, he questioned his disciples saying. "Whom do men say the Son of man is?" And they said "Some think John the Baptist and others Elias and others Jeremiah or one of the prophets." He says to them "But you. Who do you say me to be?" And answering Simon Peter said "You are the Christ the Son of the God of the living." (c/f Source of Life) Answering him Jesus said "Blessed are you Simon Barjonas because it

was not flesh and blood that revealed this to you but my Father in the heavens. And I say to you. You are Peter and on this rock I will build my church. The gates of Hades will not prevail against it. I will give to you the keys of the kingdom of the heavens and whatever you bind on earth shall be bound in the heavens. And *whatever you loose on earth shall be loosed in the heavens.* Then he warned the disciples that they should not tell anyone that he is the Christ.

20

*Foresees*

16:21-28

*Some here by no means taste death*

**From then** began Jesus Christ to show to his disciples that it behoves him to go to Jerusalem where he would suffer many things from the elders and chief priests and scribes. He would be killed and on the third day he would be raised. Peter took him aside and began to rebuke him saying "May God help you Lord so that this will not happen." But he, turning, said to Peter. "Get behind me Satan. You are offending me because you are not thinking about the things of God but of the things of people." Then Jesus said to his disciples. "If anyone wishes to come after me, let

him deny himself and take up his cross and follow me. For whoever wants to save his life will lose it. And whoever loses his life for my sake will find it. For what will it benefit a man if he should gain the whole world but he loses his soul? Or what will a man give in exchange for his soul? The son of man is about to come into the glory of his Father with his angels and then he will reward each person according to his conduct. Truly I say to you *there are some people standing here who by no means may taste death until they see the Son of man coming into his kingdom.*"



<b>25. Anticipates</b>	<b>17:1-8</b>	<b>Son of man about to suffer</b>
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**After six days** Jesus **took** Peter and James and John his brother and led them to a high mountain privately. And he was transfigured before them. His face shone like the sun and his garments became as white as the light. And behold they saw Moses and Elias talking with him. In response Peter said to Jesus. "Lord it is good for us to be here. If you will I will make three tents here, one for you and one for Moses and one for

Elias." While he was still speaking, behold a bright cloud over-shadowed them. A voice came out of the cloud saying. "This is my son, the Beloved. in whom I have been well pleased. Hear him." And on hearing this the disciples fell on their faces extremely afraid. And Jesus approached them, touching them and saying. "Get up and do not be afraid." And lifting up their eyes *they saw nobody except Jesus.*

<b>26. Shines</b>	<b>17:9-13</b>	<b>Son of man about to suffer</b>
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And **(as they were) coming down** out of the mountain Jesus enjoined them saying "Do not tell anyone about the vision until the Son of man has been raised out of the dead." His disciples questioned him saying "Why do the scribes say that it is fitting that Elias comes first (before the

Christ)." He answering said "Elias indeed is coming and will restore all things. But I tell you that Elias already came and they did not recognize him But they did to him whatever they wanted. So also *the Son of man is about to suffer from them.*" Then the disciples realised that he was talking about John the Baptist.

<b>27 Empowers</b>	<b>17:14-20</b>	<b>.. Nothing will be impossible to you</b>
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**(When)** they were coming near the crowd a man approached him and falling on his knees before him was saying. "Lord have pity on me because my son is moonstruck and has an illness. Often he falls into the fire and often into the water. I brought him to your disciples and they were not able to heal him." Answering Jesus said. "Oh unbelieving and perverted generation how long will I have to put up with you? Bring him to me here." And when Jesus rebuked it the demon

came out of him and the boy was healed from that hour. On approaching Jesus privately, the disciples said "Why were we not able to expel it?" And he said to them. "Because of your small faith. Truly I say to you, *if you have faith* as small as a grain of mustard you will say to this mountain "Remove from here and it will be removed. *Nothing will be impossible to you.*" (there is no verse 21 in the Revised Standard Version being referred to here).

<b>28 Grieves</b>	<b>17:22-23</b>	<b>...Grieved</b>
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17:22-23 **As** they were strolling in Galilee Jesus said to them. "The Son of man is to be delivered

into the hands of men. They will kill him and *on the third day he will be raised.*" They were extremely grieved about this.

**29*****Pays dues******17:24-27******.. Give them (money) for me and thee***

**When** they came to Capernaum the didrachme (collectors of the half shekel) approached Peter and said "Doesn't your teacher pay the tax?" Peter says "Yes he does." And coming into the house where Jesus had preceded him Jesus said. "What do you think Simon? From whom do the kings of the

earth take toll or poll-tax? Do they take it from their sons or from strangers?" Peter said "From strangers" Jesus said to him. "Then the sons are free. But rather than offend them, go to the sea and cast a hook in. Take the first fish that comes up and open its mouth. You will find a shekel there and take it and give it to them for myself and you."

**30.*****Is present******18:1-20******Where 2 or 3 assembled there am I***

**At that time** the disciples of Jesus approached him saying "Who is greater in the kingdom of heaven? Calling forward a child he set him in their midst and said. "Truly I say to you, unless you turn and become as children you will not be able to enter into the kingdom of the heavens. Whoever humbles himself as this child, this is the one who is greater in the kingdom of the heavens. Whoever receives a child such as this in my name receives me. Whoever offends one of these little ones who believe in me, it is better for him that a millstone be hanged around his neck and he be downed in the depths of the sea. Woe to the world because of its temptations. It is necessary that there should be some temptation. But woe to the man through whom these offences come. Now if your hand or your foot offends you, cut it off and cast it from you. It is better for you to go into life maimed or lame than with two hands or two feet having to be cast into eternal fire. And if your eye is a cause of sin, pluck it out and cast it from you. It is better for you to go into life one-eyed than with two eyes having to be cast into the Gehenna of fire. See that you do not despise one of these little ones for I tell you that their angels in the heavens always see the face of my Father in

the heavens. How does it seem to you? If a man has a hundred sheep and one of them wanders away, will he not leave the ninety-nine on the mountains and go and look for the wandering one? And if he happens to find it, truly I say to you that he will rejoice over it more than over the ninety-nine who had not wandered. So it is not the will of your Father in the heavens that one of these little ones should perish. Now if your brother sins, go and reprove him between yourself and himself alone. If he listens to you, you will gain your brother. But if he does not hear, take with you one or two others so that there would be two or three witnesses of every word said. But if he refuses to hear them, tell the whole church. And if he refuses to listen to the church, let him be to you as distant and the gentile and tax collector. Truly I say to you, whatever you bind on the earth shall be bound in the heavens. Whatever things you loose on the earth shall be loosed in heaven. Again, truly I say to you that if two of you agree on earth concerning whatever they ask for, it shall be given to them by my Father in the heavens. *For where two or three are assembled in my name, there I am in the midst of them.*"

An interesting point being indirectly made here is the distinction between the disciples and “the child” or “little one.” One could take a traditional view that the distinction is based on a difference in age between the two groups. But the teaching of Jesus goes on to talk in general terms about such a difference and he talks about the sheep that is lost. Obviously Jesus is talking about more than an individual sheep here. There is an inference that when he is talking about ‘the child’ before the group of disciples he is also talking about more than the members of a particular age group. He is talking about a type of person which may or may not be identified with the disciples. By singling out the individual sheep, we are reminded of steps in argumentation and the ‘some versus all’ argument. One may be part of a corporate discipleship group. But whether or not the individual person is the “adult child” is a more individual characteristic. Jesus also points out here that it is possible, indeed necessary, to become like a child in order to enter into the ‘kingdom of the heavens’. In terms of the argument presented in *Reality Search* this parallels a balanced awareness of both time and place.

**31. Forgive**

**18:21-35**

***Forgive brother of him from heart***

**Then** approaching (Jesus) Peter said “Lord how often can my brother sin against me and I continue to forgive him? Until seven times?” Jesus says to him. “I tell you not until seven times but until seventy times seven. The kingdom of the heavens is like a man who is a king and who wishes to take account of his slaves. He brings one debtor before him who owes ten thousand talents. As he had not the ability to repay this, the lord commanded that he be sold as also his wife and children and everything he has in order to repay the debt. The slave therefore fell down before him saying. “Defer your anger against me and I will repay you everything.” Filled with pity the Lord of that slave released him and forgave him the loan. But on going out that slave found one of his fellow-slaves who owed him a hundred

denarii. Seizing him he throttled him saying. “Repay what you owe.” Falling down his fellow-slave begged him saying. “Defer your anger with me and I will repay you.” But he did not want to do so and on going away had him thrown into prison until he should repay what he owed. Seeing all this his fellow-slaves were extremely upset and coming they explained to their lord what had taken place. Then calling him forward, his lord said to him. “Wicked slave. I forgave you all your debt because you begged me to do so. Should you not have taken pity on your fellow-slave as I took pity on you?” And being angry his Lord delivered him to the tormentors until he should repay everything owing to him. *Thus also my heavenly Father will do to you, unless you forgive each of your brothers from your heart.*”

A point to notice about stories such as the one above is the language. Jesus is talking about behaviour within a group, in this case the group of slaves owned by the Lord. But in this paragraph he is also talking about the emerging community of ‘the church’ Jesus address Peter (whom he appoints as its leader) and stresses to him the need for forgiveness. This approach is within the structure of Matthew’s Section F “Lead Through a Forgiving Relationship.” Jesus demonstrates in his own life that despite all the failings of his followers he readily forgives and shares his “Kingdom” with them.

In the *Reality Search* analysis it is pointed out there is a progression in relationship which is evident in the closing verses of each section of this gospel. The particular Section here finishes with a ‘definition’ of the listeners as ‘brothers (and sisters)’

Again there is a stress on forgiveness by its placement at the end of this section. It is also in the middle position of the previous section and is central to the structure of the final section. There is also stress on forgiveness in Mark where it is the center of the first section and in Luke where it is spoken by Jesus on the cross.

19:1 And it came to pass when ended the Jesus words these, he removed from Galilee and came into the borders of Judaea across the Jordan. 2 And followed him crowds many, and he healed them there.

**"brother" (18:35)**    *And it came to pass when ended the Jesus words these"*  
*(19:1)*





Section **E****AVOID OVER-STRESS ON LAW EXTERNALS****Matthew 19:3 - 25:46***From "Brother" to "Least"***Be Wary of** Paragraph "hook" past tense of 'Jesus said' and summary statement at end

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1.	Selfish use of law	19:3-12	. . . Pharisees - re divorce	093 080
2.	<i>Belittling of children</i>	19:13-15	. . . <i>Children</i>	093 080
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14.	<i>Anthropomorphism</i>	22:23-33	. . . <i>Saducees re-marriage after death</i>	100 086
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18.	<i>Temple reliance</i>	24:1-2	. . . <i>Not a stone left on a stone</i>	102 088
19.	False Prophets	24:3-24	. . . False prophets will be raised	103 088
20.	<i>Lack of watchfulness</i>	24:25-51	. . . <i>Watch ye therefore</i>	103 089
21.	Presumption	25:1-13	. . . ten virgins	105 089
22.	<i>Lack of development</i>	25:14-30	. . . <i>dug earth and hid</i>	105 090
23.	Lack of accountability	25:31-46	. . . least ones	106 091

## Section E

### AVOID OVER-STRESS ON LAW EXTERNALS

Matthew 19:3 - 25:46

*From "Brother" to "Least"*

**Paragraphs**, sometimes with Parts A & B, have "hooks" that are a version of "**Jesus said**".  
**Also** there's a summary statement at the end

Ch 19:1 And it came to pass when ended the Jesus words these, he removed from Galilee and came into the borders of Judaea across the Jordan. 2 And followed him crowds many, and he healed them there.

In the previous section the paragraph "hooks" used, appeared to be a time statement made or implied. This fitted comfortably at the beginning of each major paragraph and in a few instances sub-paragraph. It also fits with Matthew's background which is that of a society based on time.

It appears in the following section the paragraph is formed around "Jesus said" or in the later paragraphs what a figure that he has created in a parable 'says'. Again this hook cannot be used as tightly as a specific place as used by other gospel writers. But this does fit with Matthew's theological background of Judaism rather than that of a background of Greek philosophy with its fascination for geometrical patterns. Matthew develops the significance of it so that Luke and later John can pick up on the significance of it.

Why should there be a stress on the phrase "Jesus said"? One recalls that this phrase is used elsewhere in Matthew as the dividing 'line' between each of the major sections of the gospel. The word "said" also links in with the Jewish theology of the "Memra" or Living Word of God. This theology underpins the enormous respect in which the Jews held their Torah. It appears the theology about the "Memra" is connected in Matthew's gospel with the sense of Jesus himself being the "living word". It is to be developed at much greater depth in the gospel of John. As a lead in to this at the end of Luke's gospel Luke the writer points out the danger of the "loud voice". In Luke's next book of the *Acts* he introduces the idea of the Living Word which is a counter to the loud voice and this is further developed by John.

Thus the hook of "Jesus said" is a preparation for this type of development. A couple of times it turns up twice in the same paragraph which suggests the existence of a sub paragraph. It appears that at the end of most paragraphs here there is also a "saying" or teaching which summarises the paragraph before it. This type of paragraph structure echoes the use of an antiphon or chorus which turns up between the psalms in the present Prayer of the Church. The community of Matthew (c/f their Jewish background) would have been praying the psalms every day so such a format would have fitted in with their own Jewish background.



**Be Wary of**

<p><b>1. Selfish use of law</b></p>	<p>19:3-12</p>	<p>.. Pharisees - re divorce</p>
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19:3-12 **(Then)** The Pharisees approached him, tempting him and saying. "Is it lawful for someone to dismiss his wife for any cause? And **he** answering **said**. "Did you not read that the one who created them made them male and female from the beginning?" He said "Because of this a man shall leave his father and his mother and shall cleave to his wife and the two will become one flesh so that they are no longer two but one flesh. What therefore God has yoked together, let man not separate." They say to him. "Why then did Moses allow someone to give a document of divorce and to dismiss their wife?" He says to them. "Moses did so because of your hardness of

heart. But from the beginning it has not been so. I say to you that whoever dismisses his wife except for fornication and marries another commits adultery." The disciples say to him. "If such is the situation between a man and his wife it is not expedient to marry." And he said to them. "Not all people grasp this saying. But to those to whom it has been given. For there are some eunuchs who are born like this from their mother's womb. And there are eunuchs who were made so by men. And there are eunuchs who made themselves so on account of the kingdom of the heavens. *The one who is able to grasp this let such a one do so.*"

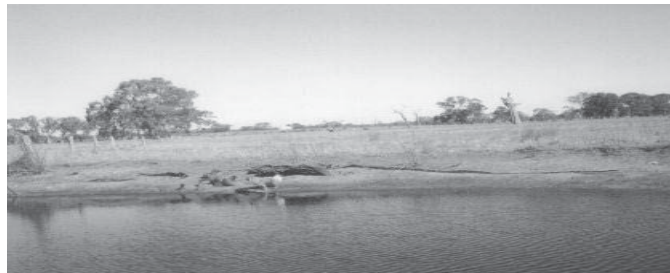
(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

While one is grappling with the meaning of someone who makes themselves a eunuch on account of the kingdom of the heavens, this challenge is followed by the introduction of children. Again a link is made between those in the age group of children, and those who might be described as the 'adult child'. Also one can wonder if the "eunuchs" Jesus speaks here of are Essene monks at Qumran and elsewhere.

<p><b>2 Belittling of children</b></p>	<p>19:13-15</p>	<p><i>Children</i></p>
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19:13-15 **Then** children were brought to him so that he should put his hands on them and pray. But the disciples rebuked them (those bringing the children).

But **Jesus said** "Allow the children to come forward and do not stop them coming to me *for of such is the kingdom of the heavens.*" And after putting his hands on them he went on from there.



3 <b>Many possessions.</b>	19:16-30	.. One approaching
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19:16-20:16      **And (when)** behold a person approached him and said "Teacher what good thing may I do so I may have eternal life?" And **he said** to him "Why do you question me concerning the good? There is one that is the good. But if you want to enter into eternal life, keep the commandments." He says to him "Which one?" And **Jesus said** "You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness. Honour your father and your mother. You shall love your neighbour as yourself." The young man says to him "All things I have kept. What do I still lack?" **Jesus said** to him "If you want to be perfect, go sell your belongings and give them to the poor and you will have treasure in heavens. And come follow me." But on hearing this the young man went away grieving for he had many possessions. So **Jesus said** to his disciples. "Truly I tell you that a rich man will find it difficult to enter into the kingdom of the heavens. But again I tell you it is easier for

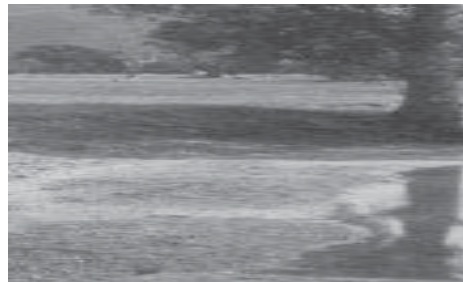
a camel to enter through the eye of a needle than for a rich man to enter into the kingdom of God." And hearing this the disciples were astounded saying "Who then can be saved?" And looking upon them Jesus said "With men this is impossible. But with God all things are possible." Then answering Peter said to him. "Behold we left everything and followed you. What then shall be our reward?" And **Jesus said** to them. "Truly I tell you that the ones who have followed me into the regeneration, - when the Son of man is sitting on the throne of his glory, you will also sit on twelve thrones, judging the twelve tribes of Israel. And whoever has left houses or brothers or sisters or father or mother or children or fields for the sake of my name, will receive manifold (gifts) and will inherit eternal life. *But many who are*

*first will be last and the last will be first.*" The kingdom of the heavens is like a housemaster who went out early in the morning to hire workmen in his vineyard. And agreeing with the workman for a denarius as the day's pay he sent them into his vineyard. And going out about the third hour (about 9 o'clock in the morning?) he saw others standing in the marketplace idle. To those **he said** (Note: Jesus as compared with housemaster) "You can also go into my vineyard and I will pay you whatever is just." So they went. And again on going out about the sixth and the ninth hour he did the same. And about the eleventh hour on going out he found others standing there and he says to them. "Why are you standing here all day doing nothing?" And they said to him "Because nobody has hired us." He says to them. "You also can go into my vineyard." When evening had come the lord of the vineyard said to his steward. "Call the workmen and pay their wage, beginning from the last until the first." And coming forward the ones from about the eleventh hour each received a denarius. And finally those who had gone out first came forward and assumed that they would receive more. Yet they each received a denarius in the same way. On receiving this they grumbled against the house master saying. "These ones who were last only did one hour and yet you gave them equal pay to us who had borne the burden of the day and the heat. "But **he** answering one of them **said** "Comrade, I do not injure you. Did you not agree with me for the pay of a denarius? Take what is yours and go. But am I not allowed to do what I want with my own things and give this last man the same as I gave to you. Is your eye evil because I am good? *But the last ones will be first and the first ones last.*" (Note: 2nd part explains 1st part)

In Mark's gospel the story of the man approaching Jesus as above is in a "child" Section which does not follow the patterns as used elsewhere in the gospels. This may account for multiple uses of the paragraph 'hook' "Jesus said" in the above passage.

Note that in Mark this person approaching Jesus is described as 'somebody', but is not described as being a young man as here in Matthew. Obviously the use of the phrase "young man" here in Matthew would be the basis for the story being described traditionally as "the story of the rich young man". Scholars generally agree that both Matthew and Luke base much of their gospels on the text of Mark. But there are many subtle changes within the text in order to suit the theological interests of both later writers. Matthew is probably aware that a decision for discipleship (and the adult child?) is made between the times of one moving out of childhood and before one's establishment in a

marriage. Note when Matthew gives a list of what one can leave in order to follow Jesus there is no mention of one leaving one's husband or wife. This is because according to a position already taken by Jesus within this text, one's husband or wife is part of one's own body and one cannot be separated from them.



The ending of the latter paragraph or second section matches the ending of the paragraph before it. This match is obviously a deliberate one.

Also, within this section there is often a first and second part to the one major paragraph. The second part echoes and elaborates on the first part. This 'elaboration' compares with the repetition to be found in the verses of Jewish psalms.

4 <b>Condemnation. . . .</b>	20:17-20	They will deliver him
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20:17-20 **(When) Jesus** was about to go up to Jerusalem and he took the twelve aside privately. On the way **he said** to them. "Behold we are going up to Jerusalem and the Son of man will

be delivered to the chief priests and scribes. They will condemn him to death. They will deliver him to the nations to be mocked and scourged and to be crucified. *On the third day he will be raised.*"

Jesus refers to himself as the "Son of man". As mentioned previously this matches in with a key point of Christianity (c/f *Reality Search*) that Jesus is first of all the "adult child".

5. *Ambition . . .*

20:20-28

*Request of Zebedee sons*

20:20-28 **Then** the mother of the sons of Zebedee approached him with her sons. She knelt before him asking for something. He said to her "What do you want?" She says to him "Say that these two sons of mine may sit one on the right and the other on left of you in your kingdom." Answering her **Jesus said** "You do not know what you are asking. Can you drink the cup which I am about to drink?" They say "We can" He says to them "Indeed you will drink my cup, but to sit on the right and the left of me is not mine to give to you. These places will be for whoever my Father has

prepared them." On hearing about this the ten other disciples were incensed with the two brothers. So **Jesus** called them forward and **said**. "You know that the rulers of the nations lord it over them and the great ones have authority over them. It is not like this amongst you. Whoever amongst you wishes to become great will be your servant. Whoever amongst you wishes to be first shall be your slave. *The Son of Man did not come to be served but to serve and to give his life as a ransom for many.*" (Note: 2nd half explains 1st half)

It is interesting to consider that the sons of Zebedee are James and John and tradition has it that this John is the beloved disciple and writer of John's gospel. But does this behaviour on the part of John match tradition? Also according to *Acts* James was killed soon after Jesus. But tradition has it that John the beloved disciple lived to a great age and this is also implied at the end of John's gospel. The text here suggests that not only James but also John his brother dies early.

6. *Controls. . . .*

20:29-34

2 blind men rebuked by crowd

20:29-34 **As they were going out** from Jericho a great crowd followed. Behold there were two blind men sitting beside the road. On hearing that Jesus was passing by they cried out saying "Lord, Son of David, pity us." But the crowd rebuked them telling them they should be silent. But they cried out all the more saying "Lord,

Son of David, pity us." Standing still **Jesus** called them and **said** "What do you want me to do for you?" They say to him Lord open our eyes." Being filled with compassion Jesus touched their eyes and *immediately they saw again and they followed him.*

7 *Vestiges of greatness. . . .*

21:1-11

*disciples with ass-garments strewn*

21:1-11 **And when** they drew near to Jerusalem and came to Bethphage and the Mount of Olives, **Jesus** then sent two of his disciples. He **said** to them "Go into the village opposite and at once you will find an ass tied up and a colt with her.

Loosening the ass bring her to me. If anyone their own garments and threw them on the ground before him. Others cut branches from the trees and strew them along the way. There were

*Continued over*



*Continued*

A very large crowd took off their own garments and threw them on the ground before him. Others cut branches from the trees and strew them along the way. There were crowds going in front of him and others following behind. They cried out saying "Hosanna to the Son of David

Blessed be the one who comes in the name of the Lord. Hosanna in the highest." And entering into Jerusalem all the city was taken with it saying "Who is this?" The crowds said "*This is the prophet, Jesus the one from Nazareth of Galilee.*"

8. <b>Money from religion. . . .</b>	21:12-17	Money lenders
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21:12-17 **(When) Jesus** went into the temple and threw out all the people who were selling and buying in the temple. He overturned the tables of the money-changes and the seats of those who were selling the doves. He **says** to them. "It has been written 'My house shall be called a house of prayer.' But you are making it into a den of robbers."

14-17 The blind and the lame in the temple approached him and he healed them. But the

chief priests and the scribes on seeing the marvels he did and hearing the children cry out in the temple and saying "Hosanna to the son of David" were incensed. They said to him. Do you hear what these are saying. **Jesus said** to them "Yes. Did you never read "Out of the mouth of infants and small children you have brought praise?" And leaving them he *went forth outside the city to Bethany, and lodged there.*

(Note: 2nd part explains 1st part)

Strictly speaking the second part of the above paragraph may be able to stand on its own. However it is in the same context of confrontation with the Temple rulers. Note that at Bethany Lazarus lived with his two sisters Mary and Martha. The writer John tells us that it was Mary who was the 'ointment woman'. There appears to be a 'story behind the story'. John also says they were the dear friends of Jesus. Also note how they appear to be associated with 'the child' that Jesus puts forward as the Christian 'type'.

9 <b><i>False appearances. . . .</i></b>	21:18-22	... <i>Curse of fig tree</i>
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21:18-22 **Now early in the morning** on going up to the city he was hungry. Seeing a fig-tree along the way he went up to it and found nothing on it except leaves. And **he says** to it. "May you never bear fruit again." The fig-tree was instantly dried up. On seeing this the disciples marvelled saying "Did you see how the fig-tree was instantly withered?"

Answering **Jesus said** "Truly I say to you if you have faith and do not doubt not only will you be able to do this sort of thing to a fig-tree, but also if you say to this mountain 'Be taken and cast into the sea,' it shall be so. And *all things whatsoever you may ask for in prayer, on believing this you will receive it.*"

10 **Reliance on rank. . . .**

21:23-46

..Chief priests criticised

21:23-46 **On his coming** into the temple to teach the chief priests and the elders of the people approached him saying "By what authority do you do these things and who gave this authority to you.?" Answering **Jesus said** to them "I also will question you with a word. If you tell me the answer I will also tell you by what authority I do these things. The baptism of John. Where did it come from, from heaven or from men?" They reasoned amongst themselves saying "If we say it was from heaven then he will say to us 'Why then did you not believe him.' But if we say 'From men' we are afraid of the crowd for they will all have John as a prophet." So they said "We do not know." Then **he said** to them Neither will I tell you by what authority I do these things. How does it seem to you? A man had two children. He approached the first and he said "Child go to work in the vineyard today." But he answering said "I go Lord". But he did not. And then approaching the second the man said similarly. And the second answering said "I will not". But later on repenting, he went. Which of the two did the will of the father? They said "The latter." **Jesus says** to them "Truly I tell you the tax-collectors and the harlots are going before you into the kingdom of God. For John came to you in a way of righteousness and you did not believe him. But the tax-collectors and the harlots believed him. But you on seeing did not repent later so as to believe him.

Listen to another parable. A man who was a housemaster planted a vineyard and put a hedge

around it and dug a winepress in it and built a tower. He let it out to husbandmen and departed. And when the time of the harvest drew near he sent his slaves to the husbandmen to receive its fruits. And taking his slaves they flogged this one, they killed that one and they stoned another. Again he sent other slaves, more than the first ones and they did the same to them. But later he sent his son to them saying. "They will respect my son." But on seeing the son the husbandmen said amongst themselves. "This is the heir. Come let us kill him and let us take possession of his inheritance." And taking him they cast him outside the vineyard and killed him. When therefore the lord of the vineyard comes, what will he do to those husbandmen. They said to him "As they are bad men he will destroy them and he will give out the vineyard to other husbandmen who will render to him its fruits in due season." **Jesus says** to them. "Did you never read in the Scriptures. "A stone which is rejected by the builders has become the corner-stone. This has come from the Lord and it is a marvel in our eyes." Therefore I tell you the Kingdom of God will be taken from you and will be given to a nation producing its fruits. And the one falling on the stone will be broken to pieces. But on whomever it falls, it will crush him to powder." And hearing this the chief priests and the Pharisees knew the parables he told were concerning them. They sought to seize him but *they feared the crowds who held him as a prophet.*

(Note: The parable explains the first part)



Again there could be more than one paragraph here

11 <i>Privilege.</i>	22:1-14	<i>Wedding Feast</i>
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22:1-14 Answering **Jesus again spoke** in parables to them saying. "The kingdom of the heavens is like a man, a king, who made a wedding feast for his son. He sent his slaves to call those who had been invited to the feast but they did not want to come. Again he sent other slaves saying "Tell the people who have been invited. "Behold my supper has been prepared. My oxen and the fatted beasts have been killed and everything is ready. Come to the feast." But they did not care and went off, one to his own field, another to his trading and the rest, grabbing his slaves insulted them and killed them. So the king became angry and sending in his armies he destroyed those murderers and he burned their city. Then **he says** to his slaves "Indeed the feast is

ready but those who had been invited were not worthy. Go therefore into the crossroads and as many as you find call them to the feast." And going out into the road ways the slaves assembled all those whom they found, both the bad and good. The wedding chamber was filled with people reclining. But on entering the king noticed amongst them there was a man who had not been dressed in wedding clothes. He says to him. "Comrade, how is you have come here without wedding clothes?" But he was silent. Then the king said to the servants. Bind him hands and feet and throw him out into the darkness where there will be wailing and the gnashing of teeth. *For many are called but few are chosen.*

12 <b>Separatism.</b>	22:15-22	Pharisee disciples, Herodians & Caesar's coin
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22:15-22 **Then** going the Pharisees took counsel so that they may catch him out in what he said. They send their disciples to him with the Herodians saying "Teacher, we know that you are a truthful man and you teach the way of God truthfully. You are not concerned about 'face' before others. Tell us therefore, how does it seem to you? Is it lawful to give tribute to Caesar or

not?" But knowing their wickedness **Jesus said** "Why do you tempt me hypocrites? Show me the money for the tax." They brought him a denarius. He says to them "Whose image and superscription is this?" They say "Caesar's." Then he says to them "Give to Caesar the things of Caesar and to God the things that are God's." And hearing this *they marvelled and leaving him they went away.*



13 **Anthropromorphism. . . .**

22:23-34

Sadducees re-marriage after death

22:23-33 **The same day** the Sadducees approached him. Now the Sadducees say there is not to be a resurrection. They questioned him saying "Teacher Moses said "If any man dies not having children he shall take to wife the wife of his brother and will raise offspring in the name of his brother." Now there were seven brothers amongst us. And the first one, having married, died without any children. So she became the wife of his brother. But the second one died also and likewise also the third until the seven had died. Last of all the woman died. In the resurrection then, of which of the

seven will she be wife for all of them had had her?" On answering **Jesus said** to them. "You err not knowing either the Scriptures or the power of God. For in the resurrection they neither marry nor are given in marriage but they are like the angels in heaven. But concerning the resurrection of the dead. Did you not read what was told to you by God saying "I am the God of Abraham and the God of Isaac and the God of Jacob? He is not the God of the dead but of the living." And on hearing this *the crowds were astounded at his teaching*. But the Pharisees heard how he had silenced the Sadducees

14 **Legalism. . . .**

22:34-40

Lawyer tempting

22:34-40 **When** they (the Pharisees) were assembled together one of them, a lawyer, questioned him, tempting him. He said "Teacher what commandment is the greatest in the law?" **He said** to him. "Thou shalt love the Lord your God with your whole heart and

with all your soul and with all your understanding.' This is the great and first commandment. The second is like it. 'You shall love your neighbour as yourself.' *On these two commandments rests all the law and the prophets*".

15 **Narrowness**

22:41-46

*Christ the son of David?*

22:41-46 When the Pharisees were assembled **Jesus** questioned them **saying** "What does the Christ seem to you? Whose son is he?" They said to him "David's" He says to them "How then does David in spirit call him Lord saying

"The Lord said to my Lord "Sit on the right of me until I put your enemies underneath your feet?" If then David calls him Lord, how is he his son?" Nobody was able to answer him a word *nor dared anyone from that day to question him any more*.



## 16 Hypocrisy. . . . .

23:1-38

...Scribes

23:1-38 **Then Jesus spoke** to the crowds and to his disciples saying “ On the seat of Moses sat the scribes and the Pharisees. Everything therefore they may tell you, do it and keep it. But do not follow their example. For they say one thing and do not do it themselves. They bind heavy burdens and put them on the shoulders of people. They are not willing to move these things with their finger. But all their works that they do, are to be seen by others. They broaden their phylacteries and enlarge the fringes on their clothes. They like the chief place at suppers and the chief seats in the synagogues. And in the marketplaces they like to be called “rabbi”. But as for you, do not be called “rabbi”. For you have one teacher (only) and you are all brothers. And do not call somebody Father for you have the one Heavenly Father. Neither be called leaders because there is one leader of you which is the Christ. The greater amongst you shall be your servant. Whoever exalts himself shall be humbled and the one who humbles himself shall be exalted.

Woe to you, scribes and Pharisees. Hypocrites. You shut the kingdom of the heavens before people. You do not enter it nor do you allow others to enter it. Woe to you scribes and Pharisees. Hypocrites. You go about the sea and the land to make one proselyte. And when he becomes a convert you make him a son of gehenna twice more so than what you are yourselves. Woe to you leaders of the blind. You say swearing by the shrine means nothing but those who swear by the gold of the shrine are bound by their oath. Fools and blind people. Which is greater, the gold or the shrine (Temple) which makes the gold sacred. (You say) swearing by the altar means nothing but whoever swears by the gift upon the altar is bound by his oath. Blind people. Which is greater, the gift or the altar which makes the gift sacred? Therefore whoever swears by the altar swears by it and everything upon it. The one swearing by the shrine (Temple) swears by it and those who inhabit it. The one swearing by heaven swears by the throne of God and by the one who sits

Upon this. Woe to you, scribes and Pharisees. Hypocrites. Because you tithe the mint and the dill and the cummin you have neglected the weightier things of the law such as judgment and mercy and faith. It has behoved you to enact these things while not ignoring the others. Blind leaders. You are the ones straining at the gnat but swallowing the camel. Woe to you scribes and Pharisees. Hypocrites. You clean the outside of the cup and the dish. But within these full of robbery and intemperance. Blind Pharisees. First cleanse the inside of the cup that the outside of it may be clean. Woe to you scribes and Pharisees. Hypocrites. You resemble graves that have been whitewashed. Outwardly these may indeed appear beautiful but within they are full of the bones of dead people and all uncleannesses. Thus also you appear outwardly to others as being righteous. But within you are full of hypocrisy and lawlessness. Woe to you scribes and Pharisees. Hypocrites. You build the graves of the prophets and adorn the monuments of the righteous and you say. “If we lived in the days of our fathers we would not have partaken in the blood of the prophets. So you witness to yourselves that you are the sons of those who have killed the prophets. And you fulfil the measure of your fathers. Serpents, offspring of vipers. How will you escape from the judgement of gehenna? Therefore behold I send prophets and wise men and scribes to you. You will kill and crucify them. You will scourge them in your synagogues and will persecute them from city to city. Therefore what falls on you is all the blood of the righteous being shed on the earth going back to the blood of Abel the righteous until the blood of Zacharias son of Barachias whom you murdered between the shrine and the altar. Truly I tell you all these things will come on this generation. Jerusalem, Jerusalem, the one killing the prophets and stoning those who have been sent to her. How often I have wished to gather your children as a bird gathers her young under her wings and yet you did not want this. Behold what is left of your house to you? I tell you by no means will you see me from now until you say “*Blessed the one coming in the name of the Lord*”



One could almost wonder if over the years between the time Jesus gave the above criticisms of the scribes and Pharisees and the time that Matthew wrote them down, the criticisms were converted into some kind of song. The “woe to you” part could have been the chorus. (Or, did it come from an Essene background?) It is obviously being repeated for dramatic effect. At the same time one recalls the original language of Jesus was Arabic. Poetic expression was given high status. The *Koran* as a classic example has been recognised as poetry of the finest quality ever produced in Arabic.

In terms of the ‘line of logic’ in *Reality Search* the criticisms made in the above paragraph apply to anyone anywhere who over-emphasises the observance of external law.

At the end of the paragraph Jesus says he is moving away from these people. This type of warning also appears in the gospel of John. Yet one could wonder whether there is some kind of echo being presented here. If the family of Jesus did in fact belong to the Essene sect within Judaism then at some stage he had to have moved on from them as well. Recall the words of a prophet given to Mary the mother of Jesus when she presented Jesus in the Temple as a child “And your own soul a sword shall pierce.” Traditionally people think of this as happening at the time of the crucifixion c/f the *Pieta* in Rome. But in fact the sorrow prophesied to Mary may have been going on for some years beforehand.

17      *Temple reliance. . . .*

24:1-2

*..Not a stone left on a stone*

24:1-2 (Afterwards) **Jesus** went forth from the temple. His disciples approached him to point out the buildings of the temple. But answering them **he said** “Do you see these things? Truly I tell you there will *not be a stone on a stone* which will not be overthrown.”





18 **False Prophecy. . . .**

24:3-24

..false prophets will be raised

24:3-24 **When** he was sitting on the Mount of Olives, the disciples approached him privately saying, "Tell us when these things will happen. What will be the sign of your presence and the completion of the age?" Answering **Jesus said** to them. "Watch out that nobody causes you to err. For many will come in my name saying "I am the Christ" and many will cause error. But when you are about to hear of wars and rumours of wars do not be disturbed for it is inevitable this will happen. But that does not mean the end has come yet. Nation will be raised against nation and kingdom against kingdom. There will be famines and earthquakes. But these things are the beginning of birth-pangs. They will deliver you to affliction and will kill you. You will be hated by all the nations because of my name. Many will be offended and will deliver one another and hate one another. Many false prophets will be raised and will cause error. Because of increased lawlessness the love of many will grow cold. But it is the one enduring to the end who will be saved. And this gospel of

the kingdom will be proclaimed throughout the inhabited world as a testimony to all the nations. And then the end will come. When therefore you see the abomination of desolation as spoken about through the prophet Daniel stand in the holy place let the one reading this understand. Then let the ones in Judea flee to the mountains. Let the one on the housetop not come down to take the things out of his house. Let the one in the field not turn back to take his garment. Woe to the pregnant women and the ones giving suck in those days. Pray lest your flight be in winter or on a Sabbath for then the affliction will be great such as has not happened since the beginning of the world until now. Nor would it happen again. Unless those days were cut short nobody would be saved. But because of the chosen those days will be cut short. Then if anyone says to you "Look here is the Christ or there." Do not believe. *False Christs and false prophets will be raised* and they will give great signs and marvels so as to cause error, if possible, even amongst the chosen.

19. **Lack of Watchfulness. . . .**

24:25-51

..Watch ye therefore

24:25-51 Behold I **have told** you **before**. If therefore they say to you "Behold he is in the desert" do not go out there. Or if they say "Behold he is in the private rooms" do not believe. For as the lightning comes from the east and shines in the west, so will the presence of the Son of man be. Wherever the carcass may be, there the eagles will assemble.

Immediately after the affliction of those days the sun will be darkened and the moon will not give her light and the stars will fall from heaven and the powers of the heavens will be shaken. Then the sign of the Son of man will appear in heaven. Then all the tribes of the land will bewail and they will see the Son of man coming on the clouds of heaven with power and much glory. He will send his angels with a great trumpet and his

chosen will assemble out of the four winds from the extremities of the heavens and up to their extremities. Now learn the parable of the fig-tree. When its branch becomes tender and the leaves start to shoot you know that summer is near. So also when you see all these things you will know that it (the end) is at the door. Truly I tell you that this generation will by no means pass away until all these things happen. Heaven and earth will pass away. But my words will by no means pass away. Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, except for the Father. For as in the days of Noah so will be the presence of the Son of man. For as in those days people before the flood were eating and drinking, marrying and being given in marriage until the day Noah went into the ark. People did not know what was happening until

***Continued***

the flood came and took all. So will it also be with the presence of the Son of Man. Then will there be two men in the field. One is taken and one is left. Two women will be grinding grain in the mill. One is taken and one is left. Watch out therefore because you do not know on what day your Lord is coming. And know that if the housemaster knew in what watch the thief was coming, he would have watched and would not have allowed a hole to be dug through into his house. Therefore you also need to be ready. In an hour that you do not think the Son of Man is coming. Who then is the faithful and prudent

slave whom the lord appointed over his household to give them their food in due season? Blessed is the slave whom when his Lord comes will find him so doing. Truly I tell you that he will appoint him over all his goods. But if a wicked slave says in his heart "My Lord delays" and he begins to strike his fellow-slaves and eats and drinks with those who are drunk, then the Lord of that slave will come on a day on which he does not expect and in an hour which he does not know. He will cut him asunder and he will place part of him with the hypocrites. Then *there will be the wailing and the gnashing of teeth.*

The latter paragraph is really an extension of the one before it, hence there is a question as to whether the 'hook' 'I have told you before' qualifies this as a paragraph on its own or rather is a sub-section of the previous paragraph.

Both the 'paragraphs' are long which explains some sub-division. Actually a lot of levels are being addressed here. As scholars believe Mark was written with the knowledge of the Roman siege of Jerusalem (70 AD) and Matthew was largely derived from Mark's gospel then Matthew knew of the siege as well. This was an horrific exercise even for the Romans. Note how the passage follows the warning of Jesus that there would not be a stone left on a stone in the Temple. The Romans did indeed dismantle the temple and of the original, only the present "wailing wall" in Jerusalem remains. Jesus would surely have foreseen this type of destruction, even as the astute human being that he was. He would have warned his followers about it in descriptions as given above. He would have foreseen that the centre of the early church would be located at Jerusalem. With the destruction of Jerusalem, the centre of Judaism was wiped out and, the centre of the church could be wiped out as well. His warnings about getting out as fast as possible would, one assumes have been a practical way of saving the early church leaders there. Also one could assume that when the siege actually did begin the Roman army would have caught the local population by surprise. Matthew is re-presenting the warnings of Jesus in the awareness of what actually did happen. The siege marked the end of Judaism as people knew it. It also marked the end of the church in Jerusalem.

How does the coming of the Son of Man fit in with this? Christianity could now be based from Rome. Also Christianity was going to be more suited to flourish in the Roman Empire. It was (and is) a hybrid of both Judaism and Greek philosophy. Roman culture was based on the latter. Stories about current and decadent Roman settings around the time of Jesus, *c/f Caligula* indicate that Gentile people would have realised their culture on its own was inadequate and they needed a sense of morality.

On another level the above passages are an 'apocalyptic' warning to people of all time about some kind of end to the world. At the present time in an age of nuclear power and terrorism this remains a possibility.

20 **Presumption. . . .**

25:1-13

Ten virgins

25:1-13 **"Then** the kingdom of the heavens **will be** like ten virgins, who, taking their lamps went forth to a meeting with the bridegroom. Now five of them were foolish and five prudent. The foolish ones, on taking their lamps did not take oil with them. But the prudent ones took oil in vessels with their lamps. While the bridegroom delayed everyone slumbered and slept. Then in the middle of the night there was a cry. "Behold the bridegroom is coming. Go forth to meet him." Then all the virgins got up and trimmed their lamps. But the foolish said to the prudent

ones. "Give us some of your oil because our lamps have gone out. But the prudent ones answered saying "In case here is not enough for both us and you go rather to those who sell it and buy some for yourselves. But while they were away buying it the bridegroom came and those who were ready went in with him to the wedding festivities. The door was shut. Later on the remaining virgins came saying "Lord Lord open the door for us." But **He** answering **said** "Truly I say to you I do not know you. *Watch therefore, because you do not know the day nor the hour.*"

It might be commented that the 'hook' of "Jesus said" here is from the bridegroom rather than from Jesus himself. But the previous passage is talking about the coming of the Son of Man (that is, Jesus). Also Jesus refers to himself elsewhere as "the bridegroom" for example in relation to his group of disciples when he was asked why they did not fast. Also again, the idea of Jesus speaking through others is being developed here. It continues into more paragraphs to follow. Later the idea of 'a living voice' speaking through others will be further developed by the two gospel writers Luke and John c/f 'the living word' The following paragraph may appear somewhat harsh. But it could present a "reality check" for the way things are.

21 ***Lack of development. . . .***

25:14-30

*dug earth and hid*

25:14-30 There was **once** a man going away from home and he called his own slaves and delivered his goods to them. To one he gave five talents, to another two, to another one - each according to his ability. Then he went away. Immediately on his going the one who had received the five talents traded with them and gained another five. Similarly the one receiving the two gained another two. But the one who had received the one talent on going away dug a hole and hid his lord's silver. Then after a long time the lord of those slaves came to make an account with them. The one who had received five talents approached and brought the other five talents saying "Lord you delivered five talents to me. Behold I gained another five talents." **His lord said** to him (Note: Jesus as Lord) "Well done good and faithful

slave. Because you were faithful over a few things I will set you over many. Enter into the joy of your lord." Then the one who had received the two talents approached and said "Lord you delivered two talents to me. Behold the two further talents I gained. " His Lord **said** to him "Well done good and faithful slave. Because you were faithful over a few things I will set you over many things. Enter into the joy of your lord."

Then the one who had received one talent approached. He said "Lord I knew you and what a hard man you are, reaping where you did not sow and gathering where you did not scatter. Being afraid I went away and hid your talent in the earth. Behold what is yours." And answering his lord **said** to him. "Evil and slothful slave. (*Continued over*)

**Continued**

You knew that I reap where I did not sow and I gather from where I did not scatter. It behooved you therefore to put my silver pieces with the bankers so that on coming I would have received my money with interest. Therefore take from him the talent I gave and give it instead to the one who

has ten talents. For to everyone who has, more will be given in abundance. But from the one who does not have even what he has will be taken from him." And as for the useless slave you will be cast out into *the outer darkness where there will be wailing and the gnashing of teeth.*

As a follow on from the apocalyptic 'end time' descriptions of Jesus the final paragraphs of this section deal with the 'end time' of the individual. It would appear that Jesus envisions the future life - beyond death, as a wonderful figurative banquet. But people need to prepare for this beforehand. There is a logical basis for this. If one assumes that the Originator of Life has certain qualities then the more one develops such qualities within themselves during their lives, then the more they will be attuned to the presence of life's Originator beyond their death. If they fail to do this they will be on the 'outer' and regret their lost opportunities.

23	<b>lack of accountability . . . .</b>
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25:31-46
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the least
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23:31-46 **When** the Son of Man comes in his glory and all the angels with him he will sit on a throne of glory. Assembled before him will be all the nations. He will separate them from one another as a shepherd separates the sheep from the goats and he will set the sheep on his right and the goats on his left. Then **the king will say** to those on his right. "Come blessed ones of my Father. Inherit the kingdom which has been prepared for you since the foundation of the world. For I hungered and you gave me to eat. I thirsted and you gave me to drink. I was a stranger and you entertained me. I was naked and you clothed me. I was sick and you visited me, in prison and you came to visit me." Then the righteous will answer him saying "Lord when did we see you hungry and feed you or see you thirsting and give you drink? When did we see you as a stranger and welcome you or naked and clothed you? and when did we see you ailing or in prison and

come to you?" And answering the king will say to them. "Truly tell you inasmuch as you did this to one of these the least of my brothers you did it to me. Then he will say to those on the left. "Go from me cursed ones into eternal fire which was prepared for the devil and his angels. For I was hungry and you did not give me to eat. I was thirsty and you did not give me to drink. I was a stranger and you did not welcome me, naked and you did not cloth me, ill and in prison and you did not visit me." Then they also will answer saying. Lord when did we see you hungry or thirsting or a stranger or naked or ill or in prison and did not minister to you?" Then he will answer them saying "Truly I tell you, inasmuch as you did not do these to one these least ones neither did you do it to me. These will go away into eternal punishment *but the righteous will go into life eternal*".

Jesus is placing himself here at the very heart and even definition of whether one will be able or not to share in the life of the Originator of life and the universe. In terms of the line of logic of *Reality Search* where would such an assertion fit? Jesus portrays the balanced reality of God who has created both time and place. In later gospels when his presence is seen in a "cosmic" sense, there is a connection shown between his individual reality and the reality of everything. Yet he is not totally identified with the world as a pantheistic view may have it. Perhaps a somewhat parallel description of his connection with all creatures is reflected in verses from the Hindu *Upanishads* e.g. "Even as a spider sends forth and draws in its thread, even as plants arise from the earth and hairs from the body of man, even so the whole creation arises from the Eternal." .

***"And it came to pass when ended the Jesus all the words these" (26:1)***

Section **F****LEAD THROUGH A FORGIVING RELATIONSHIP****Matthew 26:1 - 28:20***From "Least one" to "discipler"**Mentions of "disciple" as a paragraph "hook" show their transformation*

Steps	Ref	V4 Page	V5 Page
1. disciples hear passively	26:1-5	108	093
2. disciples v ointment woman	26:6-16	108	093
3. the disciples make a routine inquiry	26:17-18	109	093
4. the disciples follow instructions	26:19	109	093
5. the twelve disciples deny betrayal	26:20-25	109	094
6. the disciples initiated into covenant	26:26-29	109	094
7. all the disciples claim will never betray	26:30-35	110	094
8. the disciples asked for support	26:36-39	110	095
9. the disciples fall asleep	26:40-44	110	095
10. the disciples - one betrays	26:45-56	111	095
11. the disciples all leaving him fled	26:56-27:56	111	098
12. a disciple (Arimathaea) asks for body	27:57-28:6	114	098
13. disciples told of resurrection.	28:1-7	114	098
14. announce to brothers	28:8-11	115	098
15. disciples maligned by others	28:11-15	115	099
16. eleven disciples to "disciple"	28:16-20	115	099

**28:19 "Behold I am with you all the days"***(that is, Jesus will not be ending his words!)*

In the gospels there is an on-going ambivalence about 'who is the greatest in the kingdom of the heavens', that is, the society which Jesus the Nazarene, or the 'community builder', is in the process of setting up. As already pointed out in *Reality Search* there are two perspectives at play, that of the society based upon time or law and the society based upon place or order. Each of these perspectives has their prototype person as a model. In the first type it appears to be the disciple and Matthew's gospel attempts to develop the meaning of this, especially in the following Section. In the second type of perspective as apparently developed in Luke the prototype admired, is the 'Kingdom Figure' (c/f *Reality Search*) Yet Jesus selects out a child as being 'the ultimate prototype' of the 'kingdom of the heavens'. He challenges his disciples and others to become like children, that is c/f 'the adult child'. It seems his close friends in Bethany, Lazarus, Martha and Mary do come near to the prototype. At the end of Mark (c/f *Reality Search*) a person some considered to be a rank outsider, that is, the 'ointment woman' (Mary, sister of Lazarus) appears to be presented by Mark as someone who does come near to grasping the essential message of Jesus and she is to be remembered because of it.

One wonders if because of the emphasis on 'the child', Matthew should therefore leave off any attempt to define and promote the sense of "discipleship". But on the contrary it would appear the 'adult child' is based or developed from a balance between being "the disciple" and being "the kingdom figure."

### Paragraph "hook" is a time statement and mention of disciple(s)

1. disciples hear passively

26:1-5

26:1-5 ..**At that time**). he said to his *disciples*. "You know in two days it is the Passover and the Son of man is going to be delivered up and crucified." Then all the chief priests and the elders of the people were assembled in the court of the high priest who was named Caiaphas.

They considered how they might seize Jesus by guile and kill him. But they said "Not at the feast in case there is a disturbance amongst the people."

(Note: Text is the literal translation from the RSV Interlinear Greek-English New Testament, 1988)

2. *disciples belittle sincerity (of ointment woman)*

26:6-16

26:6-16 **When** Jesus was in Bethany in Simon the leper's house, a woman who had an alabaster phial of very expensive ointment approached and poured it on his head as he reclined. Seeing this **the disciples** were angry saying. "What a waste this is." It could have been sold for a big price and given to the poor." Knowing this Jesus said to them. "Why do you trouble the woman? She has done a good work to me. You always have the poor with yourselves but you do not always

have me. This woman has put ointment on my body in preparation for my burial. Truly I tell you wherever the gospel is proclaimed in all of the world what she did will also be spoken about as a memorial of her." Then going out one of the twelve, the one named Judas Iscariot, went to the chief priests. He said "What are you willing to give me and I will deliver him to you?" They weighed out thirty pieces of silver for him. And from then on he sought an opportunity in which he might deliver him.



3. the disciples inquiry routinely

26:17-18

26:17-18 Now **on the first day** of unleavened bread *the disciples* approached Jesus saying "Where do you want us to eat the Passover so we may prepare for you?" So he said "Go into the

city to "so and so" and say to him "The teacher says. "My time is near and I want to make the Passover with you and my *disciples*."

4. *the disciples* follow instructions with some disinterest.

26:19

26:19 So (**then**) the disciples did as Jesus had told them and prepared the Passover

5. the twelve disciples deny betrayal

26:20-25

26:20-25 **When evening came** he reclined with the twelve *disciples*. As they were eating he said, "Truly I tell you that one of you will betray me." Grieving exceedingly they began to say to him one by one. "Is it me Lord?" And he answering said "The one dipping his hand in the dish with me. This man will betray me. Indeed what will

happen with the Son of man is as it has been written concerning him. But woe to that man through whom the Son of man is betrayed. It would be better for him if that man had not been born. And answering, Judas, the one betraying him, said "Is it me rabbi?" He says to him "You said it.

6. the disciples initiated into covenant

26:26-29

26:26-29 **As they were eating** Jesus took a loaf of bread and blessing it he broke it and gave it to his *disciples* saying "Take and eat. This is my body." And taking a cup and giving thanks he gave it to them saying "Drink all of it, for this is

the blood of my covenant. This is the covenant of blood being shed for the forgiveness of sins for many. I tell you by no means will drink from now on of this fruit of the vine until that day *when I drink it with you again in the kingdom of my Father.*"

Elsewhere in the gospels e.g. in John, Jesus is talking about the need for the grain of wheat to die in order to bring forth new growth. Jesus knew in his life it was inevitable his course of 'balance' would clash with both the leaders of Judaism and those imposing Roman Order. He knew that in a sense his death would 'free up'

his followers to develop his teaching from their own base. He also knew the influence of their emerging society would have far-reaching effects on the whole world and would help people in general to straighten out the morality of their lives.

7 *all the disciples claim on-going loyalty*

26:30-35

26:30-35 **Having sung** a hymn they went out to the Mount of Olives. Then Jesus says to them. "You will all fall away because of me to-night. For it has been written "I will strike the shepherd and all the sheep of the flock will be scattered. But afterwards I will be raised and I will go before you into Galilee."

Answering him Peter said. "Even if everyone else deserts you I will never do so." Jesus said to him Truly I tell you that to-night before the cock crows you will deny me three times. Peter says to him. "Even if I must die with you by no means will I deny you." All the *disciples* said likewise.

8 *the disciples asked for support*

26:36-39

26:36-39 **Then** Jesus came to a piece of land called Gethsemane and he says to the *disciples* "Sit here while I go away over there and pray. Taking Peter and the two sons of Zebedee he began to grieve and be distressed. Then he

says to them. I am so grieved in my soul I could die from it. Stay here and watch with me." And going forward a little he fell on his face praying and saying. "Father if it is possible let this chalice pass from me. Yet not as I will but as you want."

9 *the disciples fall asleep*

26:40-44

26:40-44 And **(then)** he comes to the *disciples* and finds them sleeping and he says to Peter. "Were you not able to watch one hour with me? Watch and pray lest you enter into temptation. Indeed the spirit is eager but the flesh is weak." Again a second time he went away and prayed saying

"Father if this cannot pass away without my drinking it, let your will be done." And coming again he found them sleeping for their eyes were heavy. And leaving them again and going away he prayed a third time saying the same thing.

10 *the disciples . . . include a betrayer.*

26:45-55

26:45-55 Then he comes to the *disciples* and says to them. "You can sleep now and rest. Behold the hour has drawn near and the Son of Man is being betrayed into the hands of sinners. Get up. Let's go. The one betraying me is near." And while he was still speaking, Judas, one of the twelve, arrived and with him there was a big crowd of people carrying swords and clubs. They were from the chief priests and elders of the people. Now the one betraying him had given them a sign saying "Whoever I kiss, that is the one. Seize him." And immediately on reaching Jesus he approached and said "Hello Rabbi" and affectionately kissed him. But Jesus said to him. "Comrade what are you doing here?" Then approaching, they laid hands

on Jesus and seized him. Then one of those who were with Jesus stretched out his hand and drew his sword, striking the slave of the high priest and cutting off his ear. Jesus says to him. "Put back your sword into its place for those who take up a sword will perish by a sword. Do you not realise I could ask my Father and he would provide me now with more than twelve legions of angels? But it must be like this so that the Scriptures may be fulfilled." In that hour (of betrayal) Jesus said to the crowds "You come out with swords and clubs to take me as if I were a robber. I sat daily in the temple teaching and you did not seize me. But this has all come to pass so that the scriptures of the prophets may be fulfilled."

11 *the disciples all flee*

26:56-27:56

26:56-27:56 Then the *disciples* all leaving him fled. But those who had seized Jesus led him away to Caiaphas the high priest where the scribes and the elders were assembled. Peter followed him from afar up to the court of the high priest and going in sat with the attendants to see the end. The chief priests and the whole council sought false witnesses against Jesus so they might put him to death. But though many false witnesses approached they did not find any (credible ones). However later two approached and said "This man said I can destroy the shrine of God (temple) and after three days re-build it. Standing up the

high priest said to him. "Do you have nothing to answer these men giving evidence against you?" But Jesus remained silent. The high priest said to him. "I command you by the living God that you tell us if you are the Christ the Son of God." Jesus says to him "You say it. Yet I tell you you will see the Son of man sitting on the right hand of the Power and coming on the clouds of heaven." Then the high priest tore his garments saying "He blasphemed. What more need do we have of witnesses? You have now heard the blasphemy. What do you think?" And they answered saying "He is liable to death."

Then they spat in his face and violently maltreated him. They slapped him saying "Prophecy to us Christ. Who is it who has struck you?" And Peter sat outside in the court. A maidservant approached him saying, "You were also with Jesus the Galilaean." But he denied it before everyone saying "I do not know what you are talking about." And going out into the porch someone else saw him and said to those there, "This man was with Jesus the Nazarene." And again he denied it with an oath saying "I do not know the man." And after a little while those there approached and said to Peter "Truly you are

*Continued from previous page*

also one of them for your accent shows it." Then he began to curse and swear saying "I do not know the man." Immediately a cock crowed. Peter then remembered the words of Jesus when he said "Before a cock crows you will deny me three times." Going outside he wept bitterly.

When early morning came all the chief priests and elders of the people took counsel against Jesus so as to put him to death. Having bound him they led him away and delivered him to Pilate the governor. Then Judas, on realising the one he had betrayed was condemned, repented and returned the thirty pieces of silver to the chief priests and elders saying "I have sinned in betraying innocent blood." But they said "What is that to us? That's your problem." And so tossing the pieces of silver into the temple he left and going away he hanged himself. The chief priests took the pieces of silver and said "It is not lawful to put this money into the treasury since it is blood money. So on taking counsel they bought a potters field for the burial of strangers. It has been called the field of blood until the present time.

By this was fulfilled what was spoken through the prophet Jeremiah, that is "They took the thirty pieces of silver which was the price set on him by some of the sons of Israel. They gave these for the potter's field as directed by the Lord. Jesus stood

before the governor who questioned him saying "Art thou the king of the Jews?" Jesus said "You say it." When he was accused by the chief priests and elders he answered them nothing. Then Pilate said to him. "Do you hear what things they accuse you about?" And he did not answer him a single word so that the governor marvelled. Now at the time of a feast it was a custom for the governor to release one prisoner that the crowd wanted. They had at the time a notable prisoner called Barabbas. When the crowd were assembled Pilate said to them. "Who do you want me to release to you, Barabbas or Jesus called the Christ. He (Pilate) knew it was because of envy that they had delivered (Jesus) to him. Now while he was sitting on the tribunal seat, his wife sent a message to him saying. "Have nothing to do with that just man for I had a dream today that I suffered many things because of him."

But the chief priests and the elders persuaded the crowds that they should ask for Barabbas and destroy Jesus. So when the governor said to them "Which of the two will I release to you?" they said "Barabbas." Pilate says to them "What then will I do with Jesus called Christ?" They all said "Let him be crucified." But he said "Why what evil has he done?" But they cried out all the more saying "Let him be crucified." Seeing that nothing was to be gained but rather an

uproar was occurring Pilate took water and washed his hands in front of the crowd saying "I am innocent of the blood of this man. This is upon you." And answering, all the people said. "His blood be upon us and upon our children." Then he released Barabbas to them. But having had Jesus scourged he delivered him to be crucified." Then the governor's soldiers, having taken Jesus into the praetorium, assembled the whole band of them against Jesus. Stripping him they put a purple cloak around him and having plaited a crown of thorns they put it on his head and a reed in his right hand. Bowing the knee before him they mocked him saying "Hail King of the Jews." And, spitting at him they took the reed and struck at his head. when they had mocked him they took off the cloak and put his clothes back on and led him way to crucify him. On going out they found a Cyrenian man who was called Simon. They obliged him to carry (Jesus') cross. Then coming to a place called Golgotha which means a place called "a skull" they gave him wine mixed with gall to drink. On tasting it he would not drink. Then having crucified him they divided his garments casting lots. After that they sat down and guarded him there. They put above his head the charge against him, writing "This is Jesus the King

*continued over*

*Continued from previous page*

of the Jews". Crucified with him were two robbers, one on the right and one on the left. People passing by blasphemed against him wagging their heads and saying "This is the one who said that on destroying the temple he could re-build it in three days. Save yourself if you are the Son of God and come down from the cross." Likewise also the chief priests were mocking him with the scribes and the elders. They said "Others he saved but he cannot save himself. If he is the King of Israel let him come down now from the cross and we will believe in him.. He has trusted in God. Let him rescue him now if he wants him. After all he said "I am the Son of God." In the

same way the robbers crucified with him also reproached him. Now from the sixth hour (c/f midday) darkness occurred over all the land until the ninth hour. And at about the ninth hour Jesus cried out with a great voice saying, "Eli Eli lema sabachthani?" This means "My God, My God, why have you forsaken me?" Some of the people standing there on hearing this said "This man is calling on Elias." Immediately one of them ran and took a sponge and filling it with vinegar attached it to a stick and gave it to him to drink. But the rest said "Leave him. Let us see if Elias comes to save him." And Jesus again cried out with a loud voice and released his spirit. And behold the veil of the Temple was ripped from top to bottom into two. The ground

was shaken and rocks split apart. Tombs were opened and many of the bodies of people who had died were raised again. And coming out of the tombs after he rose again they went into the holy city and appeared to many. Meanwhile the centurion and those with him guarding Jesus, on seeing the earthquake and the things happening around were extremely afraid saying "Truly this man was the Son of God." Now there were many women watching from the distance. They had followed Jesus from Galilee ministering to him. amongst them was Mary the Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

Obviously a huge number of things and dimensions are being covered by Matthew the writer, in this description. But in terms of the line of logic of *Reality Search* a few points in particular come to mind. We see that the situation leading to the crucifixion is quite fluid in terms of loyalty. Think back to the confrontation about the ointment woman which led up to the betrayal. Matthew says the complaints about her use of ointment come from "the disciples" as a group rather than one person. Was tension brewing amongst the disciples and about the family of Lazarus, Martha and Mary (named by John as the ointment woman)?

In Matthew's account here Judas acts from a general discussion. Then at the arrest of Jesus all of his disciples fled. After that Peter denies knowing Jesus, despite his promises of loyalty. Following on from that there is the after-math of Judas' betrayal. It can appear there was not a great difference between the two. It would also seem from the text that Judas somehow did not expect Jesus to be delivered up to the governor Pilate. Did he think he was going to teach Jesus some sort of lesson? Did he think the conflict between Jesus and temple authorities would stay within Jewish circles? He knew the priests etc did not actually have the ability to execute let alone crucify someone. He knew they would have been loath to ask a favour like this of the Governor. But we know from Matthew that they did!

Something else that is unexpected is the sudden change in the disposition of the crowd.

12 *a disciple (Arimathaea) comes forward to display respect (for body).*

27:57-66

27:57-28:6 **When evening had come** a rich man from Arimathea who was called Joseph and who himself was a *disciple* arrived. This man approached Pilate asking for the body of Jesus. Then Pilate commanded that it be given to him. Taking the body Joseph wrapped it in a clean sheet and placed it in a new tomb which he had hewed in the rock. Then rolling a great stone before the door of the tomb he went away. Mary the Magdalen and the other Mary were sitting opposite the grave. The next day, which is after the preparation feast, the chief priests were

assembled. They sent a message to Pilate saying, "Sir. We remember that when this deceiver was still alive he said "After three days I will rise again." Command therefore that the grave be guarded until the third day in case the disciples may steal his body and say to the people "He was raised from the dead. Then the last deceit will be worse than the first." Then Pilate said to them "You have guards. Go and make it fast yourselves." And so they made the grave fast, making sure the stone was sealed with their own guard there.

In the paragraph preceding this Matthew notes that Pilate knew the chief priests had delivered Jesus out of envy. They had claimed to Pilate that Jesus said he would destroy then rebuild the temple within three days. But now that Jesus is dead the priests switch stories and say that Jesus was talking about himself being "re-built" within three days. Before the secular scepticism of the Romans this makes their religious 'law' about blasphemy look like a farce.

13 *disciples told of new life (resurrection)*

28:1-7

28:1-7 **But late on the Sabbath** as the first day of the week was near Mary the Magdalene and the other Mary came to view the grave. Behold a great earthquake occurred as an angel of the Lord was descending out of heaven. He approached and rolled the stone away and sat upon it. His appearance was as lightning and his dress as white a snow. From fear of him those guarding the grave were so shaken that they fell down as though dead.

Then on answering the angel said to the women. "Do not be afraid for I know that you are looking for Jesus who was crucified. He is not here for he was raised as he said. Come and see the place where he lay."

They went quickly to tell his *disciples* that he was raised from the dead and to tell them "He is going before you into Galilee and you will see him there as he had told you."

Is Mary Magdalene is/was as pivotal in the gospels as some modern theorists would claim? Note that here she is not identified with the ointment woman but rather with the disciples. However the whole sequence of events here in Matthew (and Mark) began with an argument and controversy about the ointment woman. Was this controversy really about an argument relating to Jesus' requirement that his disciples become "like children"? It appears he viewed Lazarus "whom Jesus loved" and his two sisters Martha and Mary (named as the ointment woman in John) as coming near to what Jesus was looking for, and what he wanted his disciples to become. Where does the Magdalene fit in? It is to herself that Jesus finally refers to the disciples as being "his brothers."



14 *announce to brothers.*

28:8-10

28:8-11 **Going away quickly** from the tomb with great fear and joy they ran to announce the good news to his *disciples*. And behold Jesus met them saying "Hello!". They approached him and held

his feet worshipping him. Then Jesus says to them." Do not be afraid. Go and announce to my brothers that they may go away into Galilee and they will see me there."

15 *disciples maligned by others.*

28:11-15

28:11-15 **As they were going** they saw some of the guard who came into the city and who had told the chief priests everything that had happened. Being assembled with the elders they took counsel with each other. Then taking some silver they (the chief priests) gave it to the soldiers saying. Say that "his

*disciples* coming by night and stole his body while we were asleep." If the governor hears about this we will persuade him to overlook it and so make you free from worrying about it. Then the soldiers took the silver and did as they were told. Thus this story has been spread about by the Jews until the present day.

16. *eleven disciples . . . to "disciple".*

28:16-20

28:16-20 So (**then**) the eleven *disciples* went into Galilee to the mountain where Jesus had appointed them. On seeing him they worshipped him. But some doubted. On approaching them Jesus talked with them saying. "All authority in heaven and on earth has been given to me.

Go therefore and *disciple* all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teach them to observe everything that I have commanded you. Behold I am with you all the time until the completion of the age."

**28:19 "Behold I am with you all the days"**  
(*that is, Jesus will not be ending his words!*)

In terms of the line of logic of *Reality Search* it is appropriate that the very last words of Jesus in the Gospel refer to a span of time. Discipleship of Jesus is meant to continue.





Matthew - "Internalise the Law"  
*Reality Search - Version Four*

### **3. GIVE DIRECTION TO ORDER**

#### **as in the Gospel of Luke**

©

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<b>Section D</b>	<b>AVOID OVER-STRESS ON IDEALISM</b>	<b>13:24-18:31</b>	<b>153</b>
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<b>Section F</b>	<b>LET FORGIVENESS PREVAIL OVER NARROWNESS AND A LOUD VOICE</b>	<b>21:37-24:52</b>	<b>173</b>

Section A

**INTRO TO FIRST COMMUNITY**

**Acts 1:1-4:30**

Paragraph "Hooks" are place names c/f Jesus & disciples

- .....1-2:52.....Infancy
- 2.....3:1-3:38.....Baptism of John
- 3.....4:1-4:15.....Wilderness
- 4.....4:16-30.....Nazareth

1 . . . Infancy	Ch 1-2:52	
<p>1.1 Many people have taken on the task of drawing up a narrative concerning matters that have been fully carried out amongst us. This was delivered to us by those who were eyewitnesses and attendants from the beginning of the coming of the Word. It therefore seemed good to me as well, to do this after having investigated from their source everything accurately, in order to write to you most excellent Theophilus. This was so you may know about the reliability of the things about which you have been instructed.</p> <p>So to begin. There was in the days of Herod the king of Judea, a certain priest by the name of Zacharias of the division of Abia. His wife came from the daughters of</p>	<p>Aaron and her name was Elisabeth. They were both righteous before God. In all their observance of the commandments and ordinances of the Lord they were blameless. They had not had a child because Elizabeth was barren and both were advanced in age. Now it came to pass when his division was on duty it fell to him (Zacharias) to burn incense upon entering into the shrine of the Lord. All the multitude of people were praying outside at the time of the burning. And there appeared to him an angel of the Lord standing on the right of the altar of incense. Zacharias was troubled on seeing him and fear fell upon him. But the angel said to him. "Do not be afraid Zacharias. Your request has been heard and your wife Elizabeth will bear you a son and you will</p>	<p>call him John. You will have great joy and gladness and many will rejoice over his birth. For he will be great in the eyes of the Lord. He is not to drink wine and strong drink. He will be filled with the Holy spirit even from the womb of his mother. He will turn many of the sons of Israel to the Lord their God. He will go before Him in the spirit and power of Elias to turn the hearts of fathers to that of children and those who are disobedient to the understanding of the just. He will prepare people for the coming of the Lord."</p> <p>Zacharias said to the angel "How can this be for I am old and my wife is past child-bearing."</p> <p><i>continued over</i></p> <p><small>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>

As previously discussed in *Reality Search*, Luke is writing for people of a Greek (or of 'the nations') philosophical background, that is, people who are described by the Jews of the day as being Gentiles or pagans. Scholars generally consider Luke's gospel was written in a somewhat affluent community somewhere in the Roman Empire. One can already note a few things. Luke tells a corporate individual (with a Greek name) that he has carefully researched his facts. He says the sources he uses have been based on eyewitness accounts. Scholars generally accept that both Luke and Matthew use Mark's gospel as their major narrative though they also share material which is not in Mark (called the Q source). Luke suggests that a number of people have been involved in the drawing up of a narrative (c/f Mark). A reader knows from the story of *Acts* that the early church became active in giving leadership from the beginning. It is not surprising therefore that church leadership may have drawn up a framework in which an authenticated narrative would be presented. For Luke, technical accuracy in such a narrative is important. Luke knows his readers are less likely to accept embellishments such as to be found in some Jewish midrash. His readers would want to know whether or not his material is factually accurate. Also Luke acknowledges that they would want to know that what they had been instructed in was theologically sound as well. That is, that it would lead to a reliable way of living. It appears that Luke's readers would expect his material to be presented in a logical way as far as possible. Recall that these people were capable of building extraordinary roads, bridges, buildings etc. They loved order even though at times they could slip into the 'chaos' of imposed cruelty. They would want to be basing their lives on solid foundations with a morality that the Roman civilisation had failed to offer.

It is interesting to note that in the message of the angel he (/she) talks about turning the hearts of fathers 'to' or 'upon' or 'into' children, This is a central theme as presented in *Reality Search*. The disposition of one's heart appears especially relevant in relation to the type of society that the 'Gentiles' represent. Consider for example when Mark appears to deal with a society based upon place and its need for a sense of direction. The central point in Mark's Section B makes a criticism of people who cannot pick up what is happening because of their "hardness of heart."

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1. . . . Infancy	Ch 1-2:52	
<p>1:19 Answering this the angel said to him. "I am Gabriel, the one standing before God and I was sent to speak to you and to announce these things to you. Behold you will be silent and unable to speak until that day when these things happen, because you did not believe what I was saying." The people were expecting Zacharias and they wondered why he was delayed in the shrine. On going</p>	<p>out he was unable to speak to them. They knew that he had seen a vision in the shrine. He was beckoning to them yet remained dumb. It happened that when his days of service were completed he went away to his house. After this Elisabeth his wife conceived and hid herself for five months saying. "The Lord has done this for me in order to take away my</p>	<p>reproach from amongst people." Now when she was in her sixth month the angel Gabriel was sent by God to a city of Galilee called Nazareth to a virgin who was betrothed to a man called Joseph. He was of the house of David. The name of the virgin was Mary. Upon entering he (Gabriel) said to her. "Hail favoured one. The Lord is with you." She was</p>

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1. . . . Infancy

Ch 1-2:52

greatly disturbed at this address and wondered what sort of greeting this might be. The angel said to her. "Do not be afraid Mary for you have found favour with God. Behold you will conceive in our womb and bear a son. You will call him Jesus. This son will be great and will be called Son of the Most high. The Lord God will give him the throne of David his Father. He will reign over the house of Jacob for all ages. There will not be an end of his kingdom. Mary said to the angel "How will this be since I have no husband?" Answering the angel said to her "The Holy Spirit will come upon you. The power of the Most High will overshadow you. Wherefore what is born to you will be called the holy Son of God. And behold your relative Elizabeth has also conceived a son in her old age and despite being called barren is now in her sixth month because nothing is impossible with God." Mary said "Behold the handmaid of the Lord. May it be done to me as you have said". The angel went away from her. Then getting up around this time she went to the mountain country with haste to a city of Judah She went into the house of Zacharias and greeted Elizabeth. It came to pass when Elizabeth heard the greeting of Mary, the babe in her womb suddenly jumped. Elizabeth was filled with the Holy Spirit. She called out with a great cry of joy and said "Blessed are you amongst women. Blessed is the fruit of your womb. Whence is it that the mother of my Lord should come to visit me. For behold when the sound of your greeting came to my ears, the babe in my womb leaped with joy. Blessed is the one who believes because there will be a completion of the things which have been spoken to her by the Lord."

Mary said to her "My soul magnifies the Lord. My spirit exults in God my Saviour. He has looked upon the low estate of his handmaid. Behold from now on all generations will consider me blessed because the Mighty one has done great things to me. Holy is his name. His mercy is to generations and generations of those who fear him. He has done mighty things with his arm. He has scattered those who are haughty in the understanding of their hearts. He has pulled down potentates from thrones and had exalted people who are humble. He has filled those who hunger with good things and he has sent away the rich empty handed. He has helped Israel his servant in remembrance of his mercy as he spoke to our fathers, to Abraham and to his posterity for ever." Mary remained with her (Elizabeth) for about three months then returned to her home. Now for Elizabeth the time came for her to give birth and she gave birth to a son. The neighbours and her relatives heard about this and they shared in her joy that the mercy of the Lord had been shown to her. It happened that on the eighth day they came to circumcise the child. They were calling him by his father's name Zacharias. But answering them his mother said. "No. He is to be called John." They said to her "There are no relatives of yours who are called by this name. They nodded to his father as to what he wanted him called. Asking for a tablet he wrote saying. "His name is John." They all marvelled about this.

Then from that moment his (Zacharias) mouth was opened and he spoke blessing God. Then a fear came on all those who were living around them. In all the mountain country of Judea around people were talking about this. On hearing about it they reflected in their hearts saying "What then will this child become? For the hand of the Lord is with him." Zacharias, his father, was filled with the Holy Spirit and prophesied saying. "Blessed be the Lord the God of Israel. He has visited and has brought about redemption for his people. He has raised a horn of salvation for us in the house of David his servant. This is as he had spoken through the mouth of the holy ones in the age of the prophets. There is salvation from our enemies and from the hand of those who hate us. (The Most High) has shown mercy with our fathers and remembers his holy covenant (agreement) which he swore to Abraham our father. This was a promise to deliver us from the hands of our enemies. So that we could serve him in holiness and righteousness before him all the days of our lives. And you also, child will be called a prophet of the Most High. You will go before the Lord to prepare his way. You will give knowledge of salvation to his people by the forgiveness of sins. Because of the depths of the mercy of our God, a rising sun will visit us from on high. It will appear to those who are in darkness and who sit in a shadow of death. It will guide our feet into a way of peace." And so the child grew and became strong in spirit. He was in the deserts until he began to appear to Israel.



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<p>1. . . . Infancy</p>	<p>Ch 2:1-52</p>	
<p>2:1 Now it happened at that time that a decree from Caesar Augustus was issued that everyone in the known world was to be registered. This registration was first ordered when Cyrenius governed Syria. And so everyone went to be registered, each man to his original city. So Joseph also went from a city in Galilee called Nazareth to a city of David in Judea. This was called Bethlehem. He went there because he was of the house and family of David. He took Mary who had been betrothed to him. She was pregnant. And it happened that while they were there her time of pregnancy was completed and she was to give birth. She bore her son who was the firstborn. She wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn. There were shepherds there in the same countryside. They were in the fields keeping guard over their flock during the night. Suddenly an angel of the Lord came upon them and the glory of the Lord shone around them. They were very afraid. The angel said to them. "Do not be afraid. I am announcing to you something which will be a great joy to all people because to-day a Saviour has been born to you. He is Christ the Lord in a city of David. This is a sign for you. You will find a baby</p>	<p>who had been wrapped in swaddling clothes, lying in a manger." Then suddenly there was with the angel a big army of heavenly beings praising God and saying "Glory to God in the highest places and on earth peace amongst people of good will." When the angels went away from them into heaven the shepherds said to one another. "Let us go then to Bethlehem and let us see this thing that has happened and which the Lord has made known to us." So they came quickly and found both Mary and Joseph with the baby lying in the manger. On seeing this they told others about what had been spoken to them about this child. Everyone on hearing about it marvelled. But Mary kept all these things in her heart pondering on them. The shepherds returned (to the fields) glorifying and praising God about all the things which had been spoken to them and which they had heard and saw.</p> <p>When eight days were completed and it was time to circumcise him (the child) he was called Jesus. This was the name given by the angel before he was conceived in the womb. When, as was the custom according to the law of Moses, the days of their cleansing were completed, they took him (the</p>	<p>child) up to Jerusalem to present to the Lord. It has been written in the law of the Lord that every male opening a womb will be called holy to the Lord. Therefore a sacrifice according to the law is required. This is a pair of turtledoves or two nestlings of doves. Now behold there was a man in Jerusalem whose name was Simeon. He was a just and devout man who was waiting for the consolation of Israel. The Holy Spirit was upon him. It had been communicated to him by the Holy Spirit that he would not see death until he should see the Christ of the Lord. So he came by the Spirit into the temple when the parents of the child Jesus brought him in according to the custom of the law. He (Simeon) received him in his arms and blessed God and said. "Now you can release this servant of yours Master, according to your will. My eyes have seen your salvation which you have prepared for the face of all the people. This is a light of revelation for the nations and a glory of the people of Israel." The father (of the child) and his mother were marvelling at the things being said concerning him. Simeon blessed them and said to Mary his mother. "Behold this child is set for the fall and rising again of many in Israel and will be a sign that is spoken against. And as for yourself a sword will pierce through your soul so that the hearts and thoughts of many may be revealed."</p>

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Note how Simeon tells Mary and Joseph that Jesus will be a light 'for the nations'. 'The nations' were understood by the Jews as meaning the Gentiles. So Mary knew through the childhood of Jesus that ultimately his message would reach beyond Judaism to the whole world. As mentioned before, even so, this would entail a lot of grief for her. Also, why did Mary and Joseph have such trouble finding 12 year-old Jesus? Was he in study areas where visitors did not frequent? How did he get there? Was it with the help of a young, new-found friend with priestly contacts?

As well, there was Anna a prophetess, a daughter of Phanuel of the tribe of Asher. She was well on in years, having lived with a husband for seven years from girlhood and now she had been a widow until eighty-four years old. She did not withdraw from the temple but with fastings and petitionings she served there day and night. At the very hour when they (Jesus and his parents) were there she came upon them and gave thanks to God. She then spoke about (the child) to all those who were expecting redemption in Jerusalem. When they (the parents of Jesus) had finished everything according to the law of the Lord they returned to their own city of Nazareth. The child grew and became strong. He was filled

with wisdom and the grace of God was upon him.

Now every year his parents used to go up to Jerusalem at the feast of the Passover. When he became twelve years of age he also went up with him according to the custom of the feast. On completing the days there and when they were returning, Jesus the boy stayed on in Jerusalem. But his parents did not know he did this. They supposed that he was in the company of the people they went with. They had completed a day's journey and sought him amongst their relatives and acquaintances. But when they did not find him they returned to Jerusalem looking for him. It happened that after three days they found him in the temple. He was sitting in the midst of the

teachers, both hearing them and asking them questions. All those hearing him were astonished at his intelligence and his answers. On seeing this, his parents were amazed. His mother said to him. "Child why did you do this to us? Look, your father and I have been greatly upset looking for you." (But) He said to them "Why did you search for me? Did you not know that I should be about my Father's business." They did not understand the words he was saying to them. He then went down to Nazareth with them and was obedient to them. His mother carefully kept all these matters in her heart. Meanwhile Jesus grew in wisdom and age and favour before God and people



3

## 2. . . . Baptism of John

Ch 3:1-3:38

Ch 3:1 In the fifteenth year of the government of Caesar Tiberius, Pontius Pilate was governor of Judea, Herod was ruling as tetrarch of Gailiee, and Philip his brother was ruling as Tetrarch of the Iturea and of the Trachonitia country. Lysanias was ruling as tetrarch of Abilene. In the time of the high priest Annas and Caiaphas, a word of God came to John the son of Zacharias in the desert. He then came into all the neighbourhood of the Jordan, proclaiming a baptism of repentance and the forgiveness of sins. This was as it has been written in the roll of the words of Isaiah the prophet." There is a voice of one who is crying in the desert. Prepare the way of the Lord. Make straight his paths. Every valley shall be filled up. Every mountain and hill will be laid low. The crooked places will be made straight. The rough places will be made smooth. All flesh will see the salvation of God."

He (John the Baptist) addressed the crowds of people going out to be baptized by him. "Offspring of vipers. Who warned you to flee from the coming wrath? Produce fruits worthy of repentance. Do not say amongst yourselves "We have Abraham as our Father." I tell you that God can raise up children of Abraham out of these stones. Already the axe has been laid at the root of the trees. Every tree therefore not producing good fruit is being cut down and cast into the fire."

And so the crowds asked him saying "What therefore will we do?" Anwering he told them "The one amongst you who has two tunics, let him give to the one who has none. And the one who has extra food let him do likewise." Then came the tax-collectors as well to be baptized. They said to him. "Teacher what may we do?" And he said to them. "Do nothing more than has been commanded to you." The men serving in the army also asked him saying "What may we do also?" He told them "Do not intimidate anyone nor accuse them falsely. Be

satisfied with your pay." Now while this was going on the people were all debating within their hearts concerning John. Perhaps he may be the Christ. But John answered them all saying "I do indeed baptize you with water. But there is someone coming who is stronger than me. He will baptize you with the Holy Spirit and fire. It is within his hand to thoroughly clean his threshing floor and to gather the wheat into his barn. But the chaff he will burn up with unquenchable fire." (John) did many things and gave different exhortations as he evangelised the people. But Herod the tetrarch was reproved by him (John) concerning Herodias the wife of his brother and especially concerning the evil deeds he did. Because of this (Herod) shut John in prison.

Now it happened that when the people were being baptized Jesus was also being baptized and was praying. While he was doing so heaven opened and the Holy Spirit came down in the bodily form of a dove upon him. There was a voice coming out of heaven saying "You are my beloved Son. In you I have been well pleased." At this time of starting out Jesus was thirty years of age.

(Re his lineage) It was supposed he was the son of Joseph, of Heli, of Matthat, of Levi of Jannai, of Joseph, of Mattahias, of Amos, of Naum, of Hresli, of Naggal, of Maath of Mattahias, of Semein, of Joseph, of Jodah, of Joanan, of Rhesa, of Zorbabel, of Salathiel, o Neri, of Melchi, of Addi, of Kosam, of Elmadam, of Er, of Jesus., of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Juda, of Joseph, of Jonam, of Eliakim, of Melea, of Menna, of Mattatha, of Natham, of David, of Jesse, of Jobed, of Boos, of Sala, of Jobed of Boos of Sala of Naason 33 of Aminadab of Admin of Arni of Hearom of Phares of Juda 34 of Jacob of Isaac of Abraham of Thara of Nachor 35 of Seruch of Rhagau of Phalek of Eber of Sela 36 of Cainam of Arphaxad of Sem of Noe of Lamech 37 of Mathusala of Henoah of Jaret of Maleleel of Cainam 38 of Enos of Seth of Adam of God.

As one reads the introductory chapters to this gospel, one is conscious that Luke (whether as a corporate group or an individual editor etc) is addressing Theophilus a Greek. Luke has control over what is being selected out to be re-told and has control over how it is presented. So when the opening starts with an angel addressing Zacharias, a Jewish priest, the reader is conscious of another address going on in the background. Also, it is generally understood that Luke produced the *Acts of the Apostles* so this is an opening to the second book as well. Throughout the two books Luke is developing key concepts or understandings which will form a theological basis for the gospel of John written some decades later. A reader is told that the angel says that because Zacharias does not believe his words he will be dumb until what the angel has predicted comes about. This may seem 'a bit heavy'. But Luke the writer is pointing out something here to his Gentile readers. They do not have the Jewish cultural background in which one's whole life is steeped in religious practice - c/f food, clothing, customs etc. So they are challenged to make a 'leap of faith' in the words addressed to them. Even to the present-time, philosophers such as Kierkegaard point out the imperative of a 'leap of faith' on the part of the individual if modern life is to have meaning.

### 3. . . . Wilderness

Ch 4:1-4:15

Ch 4:1 Jesus was full of the Holy Spirit and returned from the Jordan river. He was then led by the Spirit into the desert and for forty days was tempted by the devil. He did not eat anything during those days and when they were ended he was hungry. The devil said to him. "If you are the Son of God tell these stones to become loaves of bread." Jesus answered him. "It has been written that 'man shall not live on bread alone.'" Then leading him up to higher ground he (the devil) showed him all the kingdoms of the inhabited earth in a moment of time. The devil said to him "I will give you authority over all of this and over its glory because it has been delivered to me to give it to whomsoever I wish." Therefore if you worship before me all of this will be yours."

Answering Jesus this said to him. "It has been written 'You shall worship the Lord your God and him only will you serve.'" And he (the devil) led him to Jerusalem and set him on the gable of the temple and said to him. "If you are the Son of God, throw yourself down. For it has been written 'He will command his angels to preserve you. They will bear you up on their hands in case you dash your foot against a stone.'" Answering Jesus said to him (the devil). It has been said "You shall not tempt the Lord your God." And having finished putting forward every type of temptation the devil went away from him until an opportune time. So Jesus returned in the power of the Spirit to Galilee. A report concerning him went out throughout the neighbourhood. He taught in their synagogues and was praised by all.



## 4. . . . Nazareth

Ch 4:16-30

He (Jesus) came to Nazareth where he had been brought up. He entered into the synagogue as was the custom on the day of the Sabbath and he stood up to read. A roll of the prophet Isaiah was handed to him. He opened the roll and found the place where it has been written "The Spirit of the Lord is upon me and he anointed me to evangelize the poor. He has sent me to proclaim release to captives and sight to the blind, to release those who have been crushed (oppressed) and to proclaim a year which is acceptable to the Lord." On closing the roll and returning it to the attendant he sat down. All the eyes in the synagogue were upon him. He began to say to them. "Today this Scripture has been fulfilled in your hearing." All bore witness to him and marvelled at the gracious words coming out of him. They said. "Is this man not the son of

Joseph?" He said to them "To be sure you will say this parable to me "Physician heal yourself. We have heard what has happened in Capernaum. Do the same here in your native place." He said "Truly I tell you that no prophet is acceptable in his native place. In truth in the days of Elias there were many widows when there was a drought over the land for three and half years and there was a great famine. But Elias was not sent to them but to Sarepta of Sidon who was a widow. Also there were many lepers in Israel during the time of Elisha the prophet. But not one of them were cleansed except for Naaman the Syrian." On hearing these things everyone in the synagogue was filled with anger and rising up they cast him out of the city. They then led him to the brow of the hill on which their city was built so as to throw him down. But he went away, passing through the midst of them.

This must have been a dramatic scene. It was like the explosion of an underlying tension. Why did Jesus broach the subject of inclusion and why does Luke report on the incident? Again one hears Luke addressing Theophilus the Gentile. Through recalling the incident Luke reminds his reader that even before the time of Jesus an outreach into the wider world was being made by God through his prophets. Jesus was conscious of this and pointed it out to his fellows in Nazareth. Obviously they were not happy about it. There is the presentation of a theme of tension which existed (and exists!) amongst those of a Jewish or time-based background. They have found it difficult to accept that God can choose outsiders. The attempt to deal with this tension is central to the development of Luke's theology. It was a major factor to be dealt with in the life of the early church for example in pressure for all converts to be circumcised. *C/f Reality Search* it is central to the structure of Luke's book of *Acts*.





## Section B

### ACQUIRE QUALITIES FOR ORDERED COMMUNITY

Luke 4:31-9:51

Paragraph "Hooks" are place names c/f Jesus & disciples

Quality	1st Ref	Place and Event	2nd Ref	Place and Event	V.4 Page	V.5 Page
1. . Authority	4:31-32	Capernaum with authority	7:1-10	Capernaum, centurion/ authority	127	109
2. .Compassionate Power	4:33-37	Synagogue/city demons ..all astonished	7:11-35	City Nain - widow & son ...all fear	129	110
3. . Bodily care.	4:38-41	House of Simon mother-in-law	7:36-50	House Simon the Pharisee - ointment woman	130	111
4. . Proclamation	4:42-44	Desert/cities/ synagogues preaching kingdom of God	8:1-21	Cities & villages preaching kingdom of God	131	112
5. . Power in nature	5:1-11	Boats, big catch	8:22-25	Boat, stills storm	132	113
6. . V Disease & V spirits	5:12-15	City, leper	8:26-39	Gerasenes/city - demonised man	133	114
7. . Prayer	5:16	Deserts, prayers	8:40-48	Journey woman touching him	134	115
8. . Forgiveness	5:17-26	(House) forgives paralytic	8:49-56	House - raises Jairus' daughter,	134	115
9. . Proclamation	5:27-39	House of Levi disciple .. new wineskins	9:1-10	Villages/houses disciples.."who is this?:"	135	116
10. . Nurturing	6:1-5	Cornfield - eating on Sabbath	9:10-17	Bethsaida - retreat, feeds 5,000	136	117
11. . Union with God	6:6-11	Hostile Synagogue, they might do to him	9:18-27	Alone - things to suffer	137	118
12. . Invitation	6:12-16	Mountains to pray - picks 12	9:28-36	Mountain to pray - picks 3	138	119
13. . Solid foundation	6:17-49	Coming down, foundation laid	9:37-51	Down mountain, lay foundation re sayings	139	120

**"Go to Jerusalem"....9:51**



## SECTION B

### ACQUIRE QUALITIES FOR ORDERED COMMUNITY

4:31-9:50

Paragraph "Hooks" are place names c/f Jesus & disciples

#### 1. A sense of authority

4:31-32	<b>Capernaum with authority</b> <i>with authority was the word of him</i>	7:1-10	<b>Capernaum, centurion/authority</b> <i>I tell this one to go and he goes</i>
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4:31-32 He (then) went down to **Capernaum**, a city of Galilee. He was teaching them there on the Sabbath days. They were astounded at his teaching because there was *authority* in his word.

7:1-10 After he had ended all his words in the hearing of the people he entered **Capernaum**. Now there was a slave of a certain centurion there who was ill and who was about to die. He was dear to the Centurion. Hearing about Jesus he sent a message to him through the elders of the Jews, asking that he may come and cure his slave. And so they came to Jesus and asked him earnestly saying "He is worthy of this favour from you, for he loves our nation and he has built the synagogue for us. So Jesus went with them. But he was not far away from the house when friends of the centurion came saying to him. "Lord do not trouble yourself. I am not worthy that you should enter under my roof. I not come to you myself because I do not consider myself worthy. Only say a word that my servant may be cured. I also am a man under *authority* and there are soldiers under me in turn. I say to this one "Go" and he goes. I tell another "Come" and he comes. I say to my slave "Do this" and he does it." On hearing all this Jesus marvelled at him. He turned to the crowd that was following him and said "I tell you I have not found faith such as this in Israel." And so, on their return to the house the people who had been sent (to him) found the slave well.

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)



As a re-cap. In this gospel Jesus starts out as a member of a Jewish community. But his genealogy also shows he is a child of Adam - a child of the world. By the end of Section A he has been thrown out (literally) of his family/time-based community at Nazareth. It has been pointed out that already Luke is sketching out the wider framework in which to develop his theology. He points out the importance of belief in 'the word' of the angel. Indirectly this is a reminder to his gentile reader(s) to believe and to accept authority. At the end of Section A there is a warning about the importance of flexibility and openness. In terms of the overall framework, this warning is especially relevant to people of a Jewish background. Luke now shows how Jesus sets about the construction of a society which is inclusive and which can be based upon the Gentile world. The first quality (as above) to be considered, is authority. The reader knows from Mark's Section A (c/f *Reality Search* analysis) that clarification of what authority is based upon is the major crux of a time-based or law-based society. By its placement at the start of Luke's picture of a place-based society, he demonstrates that first of all a place-based society should be based upon a time-based society. That is, it rests upon the first type of society. The first based society is primary - like the vertical beam of the cross. One finds right through the gospels (as pointed out in Version Two) that the time or law-based society is mentioned first, both in the structure and in the detail.

One could query that if that is the case, then why are the Gentiles indirectly addressed, with the interaction between angel and Zechariah? Also why are the Jews indirectly addressed at the end of the first section with the drama in the Nazareth synagogue? This is because (c/f *Reality Search*) the gospel structures appear to focus on the elements of the two societies presented. In the first incident in Luke there is the element of authority being presented (c/f time-based societies). In the last incident of the section there is the element of openness and flexibility (c/f the place-based society). Later, when John comes to write his gospel around the turn of the first century he structures his Sections B and C on a pattern that is similar to this one. That is, John also appears to address Gentile Christians first, but this is about the subject of Living Authority or law. Then he appears to address Jewish Christians secondly, but this is about the subject of a Living Word. So the time/place sequence is retained



## 2. Compassionate Power

4:33-37	<b>Synagogue (in city) demons came astonishment on all"</b>	7:11-35	<b>City Nain - widow &amp; son "took fear all"</b>
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4:33-37 In the **synagogue** (of the **city** of Capernaum) there was a man who had an unclean spirit. He shouted out with a great voice. "What are you to us and yourself Jesus Nazarene (community builder)? Have you come to destroy us? I know who you are, the holy one of God." And Jesus rebuked him saying. "Be quiet and come out from him." Throwing him (the man) into the middle of them the demon came out without injuring him. Astonishment came on all and they spoke to one another saying. "What is this word (of Jesus)? It is with authority and power that he commands the unclean spirits and they come out." And a rumour about him went out into every place of the neighbourhood.

7:11-35 It happened that on the next day he (Jesus) went into a **city** called Nain and the disciples and a great crowd went with him. As he drew near to the gate of the city, behold there was someone who had just died, being carried out for burial. He was the only born son to his mother who was a widow. There was a considerable crowd of the city with her. On seeing her the Lord felt compassion for her and said to her. "Do not weep" Then approaching he touched the bier and those who were carrying it stood still. He said "Young man I say to you. Get up." Then the dead man sat up and began to speak and He gave him to his mother. Fear took over all and they glorified God saying "A great prophet has risen amongst us. God has visited his people. Word about this and about Him went out into all the neighbourhood and Judea. The disciples of John went and reported to (John) about all these things. So calling to himself two certain disciples John sent a message to the Lord saying "Are you the Coming One or may we expect someone else?" Coming to (Jesus) the men said "John the Baptist sent us to you asking "Are you the coming one or may we expect another?" At that time (He) was healing many people from diseases and plagues and evil spirits. He also enabled many blind persons to see. On answering (John's disciples) (Jesus) said to them. "Go back and report to John the things that you have seen and heard. Blind men see again. Lame people walk. Lepers are being cleansed and deaf people hear. Dead people are raised. Poor people are evangelized. And blessed is whoever is not offended in me." As the messengers from John were going away (Jesus) began to talk to the crowds concerning John. "What did you go out into the desert to see? Was it a reed shaken by the wind? But what did you go out to see? Was it a man in soft garments. Behold those in soft and splendid clothing and in luxury are in royal palaces. But what did you go to see? Was it a prophet? Yes I tell you and more than a prophet. This is he concerning whom it has been written. 'Behold I send my messenger before your face who will prepare your way before you.' I tell you there has not been a greater one born of women than John. Yet the least in the kingdom of God is greater than he is. All the people hearing and the tax-collectors were justified before God on being baptized with John's baptism. But the Pharisees and the lawyers rejected the counsel of God for their own (counsel) and were not being baptized by (John). To what then may I liken the men of this generation? They are like children in a marketplace sitting and calling to one another. They say "We piped to you and you did not dance. We mourned and you did not weep." For John the Baptist came not eating bread and not drinking wine. And you say "He has a demon." But the Son of man has come eating and drinking and you say "Behold a glutton and a drunkard a friend of tax-collectors and of sinners." Yet wisdom was justified by her children."

There is an echo re the above two paragraphs with the repetition of news about Jesus going out amongst all the neighbourhood. Regarding the comment about the 'least in the kingdom of heaven' being greater than John the Baptist. This fits in with the idea that the least person spoken of here is building community or basing their lives from a more balanced base. John the Baptist had to base his position on that of Judaism only. At the same time, like wayward children, the Pharisees are trying to operate from their own sense of reality.

### 3. Bodily care

4:38-41	<b>House of Simon- mother-in-law . .</b> <i>"rebuked the fever / demons"</i>	7:36-50	<b>House Simon the Pharisee - ointment woman</b> <i>".. head of me thou didst not anoint"</i>
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4:38-41 Rising up from the synagogue he (Jesus) entered into **the house of Simon**. As it was, Simon's mother-in-law had been seized with a big fever and they ask him about her. Standing over her (He) rebuked the fever and it left her. At once she got up and served them. Then as the sun was setting everyone who had people sick with various diseases brought them to him. He put his hands on each one of them and healed them. There were many demons who came out crying out and saying "You are the Son of God." Rebuking them he did not allow them to speak because they knew him to be the Christ.

7:36-50 A certain Pharisee asked (Jesus) if he would eat with him. So on entering into **the house of the Pharisee** he reclined. Then behold a woman known as a sinner who was in the city and who knew he was reclining in the Pharisee's house brought in an alabaster box of ointment. Standing behind him at his feet she was weeping. With her tears she began to wet his feet and with her hair she was wiping his feet. She fervently kissed his feet and anointed them with ointment. But on seeing this, the Pharisee who invited him thought within himself saying. "If this man were the prophet he would have known who and what sort of woman is touching him because she is a sinner. And answering him Jesus said "**Simon**. I have something to say." He replied "Teacher say it." Jesus said "A certain creditor had two debtors. One of them owed five hundred denarii and the other fifty. Now neither could repay and he freely forgave them. Which of them would love him more?" Answering Simon said "I supposed the one to whom he freely forgave more." And he said to him. "You have judged rightly." And turning to the woman and to Simon he said. "Do you see this woman? I came into your house and you did not give me any water for my feet. But this woman with her tears has wet my feet and has wiped them with her hair. You did not give me a kiss. But this woman has not ceased to fervently kiss my feet since I entered. You did not anoint my head with oil. But this woman has anointed my feet with ointment. Because of this, I tell you her many sins have been forgiven her because she has loved much. But the one to whom little is forgiven, he loves little." And He said to her "Your sins are forgiven." So those who reclining with him began to say amongst themselves. "Who is this who even forgives sins." But he said to the woman. "Your faith has saved you. Go in peace."

If the incident in Luke about the ointment woman stood on its own as a separate account it would cause minimal problems. But John says later the 'ointment woman' is the sister of the 'disciple whom Jesus loved', that is, Lazarus, whom Jesus raised from the dead. It appears there is a story behind the story here. On the one hand Luke promises his Gentile reader that the stories he presents are factual. In this scene one is told the woman comes from the city (that is, Jerusalem) while the reader knows Lazarus and his sisters were supposed to live in Bethany, an outskirts village. Also one must wonder was the sister of Lazarus (whom some suggest was a Jewish priest) a public sinner as Simon reflects? For example did she have a liaison with a non-Jew? Was she even, for example the woman taken in adultery in a story that John later adds to his gospel? Whatever about the background story to this, Luke is showing that 'outsiders' can understand Jesus and what he means and Christianity is not simply confined to the Jews. It appears there is a 'reminder' here about this to Simon (Peter), leader of the Church and his successors.

#### 4. Proclamation everywhere

**4:42-44** **desert/cities & synagogues**  
*preaching -*  
*the kingdom of God*

**8:1-21** **every city and village**  
*proclaiming & preaching -*  
*the kingdom of God*

4:42-44  
When day came he went out to a **desert place** and the crowds looked for him. They came to him and detained him so he could not leave them. He said to them. It behooves me to go to other **cities** to preach the kingdom of God because that was why I was sent. And he was proclaiming in the **synagogues** of Judea

8:1-21 It came to pass that he afterwards journeyed through **every city and village** proclaiming and preaching the kingdom of God. The twelve (disciples) were with him. There were also certain women with them who had been healed from evil spirits and from infirmities. There was Mary called Magdalene from whom seven demons had gone out. There was Joanna wife of Chuza the steward of Herod. There was Susanna and many others who ministered to them out of their possessions. And when a great crowd came together and people in each city were going to him, he spoke a parable. "There was a person who went out to sow seed. As he sowed some fell by the wayside and was trodden underfoot. The birds of the air devoured it. Other seed fell on the rock and once it was grown it withered because it did not have moisture. Other seed fell into thorns and on growing up with the thorns it was choked. Other (seed) fell into good soil. It grew up and produced fruit a hundredfold. "On saying these things he called out. "Whoever has ears, let him hear." His disciples questioned him about what this parable may mean. He said. "To you it has been given to know the mysteries of the kingdom of God. But the rest are given parables so that seeing they may not see and hearing they may not understand. Now this is the parable. The seed is the word of God and the ones by the wayside are those who hear it. Then the devil comes and takes the word from their heart lest believing they may be saved. And the ones on the rock are those who when they hear receive the word with joy. But they do not have roots. They believe for a time but when in a time of trial they withdraw. There are the ones who are like the seed falling into the thorns. These are the ones who hear. But they are choked by the cares and riches and pleasures of life. They do not bear fruit to maturity. And there the ones who are like the good soil. These are those who have a good and worthy heart. On hearing the word they hold fast to it and bear fruit in patience. Now no one on having lit a lamp hides it with a vessel. Nor do they put it under a couch. But they put it on a lamp stand so that those who come in may see the light. There is nothing hidden which will not become manifest. There is nothing secret which will not be known and be manifest in time to come. Take note therefore how you listen. For whoever has, more will be given to him (her). Whoever does not have, even what he appears to have will be taken away. And it happened his mother and his brothers were unable to come up to him because of the crowd. This was reported to him. Your mother and your brothers are standing outside and wish to see you. But he, answering said to them. The people hearing and doing the word of God are my mother and my brothers.



As Luke moves into the development or 'construction' of a society based upon place one finds he is repeating material from Mark and this is also found in Matthew. The ointment woman pops up here towards the start of the gospel whereas in Mark and Matthew it is the incident with an ointment woman that triggers the betrayal of Jesus before his crucifixion. Why does Luke put her here? He is showing his readers that 'Christianity' is not simply a movement amongst Jews and only for those of a Jewish background. Rather from the very start of the ministry of Jesus people who were 'outsiders' were made welcome. Indeed they were providing hospitality. One is told here that there were 'certain women' who had backgrounds of varying acceptability. They not only accompanied Jesus and his disciples but they were actually supporting them. Later on in *Acts* it is well-to-do women who opened their houses for the emerging church and were crucial to its formation.

A secondary incident which is added here is the arrival of the mother and brothers of Jesus. In Mark's gospel these arrive to take control of Jesus as it was thought that he had lost his mind. (Strong language). Matthew's gospel which sets out a family based society avoids mention of this incident apparently because it could be seen as a negative comment on family. On the other hand Luke includes it but tones down their purpose in coming. Another thing going on here is the gradual introduction of 'the word' of God as having an existence of its own.

## 5. Power in nature

5:1-11	<b>boats, big catch</b> <i>astonishment ...Fear thou not</i>	8:22-25	<b>boat, stills storm</b> <i>And fearing they marvelled</i>
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5:1-11 Now it happened that as the crowd pressed upon him when listening to him to hear the word of God, he was standing by the lake of Gennesaret. He saw two boats standing by the lake. The fishermen from them had gone away and were washing their nets. Getting into **one of the boats** which belonged to Simon, he asked him to put out a little from the land. Then sitting in the boat he taught the crowds from there. When he had finished speaking he said to Simon. "Put out into the deep and let down your nets for a catch." Answering him Simon said. "Master we laboured through the whole night and we caught nothing. But at your word I will let down the nets." On doing this they caught a great multitude of fish. Their nets were being torn. They signalled to their partners in the other boat to come and help them. They did so and both the boats were fill almost to the stage of sinking. On seeing this Simon Peter then fell at the knees of Jesus saying. "Depart from me because I am a sinful man Lord. He did this because *astonishment had seized him* and all those with him at the size of the catch of fish they had made. Likewise astonished were both James and John, sons of Zebedee who were with Simon as his partners. Jesus said to Simon. "Do not be afraid for from now on you will be catching people." So on bringing the boats onto the land, they left everything and they followed him.

8:22-25 It happened that on one of those days he got into a **boat** with his disciples and he said to them. "Let us go over to the other side of the lake." They put out to sea. Now as they sailed he fell asleep. Then a storm of wind came down onto the lake and they were filling up with water and were in danger. Approaching him they woke him up saying "Master Master we're perishing." But he, on being woken up rebuked the wind and the waves. They stopped moving and there was calm. Then he said to them (the disciples) "Where is your faith?" *With fear they marvelled* saying to one another "Who is this man that he can even command the winds and the water and they obey him?"



In the calling of the disciples there is a little twist to the story by Luke. In Matthew the same incident appears to stress the family connection between two sets of brothers and the father of one pair. But here in Luke there is a business connection between all of them. Thus in this setting the core of Jesus' support group has come from the one business and work place.

## 6. V Disease & V bad spirits

**5:12-15**      **City, leper**  
*the leprosy departed.*  
*into the desert . .*

**8:26-39**      **Gerasenes/city - demonised man**  
*" that not he order them into the abyss*  
*into the desert*

5:12-15 It came to pass as he was going into **one of the cities** there was a man full of leprosy. On seeing Jesus he fell on his face and begged him saying. "Lord if you will, you can make be clean." And stretching out his hand he (Jesus) touched him saying. "I am willing. Be clean." Immediately the leprosy left the man. (Jesus) charged him that he should tell nobody. He said "Go show yourself to the priest and offer a cleansing ritual as required by Moses as a testimony to them (the priests etc)." (Jesus) moved on. But so too did the word concerning him. Many crowds accompanied him to hear and be healed from their infirmities.

8:26-39 And so they sailed down to the country of the Gerasenes which is opposite Galilee. As he (Jesus) went onto the land a certain man who had been **from the city** and who was possessed by demons, met him. (The man) did not live in a house but amongst the tombs. On seeing Jesus he cried out and fell prostrate before him. In a great voice he cried "What are you to me and to yourself Jesus Son of God the Most High? I beg you do not torment me." This was because Jesus was meanwhile ordering the unclean spirit to come out of the man. This spirit had seized the man many times (before). He had been bound with chains and fetters and had been guarded. But he tore the bonds asunder and was driven by the demon *into the desert*. Jesus questioned him (the demon). "What is your name?" He said "Legion". This was because many demons had entered into him. They besought him that he would not order them away into the abyss. Now there was a herd of many pigs feeding in the mountain. They besought him that he would allow them to enter into them (instead) and he allowed it. So on coming out of the man the demons entered into the pigs. The herd rushed down the precipice into the lake and were drowned. On seeing what happened, those who were feeding (the pigs) fled and reported on all this in the city and on the farms. People went out to see what had happened. They came to Jesus. They found the man from whom the demons had been driven, sitting down. He was clothed and in his senses by the feet of Jesus. The people were afraid. Those who had seen all this reported to the people how the demon possessed man had been healed. Then all the crowd of the neighbourhood of the Gerasenes asked (Jesus) to go away from them because they were seized with a great fear. So (Jesus), embarking in a boat began to return (to Galilee). The man from whom the demons had gone begged him to let him go with him. But He dismissed him saying. "Return to your house and tell others what God has done for you. So (the man) went away throughout the city and told people what things Jesus had done to him.

There are obvious parallels here re the leper and the demonised man, both on the outskirts of a city. Gradually one finds ' the word' relating to Jesus taking on a life of its own. And, those who are carrying it are far from the technical purity of Judaism.

**7. Prayer**

5:16	<b>Deserts, praying</b>	8:40-48	<b>Journey - woman touching</b> <i>Power having gone forth from me</i>
<p>5:16 but he was <b>withdrawing</b> into the deserts and <i>praying</i>.</p>		<p>8:40-48 Now when Jesus returned the crowd welcomed him for they were all expecting him. Then a man came whose name was Jairus. This man was a ruler of the synagogue. He fell at the feet of Jesus and begged him to come to his house because his daughter who was an only child and about twelve years of age was dying. Now <b>as he went</b> the crowds pressed upon him. As it happened, there was a woman who had had a flow of blood (menstrating) for twelve years. Nobody had been able to heal her. Approaching (Jesus) from behind she touched the fringe of his garment. At once the flow of blood was stopped. Jesus said "Who is the one touching me?" When all denied it Peter said. "Master the crowds are pressing upon you and jostling." But Jesus said "Someone touched me for I felt power going out of me." And seeing that she was found out, the woman came forward trembling. She prostrated before him and declared before everyone why she had touched him and how she had been cured at once. He said to her "Daughter your faith has healed you. "Go in peace."</p>	

**8 .Forgiveness into new life**

5:17-26	<b>(House) forgives paralytic</b> <i>To thee I say, rise</i>	8:49-56	<b>House - raises Jairus' daughter</b> <i>He called saying "Maid arise"</i>
<p>5:17-26 It happened that on one of the days he was teaching (<b>in a house</b>), there were present Pharisees and law-teachers who had come out of every village of Galilee and Judea and Jerusalem. The power of the Lord to cure was in him (Jesus). Then behold there were some men carrying a man on a stretcher. He had been paralysed. They sought to carry the man in and to lay him before (Jesus). But not being able to do so because of the crowd they went up onto the roof. They removed the tiles and they led him down with the stretcher into the middle of people and in front of Jesus. On seeing their faith He said. "Man you have been forgiven your sins." The scribes and the Pharisees began to reason amongst themselves. "Who is this man who is speaking blasphemy. Who can forgive sins except God?" But knowing their reasonings and answering them he said. "Why do you reason in your hearts? Which is easier to say 'Your sins have been forgiven' or to say 'Rise and walk?' But that you may know that the Son of man has authority on earth to forgive sins---" he said to the paralysed one. "To you I say. Rise and take up your bed and go to your house." And at once, rising up before them and taking the bed on which he was lying, he went away to his house, glorifying God. Bewilderment took hold of all. They glorified God and were filled with fear saying. "We saw wonderful things today."</p>		<p>8:49-56 While he was still speaking someone came who was connected with the synagogue ruler. He was saying "Your daughter has died. Do not trouble the teacher any more." But Jesus on hearing answered him. "Do not be afraid. Only believe and she will be healed." On coming <b>into the house</b> he did not allow anyone to enter with him except Peter and James and John, and also the father and mother of the girl. Everyone was weeping and grieving for her. But he said "Do not cry. She did not die but is sleeping." They ridiculed him knowing that she had died. But he on holding her hand called to her saying "Young girl get up." And her spirit returned. She rose up at once. Then he ordered that she be given something to eat. The parents were amazed. But he enjoined them not to talk about what had happened.</p>	

In Mark's gospel the cure of Jairus' daughter is paired up with cure of the Syrophoenician's daughter (c/f *Reality Search*). In Mark both are finally cured. On the one hand Jesus appears keen to help Jairus but he is loath to help the Syrophoenician woman (a non-Jew). Here (above) in Luke, Jairus' daughter is (c/f *Reality Search* analysis) paired up with the paralysed man. Why the difference? In both of the latter paragraphs major leaders within local Judaism are present. By pairing off these two stories Luke demonstrates that really, Jesus is out of the 'League' of Jewish leaders! Also, in terms of the woman with the menstruation problem. A pious Jew was not to touch a menstruating woman. Even if Jesus cured her without touching her there was a 'touch of power' incurred. So, within the boundaries of Judaic law what should he do?

## 9. Proclamation by fellows

5:27-39	<p><b>House of Levi</b> (c/f disciple) <i>wine new into wineskins new</i></p>	9:1-10	<p><b>whatever house</b> (c/f disciples) <i>who is this?</i></p>
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5:27-39 After these things he went out and saw a tax-collector named Levi sitting in the custom house. He said to him "Follow me." And leaving everything and getting up he followed him. He (Levi, also called Matthew) made a great feast **in his house**. Now there was a big crowd of tax-collectors and others with them reclining there. The Pharisees and scribes grumbled about His disciples. They were saying "Why do you eat and drink with tax-collectors and sinners?" Answering them Jesus said "The healthy people do not need a physician but rather those who are ill. I have not come to call righteous persons but the sinners to repentance." They said to him "The disciples of John often fast and make prayers. Likewise also do those of the Pharisees." But your disciples eat and drink." Jesus said to them. The sons of the bride-chamber cannot fast while the bride groom is with them. But the days will come when the bridegroom is taken away and then at that time they will fast. He also told them a parable. No one patches a garment with new material because the new material tears away from the old. And no one puts new wine into old wineskins. Otherwise the new wine will burst the wineskins. It will pour out and the wineskins will be ruined. But *new wine is put into new wineskins*. No one having drunk the old wine wants new wine. He says the old is good (enough)."

9:1-10 Having called together the twelve he gave them power and authority over all the demons and power to heal diseases. He sent them to proclaim the kingdom of God and to cure and He said to them. "Take nothing for the journey, neither staff nor wallet nor bread nor silver nor two tunics each. Into **whatever house** you may enter remain there and then go on. As many people who may not receive you, go out from that city and shake the dust off your feet as a testimony against them." So going forth they went throughout the villages evangelizing and healing everywhere. Now Herod the tetrarch heard about all the things that were happening and was in perplexity about it as some said that John had been raised from the dead. Some said that Elias had appeared and others that one of the ancient prophets had risen again. But Herod said "I beheaded John. So who is this about whom I am hearing such things?" He sought to see him. When the apostles returned (to Jesus) they narrated to him the things they had done.

**10. Nurturing**

<p><b>6:1-5</b></p>	<p><b>through cornfields- eating on Sabbath <i>ate the ears</i></b></p>	<p><b>9:10-17</b></p>	<p><b>(on way to ) Bethsaida - feeds 5,000 <i>they ate and were satisfied all</i></b></p>
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<p>6:1-5 It happened that on a Sabbath day he was going <b>through some cornfields</b>. As they went his disciples plucked some corn and ate the ears, rubbing them with their hands. Some of the Pharisees said "Why do you do something which is not lawful to do on the Sabbath day?" Replying to them Jesus said "Did you not read about how David, when he was hungry, he and those with him, went into the house of God where the (sacred) loaves were set out. Then taking these he ate some and also gave them to those who were with them. Yet it is not lawful for anyone except the priests to eat this (bread). He said to them "The Son of Man is Lord of the Sabbath."</p>	<p>9:10-17 (After their mission) Jesus took the disciples <b>privately to a city called Bethsaida</b>. But the crowds knew about this and followed him. He welcomed them and spoke to them about the kingdom of God and he cured those who needed healing. The day began to decline. The twelve approached and said to him. "Send the crowd away so that they can go to the villages and farms around to stay there and hopefully find provisions. We are in a desert place here." He said to them "You give them something to eat." But they said "We have no more with us than five loaves and two fish. (We can't feed them) unless we go and buy food for all these people." In fact there were about five thousand men He said to his disciples. "Make them sit in groups of about fifty. They did so and then everyone was sitting down. Then taking the five loaves and two fish and looking up to heaven he blessed them and broke them and gave them to the disciples to set before the crowd. They ate and all were satisfied. Later on they (the disciples) took up the excess and filled twelve baskets with the fragments.</p>
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It would seem that there must have been some sort of retreat at Bethsaida. Peter Phillip and Andrew came from there. In Mark a reference to Bethsaida is paired off with a paragraph about Jesus being alone with his disciples. Also in Mark the story of the five loaves and two fish occur on the way to a 'desert place', which in Luke is named as Bethsaida.

In Mark this multiplication of the loaves is paired off with a reprimand by the Pharisees about the disciples eating with unwashed hands. In Luke this is paired off with a reprimand by the Pharisees about 'doing work' on the Sabbath. Luke also pairs off the multiplication of loaves with a reference to David eating the sacred bread. At the present time some people claim that this multiplication did not really take place but the miracle was in fact the readiness with which people were prepared to search into their pockets for food and share this. But is this as likely as it sounds? If you are out on the street do you have a loaf of bread in your pocket? Recall that people left in a hurry to follow Jesus and the disciples. As Jesus himself pointed out to the disciples when they were in a boat and had forgotten the loaf of bread on another occasion that he had done this sort of miracle twice before, why should they doubt his ability to do it again.

## 11. Union with God

6:6-11	<b>(hostile) Synagogue,</b> <i>what they might do to Jesus</i>	9:18-27	<b>praying alone,</b> <i>Son of man many things to suffer</i>
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6:6-11 It happened that on another Sabbath he went into the **synagogue** to teach. There was a man there whose right hand was withered. The scribes and Pharisees carefully watched (Jesus) to see if he would heal on the Sabbath so they may find a reason to accuse him. But he knew what they were thinking. He said to the man with the withered hand. "Get up and stand here in the middle." Rising up he stood there. Jesus said to them "I ask you whether it is lawful to do good on the Sabbath or to do evil, to save life or to destroy it?" Looking around at all of them he said to the man "Stretch out your hand." He did so and hand his was restored. They (the scribes and Pharisees) were **filled with anger** and they talked to one another as to *what they could do to Jesus*.

9:18-27 It happened when he was **alone with his disciples** praying he questioned them saying "Who do the crowds say me to be?" They answering said "John the Baptist. Others say Elias. Others that a certain ancient prophet has risen again." He said to them "But whom do you say me to be?" Peter answering said "The Christ of God." Then He warned them to tell this to nobody. He was saying that it behooves the Son of man to suffer many things and to be *rejected by the elders and chief priests and scribes*. He (the Son of man) would be killed and on the third day he would be raised. He said to them all. "If anyone wants to come after me, let him deny himself and take up his cross daily. Then let him follow me. Whoever wishes to save his life will lose it. Whoever loses his life for my sake, that one will save it. What does it profit a man who gains the whole world but loses it (his soul). Whoever is ashamed of me and of my words, so the Son of man will be ashamed of him when he comes in his glory and in the glory of the Father and the holy angels. I tell you truly there are some standing here who by no means may taste death until they see the kingdom of God.



In Mark the paragraph about the man with the withered hand is put beside (c/f the analysis of *Reality Search*) an incident with an unclean spirit. Both these incidents take place within a synagogue. In Mark the unclean spirit confronting Jesus is associated with the critical spirit with which the Pharisees accepted Jesus' cure of the man's withered hand. In the pair of paragraphs presented here by Luke on the other hand "the withered hand" incident is put beside Jesus at prayer with his disciples. However what is obviously common to both paragraphs here is that Jesus is now rejected by those who run the synagogue system. There appears to be a connection made in both gospels that the withered hand of the man recalls a 'withering' of the synagogue system for Jesus and his followers.



**12. Invitation**

<p><b>6:12-16</b></p>	<p><b>to the mountain to pray - picks 12</b> <i>he called to him the disciples of him</i></p>	<p><b>9:28-36</b></p>	<p><b>into the mountain to pray - picks 3</b> <i>taking Peter and John and James</i></p>
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6:12-16 Now it happened in those days that he went out to **the mountain** to pray. He was spending the whole night in the prayer of God. When it became day he called his disciples to him and chose twelve of them. He thereby named as apostles, Simon whom he re-named Peter. Then there was Andrew his brother and James and John. There was Philip and Bartholomew and Matthew and Thomas. There was James son of Alphaeus and Simon who was also called a Zealot. There was Judas (son) of James and Judas Iscariot who became the betrayer.

9:28-36 It happened that after about eight days after these sayings (to his disciples when they were alone at prayer) he (Jesus) took Peter and John and James and went up **into the mountain** to pray. As he prayed his face took on a different appearance and his clothes were gleaming white. Then behold there were two men conversing with him. They were Moses and Elias. They were appearing in glory and spoke of his exodus which he was about to accomplish in Jerusalem. Peter and those with him had been weary and slept. They awoke with a start to see his glory and the two men standing there with him. It happened that when the two departed Peter said to Jesus. "Master it is good for us to be here. Let us make three tents, one for you and one for Moses and one for Elias." Basically he did not know what he was saying. While he was still talking a cloud came and overshadowed them. They were afraid as the cloud enveloped them. Then a voice came out of the cloud saying "This is my Son. He is my chosen one. Hear him." And after the voice had gone they found Jesus alone. They were silent about this and did not speak about what they had seen to anyone in the days to follow.





### 13 Solid foundations

6:17-49	<p><b>coming down . on level place , laid a foundation on the rock;</b></p>	9:37-51	<p><b>coming down from mountain</b> <i>Lay ye in the ears of you sayings these</i></p>
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6:17-49 And **coming down (from the mountain)** with them he stood on a level place. There was a crowd of his disciples with him and a big multitude of people from all of Judea and Jerusalem and the coast country of Tyre and Sidon. They had come to hear him and to be cured from their diseases. Also those being tormented by unclean spirits were healed. All the crowd sought to touch him because power went out from him and cured all. He lifted up his eyes to his disciples and said. "Blessed are the poor because the kingdom of heaven is yours. Blessed are those who hunger now because you will be satisfied. Blessed are those who weep now because you will laugh. Blessed are you when men hate you and when they separate you out and reproach you and cast out your name as being evil because of the Son of Man (Jesus). Rejoice in that day and leap for joy for behold your reward in heaven will be great. For they did the same things to the prophets of their fathers.

But woe to you - rich ones, because you have your consolation. Woe to you who are filled up now because you will hunger. Woe to those who laugh now because you will mourn and lament. Woe to you when all speak well of you for their fathers did the same to the false prophets. But I tell you who are prepared to listen. Love your enemies. Do well to those who hate you. Bless those who curse you. Pray about those who insult you. For the one who strikes you on the cheek, turn the other one also. And regarding the one taking your garment. Do not prevent them from taking your tunic as well. Give to everyone who asks you for something. Do not ask for things back from those who take your things. As you would like people to do to you, do you to them likewise. If you love those who love you, then what thanks is there for that. Even sinners love those who love them. If you do good to those who do good to you, what thanks is there for that? Even the sinners do the same thing. If you lend to those from whom you hope to receive back, what thanks is there for that? Even sinners lend to sinners when they will receive back something that's equal. But love your enemies and do good and lend without despairing about getting something back. Your reward will be great. You will be sons of the Most High because he (the Most High) is kind to the unthankful and to those who are evil. Be compassionate as your Father is compassionate. Do not judge so you will not be judged. Do not condemn so you many not be condemned. Forgive and you will be forgiven. Give and it will be given back to you measured out well, with the measure pressed down, shaken and running over. It will be put into your lap. For in whatever measure you measure out, so it will be measured out for you in return.

*Continued*

9:37-51 And it came to pass that on **coming down from the mountain** they were met by a great crowd. And behold a man from the crowd called aloud saying "Teacher I beg you to look at my son because he is my only born. Behold a spirit takes hold of him and crying out suddenly it throws him down with the boy foaming at the mouth. It scarcely ever departs from him without bruising him. I begged your disciples to expel it but they were not able." Answering Jesus said "Unbelieving and perverted generation until when shall I be with you and have to put up with you? Bring your son here." Yet while approaching him the demon tore at him and threw him violently. Jesus rebuked the unclean spirit. He cured the boy and restored him to his father. All were astounded at the majesty of God.

And while all marvelled at the things which he did he said to his disciples. "Take note of what is being said. The Son of man is about to be betrayed into the hands of men." But they did not know what this meant. It had been veiled from them lest they should perceive it. They feared to ask him about what was said. A debate arose *Continued*

**Continued** He told them also a parable. A blind man cannot guide a blind man or else both of them will fall into a ditch. So also a disciple is not above the teacher. But everyone who is fully taught will be as his teacher. Why do you see the speck in your brother's eye but you do not consider the beam in your own eye? How can you say to your brother. "Brother let me take out the speck in your eye" when you do not see the beam in your own eye. Hypocrite. Take out the beam from your own eye. Then you will see clearly the speck in your brother's eye in order to take it out. For there is no good tree producing bad fruit. Nor again does a bad tree produce good fruit. Each tree is known by its fruit. For they do not gather figs from thorns. Nor do they pick a grape from a thorn bush. The good man brings forth good from the treasure of his heart. The evil man brings out evil from what is evil. For it is *out of the abundance of the heart* that one's speaks. And also, why do you call me "Lord Lord" yet you do not do what I say? As for everyone coming to me and hearing my words and doing them. I will show you what he is like. He is like to a man who is building a house. He dug the ground and deepened it and laid a foundation on the rock. A flood occurred and the river dashed against that house and was not able to shake it because it was well built. But as for those who hear and do not follow advice, they are like a man who has built a house on the earth without a foundation and against which the river breaks. Immediately it collapsed and great is the ruin of that house.

**Continued**

amongst them as to who might be the greatest of them. Jesus, knowing about *the debate in their hearts* took a child and stood it beside him. He said to them. "Whoever receives this child in my name receives me. Whoever receives me receives the one who sent me. For the one who is lesser amongst you, that one is great." Answering him John said "Master we saw someone expelling demons in your name and we stopped him because he does not follow with us." And Jesus said to him "Do not prevent him. For whoever is not against you is with you." And it came to pass, as the time for him came to be delivered up, he set his face to go to Jerusalem.

**"he set his face to go to Jerusalem" (9:51)**

Both the above paragraphs have an emphasis on the dispositions of one's heart. Also note this point is given priority as it is at the end of the list about qualities required. for the building of an order-based society. Recall that for those in a society that is based upon Order, people need to be wary of a tendency in such a society to be hard of heart. In the first case stress is placed heavily on the need for a kind heart, almost to the point of the practicality of this being questionable. In the second paragraph the disposition of one's heart relates to effectiveness. One may think that the boy referred to in the second paragraph was having some sort of epileptic fit. But for Luke the first century writer, this kind of illness could have been more closely associated with spirit possession than at present. At the same time the gospel writers deliberately connect the apparent possession of a person by a demon with the situation of someone else who clearly has a 'bad spirit' re their approach to religion and people in general. Being able to improve the 'spirit' of a situation requires a child-like heart.



## Section C

### IMPROVE ON DEMOCRACY

9:52-13:22

#### Paragraph "Hooks" are Parties Addressed

Summary Point	Ref	Parties	Key Quote	V4 Page	V5 Page
1. . Stay peaceful	9:52-55	James & John	"He rebuked them (re fire to destroy)	142	123
2. . Be detached	9:56-58	said one	"Foxes have holes"	142	123
3. . Look to future	9:59-60	to another	Leave the dead to bury the dead	142	123
4. . Keep moving	9:61-62	another	"looking behind not fit for kingdom"	143	124
5. . Reach out	10:1-24	seventy-two	"Two by two . . . sandals"	143	124
6. . Make love basic	10:25-37	certain lawyer	"Love Lord the God of Thee"	144	125
7. . Prioritise reflection	10:38-42	Martha	"(Mary has) better place	144	125
8. . Ask	11:1-13	certain disciple	"Our Father"	145	126
9. . Use spiritual power	11:14-26	the crowds	"The one not being with me against me is"	145	126
10. . Listen	11:27-28	woman in crowd	"Blessed the womb"	146	127
11. . Seek wisdom	11:29-36	this generation	"Queen of the South"	146	127
12. . Prioritise integrity	11:37-44	Pharisee	"Outside clean, inside robbery"	147	127
13. . Accept outsiders	11:45-54	Lawyer	"build tombs of prophets"	147	128
14. . Prioritise truthful speech	12:1-12	Disciples	"what said in private proclaimed"	148	128
15. . Direction not treasure	12:13-31	someone	"re inheritance"	148	129
16. . Focus on direction	12:32-40	Little flock	"seek kingdom & things added"	149	129
17. . Internalise honesty	12:41-53	Peter	"blessed slave . . faithful steward"	150	130
18. . Discern	12:54-59	Crowds	"face of earth you discern, this no"	150	130
19. . Nurture nature	13:1-9	some	"Leave fig tree until I dig around it"	151	131
20. . Dignify woman	13:10-13	bent woman	"woman was bending double"	151	131
21. . Loosen bonds	13:14-17	Synagogue ruler	"Loosen bonds"	151	131
22. . Start from small	13:18-22	throughout cities	"mustard seed"	152	132

"to Jerusalem" 13:22

9:51 *And it happened when it was time for him to be received up (c/f end of his life and assumption into heaven) he set his face to go to Jerusalem*

Paragraph "Hooks" are Parties addressed

Summary Point	Ref	Parties addressed	Key Quote
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1. . <b>Stay peaceful</b>	9:51-55	James & John	"He rebuked them (re fire to destroy)
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9:51-55 He sent messengers before him to prepare for him in a Samaritan village they were entering	But the people there would not receive him because he was going to Jerusalem. Seeing this the disciples <b>James and John</b> said "Lord allow us to call down fire from heaven to destroy them for this." But turning <i>he rebuked them.</i> (Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)
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2. . <b>Be detached</b>	9:56-58	said one	"Foxes have holes"
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9:56-58 They went on to another village. As they went along <b>someone</b> said to hm. "I will follow you wherever you go."	Jesus said to him. " <i>The foxes have holes and the birds of heaven have nests. But the Son of man has nowhere to lay his head.</i> "
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3. . <b>Look to future</b>	9:59-60	to another	Leave the dead to bury the dead
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9:59-60 He said to <b>another</b> "Follow me" But this one replied "Allow me first to go away and bury my father. But He answered	<i>Leave the dead to bury the dead. Rather you should go and announce the kingdom of God.</i>
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This probably meant the person wanted to wait until his father had died.

<p><b>4. . Keep moving</b></p>	<p>9:61-62</p>	<p>another</p>	<p>"looking behind not fit for kingdom"</p>
<p>9:61-62 <b>Another person</b> said "I will follow you Lord. But first let me say farewell to those in my house. But Jesus said to him.</p>		<p>Nobody putting their hand on a plough and looking back is fit for the kingdom of God.</p>	
<p><b>5. . Reach out</b></p>	<p>10:1-24</p>	<p>seventy-two</p>	<p>"Two by two . . . sandals"</p>
<p>10:1-24 Now after these things the Lord appointed <b>seventy-two others</b> (as followers). He sent them <i>two by two</i> before his face into every city and place where he was about to come. He said to them. "The harvest indeed is great. But the workers are few. Therefore beg the Lord of the harvest to send workers into the harvest. Go. Behold I send you as lambs into the midst of wolves. Do not carry a purse, nor a wallet, <i>nor sandals</i>. Do not greet anyone along the way. Into whatever house you enter say first "Peace be to this house." And if there is a son of peace there your peace also shall rest upon him. Otherwise it shall return to you. And stay in the house, eating and drinking with them. For the worker is worthy of his pay. Do not move from house to house. And into whatever city you may enter and they receive you, eat what is set before you. Heal the sick in it and tell them "The kingdom of God is near."</p>	<p>Into whatever city you enter and they do not receive you, go out into its streets and say "We shake off the very dust of your city which is sticking on our feet. Nevertheless know you this. The kingdom of God has drawn near." I tell you that it will be more enduring for the city of Sodom in that day (of judgement) than it will be for this city. Woe to you Chorazin. Woe to you Bethsaida. Because if in Tyre and Sidon the powerful deeds happening in you had happened there they would have repented and sat in sackcloth and ashes. Nevertheless it will be more enduring for Tyre and Sidon at the time of judgement than for you. And as for you Capernaum. Were you not lifted up to heaven. You shall come down to Hades. The one who hears you (the seventy-two followers), hears me. The one who rejects you rejects me. And the one rejecting me rejects the one who has sent me." And so the seventy-two returned with joy saying. "Lord even the demons submitted to us in your name." And he said to them</p>	<p>"I have seen Satan falling out of heaven like lightning. Behold I have given you the authority to tread on serpents and scorpions and on all the power of the enemy. Nothing will hurt you. Nevertheless do not rejoice that the spirits submit to you. Rather rejoice that your names have been listed in the heavens." In that same time he (Jesus) exulted in the Holy Spirit and said "I praise you Father, Lord of heaven and of earth, because you hid these things from the wise and intelligent people. Instead you have revealed them to infants. Yes Father because this was your good pleasure." (He continued ) "All things were delivered to me by my Father. No one knows who the Son is except the Father. No one knows who the Father is except the Son and he to whomever the Son wishes to reveal him." And turning to the <b>disciples</b> privately he said "Blessed are the eyes that see what you see. For I tell you that many prophets and kings desired to see what you see and did not see it. They desired to hear the things that you hear and did not hear."</p>	

The private aside to the disciples is part of the general address. But it could also be considered as a separate paragraph in which disciples are invited to "be blessed". Regarding what Jesus said. To say the extremely obvious, if anybody knew how exciting the setting up of Christianity was for civilisation, then surely Jesus realised this. At the same time, one is given the impression of a huge spiritual force of positivity being behind the push for the 'coming of the Kingdom.'

<p>6. . <b>Make love basic</b></p>	<p>10:25-37</p>	<p>certain lawyer</p>	<p>"Love Lord the God of Thee"</p>
<p>10:25-37 Behold there was a <b>certain lawyer</b> who stood up tempting him. He said "Teacher what should I do in order to inherit eternal life?" He (Jesus) said to him. "What has been written in the law? How do you read this?" (The lawyer) said "You shall love the Lord your God from all your heart and with all your soul and with all your strength and with all your mind and your neighbour as yourself." He said to him. "You have answered rightly. Do this and you shall live." But the lawyer wanted to justify his question and said to Jesus. "And who is my neighbour?" Taking him up on this Jesus said "A certain man was going down from Jerusalem to Jericho and robbers fell in with him. They stripped him and beat him. Then they went away leaving him half dead." By coincidence there was a certain priest going down that same</p>		<p>way. On seeing him he passed by on the opposite side of the road. Likewise also a Levite came to the place and seeing him passed by on the opposite side. Then a certain Samaritan who was journeying came upon him. On seeing him he was filled with pity. He came up and bound up his wounds, pouring on them oil and wine. Then placing him on his own beast he brought him to an inn and cared for him. On the next day he took out two denarii and gave it to the innkeeper and said. "Care for him and whatever you spend over and above this I will pay you when I return." Now which of these three was the neighbour to the one who had fallen amongst the robbers." He (the lawyer ) said. "The one who acted towards him with mercy." Jesus said to him. "Go and do likewise."</p>	

How would the lawyer have been "tempting" Jesus with his question in the paragraph above? Was he expecting Jesus to say something which was outside the laws of Judaism? On the contrary Jesus points out that it is possible that people outside the Jewish way of life can in fact keep the spirit of Jewish law better than people who are supposed to be models of it.

<p>7. . <b>Prioritise reflection</b></p>	<p>10:38-42</p>	<p>Martha</p>	<p>"(Mary has) better place"</p>
<p>10:38-42 As they went along he went into a certain village. A certain woman named <b>Martha</b> received him into the house. She had a sister called Mary who was sitting by the feet of the Lord hearing his word. But Martha was distracted with serving. Coming up to him she</p>		<p>said "Lord does it not matter to you that my sister has left me to serve alone? Tell her to help me." But answering the Lord said to her. "Martha Martha. You are anxious and disturbed about many things. But only a few things or one is needed. Mary has chosen the good part and it shall not be taken from her."</p>	



8. . Ask

11:1-13

(House) certain disciple

"Our Father"

11:1-13 It happened when he was in a certain place praying, as he was finishing, a certain **one of his disciples** said to him. "Lord, teach us to pray, like John taught his disciples." He (Jesus) said to them "When you pray say, 'Father hallowed be your name. Let your kingdom come. Give us the bread we need each day. Forgive us our sins as indeed we forgive everyone who owes something to us. Lead us not into temptation.'" And he said to them "Which of you having a friend will come to him at midnight and say to him 'Friend lend me three loaves of bread. A friend of mine on a journey has arrived and I do not have enough to offer him.'" Then the one inside the house on answering may say. "Do not bother me. The

door has been locked. I and my children are in bed. I cannot get up to give you something." I tell you, even if he does not get up for the sake of friendship, yet on account of the nuisance of the one outside he will get up and give him what he needs. And so I tell you. Ask and it will be given to you. Seek and you will find. Knock and it will be opened to you. For everyone who asks, receives. Whoever seeks, finds. To the one who knocks, it will be opened. And who amongst you who is a father when his son asks for a fish will instead, hand him a serpent? Or if he (the son) asks for an egg, will hand him a scorpion? You, evil as you may be, know what good gifts to give to your children. Therefore how much more will the Father from heaven give the Holy Spirit to those who ask him.

9. . Use spiritual power

11:14-26

the crowds

"The one not being with me against me is"

11:14-26 When he (Jesus) was expelling a demon which was dumb, as it came out, the dumb man spoke. **The crowds** marvelled. But some of them said. "It is by the power of Beelzebub the chief of the demons that he expels demons." Others on tempting Him sought a sign out of heaven from him. But he, knowing what they were thinking said to them "Every kingdom divided against itself is made desolate and when a house(hold) is against a house(hold) it falls. Also, if Satan was divided against himself how will his kingdom stand? You say it is by the power of Beelzebub that I expel demons. But if I expel demons by the power of Beelzebub, by whose power do your sons expel them. Therefore they (your sons) shall be your judges. But if I expel the demons by the power of God

then the kingdom of God has come upon you. When the strong man who is well armed guards his palace his goods are left in peace. But when a stronger one than he comes upon him and overcomes him he takes his armour on which the former had relied and he distributes his arms. The one who is not with me is against me. The one who does not gather with me scatters. When the unclean spirit goes out of a man he goes through dry places seeking rest. But not finding it, (the unclean spirit) says. "I will return to the house that I came out from." On coming back he finds it has been swept and furnished. Then he goes and takes seven other spirits more wicked than himself and entering in, he dwells there. So the last state of that man is worse than the first."

In terms of the overall structure of Luke's gospel and his book *The Acts of the Apostles* which follows, Luke is introducing two key ideas here. Mary is not simply listening to Jesus as he talks. Rather she is listening to "the word" of the Lord. It has been remarked how in Luke's writing "the word" or the Logos gradually takes on a life of its own. In John's gospel this is a fundamental part of his theology. A second thing Luke does here is state that listening to "the word" is 'the good part' of the way of life that Jesus presents. Also, "watch this space" because this Mary is central to the whole story. She turns out to be the "ointment woman" in the Gospel of John and sister to the disciple whom 'Jesus loved.' It also appears (c/f Mark) she is an "adult child" and the writers reveal her significance step by step.

10. . <b>Listen</b>	11:27-28	woman in crowd	"Blessed the womb"
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<p>11:27-28 It happened that as he said these things a <b>certain woman</b> in the crowd raised her voice and said to him</p>	<p><i>Blessed is the womb</i> that bore you and the breasts that suckled you. But he said. "No, rather blessed are those who hear 'the word' of God and keep it.</p>
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In this whole Section C of Luke's gospel he is not pairing off paragraphs as in Section B to make his specific points. Rather he moves from one paragraph to the next in his attempts to introduce and develop theological concepts. In the last few paragraphs he has introduced the sense of 'the logos' or 'the word'. He has also talked of the Heavenly Father giving a 'gift' of the Holy Spirit in the context of talking about a child asking for an egg. He has introduced the idea of the house as a household. Then he has imaged the body of a person as being 'a house'. In the above paragraph he talks of 'the womb' as a container and then the 'keeping' of 'the word'. Luke's society is largely based upon Order is more conscious of 'things' and would tend to be thinking along these lines.

11. . <b>Seek wisdom</b>	11:29-36	this generation	"Queen of the South"
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<p>11:29-36 As the crowds were pressing upon him he began to say "This evil generation seeks a sign. A sign will not be given to it except the sign of Jonas. For even as Jonas became a sign to the Ninevites (swallowed then regurgitated by a whale) so also will the Son of man be a sign to this generation. The <i>queen of the south</i> will be raised in judgement with the men of <b>this generation</b> and will condemn them. She came from the extremities of the earth to hear the wisdom of Solomon. Yet behold a greater one than Solomon is here. The men of the Ninevites will rise up in judgement of this generation and</p>	<p>will condemn it. They at the repented at the proclamation of Jonas. And behold a greater than one than Jonas is here. No one having lit a lamp places it in a secret place nor under a bushel. But they put it on the lampstand so that people coming in may see the light. Your eye is the lamp for your body. When your eye is focussed so also the whole of your body is bright. But when it (the eye) is evil so also your body is dark. Therefore beware that whatever light is in you should be dim. If the whole of your body is bright, not with any part of it dark, then all of you will be lit up as with a lamp.</p>
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<p><b>12. . Prioritise integrity</b></p>	<p>11:37-44</p>	<p>Pharisee</p>	<p>“Outside clean, inside robbery”</p>
<p>11: 37-44 Now as he spoke a <b>Pharisee</b> invited him to dine with him. So entering into (the house) he reclined. But the Pharisee marvelled that he (Jesus) did not wash before dinner. But the Lord said to him "Now you Pharisees clean outside the cup and the dish. But your <i>inside is full of robbery and wickedness</i>. Foolish men. If you are making the outside clean, clean the inside as well. Nevertheless give alms from what is</p>		<p>within and behold everything will be clean to you. But woe to you Pharisees because you tithe the mint and the rue and every herb. Yet you pass by the judgment and the love of God. Yet these are the things you are obliged to do and not to pass by. Woe to you Pharisees. You love the chief seat in the synagogues and the greetings in the marketplaces. Woe to you because you are like unseen tombs. And the men walking over these do not know about them.</p>	
<p><b>13. . Accept outside inspiration</b></p>	<p>11:45-54</p>	<p>Lawyer</p>	<p>"build tombs of prophets"</p>
<p>11:45-54 Answering (Jesus at the meal) <b>one of the lawyers</b> says to him. "Teacher, by saying these things to us you are insulting us" He said "Woe to your lawyers also because you burden people with burdens too difficult to carry. Yet you would not touch such burdens yourselves. Woe to you because you <i>build tombs for the prophets</i>. But it was your fathers who killed the prophets. Therefore you are witnesses of this and you entirely approve of what they did. They on the one hand killed them. You on the other hand build (tombs) for them. Therefore also the Wisdom of God said "I will send them prophets and apostles. And they will persecute</p>		<p>and kill them." Accountability for the blood of all the prophets that has been shed from the foundation of the world till now, will be required of this generation. From the blood to the blood of Zacharias who was destroyed between the altar and his house. Yes I tell you accountability will be required from this generation. Woe to you lawyers because you took the key of knowledge. You did not enter with it (into another realm) and you prevented others from entering in. When he (Jesus) finally went outside the scribes and the Pharisees were terribly angry with him about a number of things. They lay in wait for him in order to catch him out in something he said.</p>	
<p>If we consider the words of Jesus in the light of the great siege of Jerusalem by the Roman Army in 70AD then the generation that Jesus was addressing did indeed pay for the narrowness of the Judaism of the time. In terms of 'the argument' presented by <i>Reality Search</i> the prophets over time could have guided Judaism towards a more internalised understanding of law. This would have enabled Judaism to co'exist with Rome. But on the contrary those with a vested interest in legalism such as lawyers, prevented the prophets from developing Judaism in this way.</p>			

<p><b>14. . Prioritise truthful speech</b></p>	<p>12:1-12</p>	<p>Disciples</p>	<p>"what said in private proclaimed"</p>
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12:1-12 Meanwhile a crowd of thousands of people had assembled so as to tread on one another. He began to say **to his disciples** first of all "Be careful not to take on the leaven of the Pharisees which is hypocrisy. There is nothing which has been completely covered which will not be uncovered. There is nothing hidden which will not be known. Therefore what things you say in darkness will be heard in the light. What you spoke in someone's ear in private rooms *will be proclaimed on the house tops*. I say to you friends. Do not be afraid of those who kill the body. After doing these things they cannot do anything more to you. But I am warning you about who you should fear. Fear the one whom you will meet after you have been killed. They have the authority to cast you into gehenna (hell). Yes I say to you. Fear this one. (At the same

time) are not five sparrows sold off for a couple of farthings? Yet not one of them has been forgotten before God. (In your case) even the very hairs on your head have all been numbered. Then do not fear. You are different (and more important) than many sparrows. I tell you. Everyone who owns up to knowing me before other people, the Son of man will also own up to knowing that person before the angels of God. But the one who denies me before others will be denied before the angels of God. (On the other hand) whoever says a word against the Son of man can be forgiven. But whoever blasphemes against the Holy Spirit. They will not be forgiven. When they bring you before synagogues and rulers and authorities, do not be anxious about how you should answer or what you should say. For the Holy Spirit will teach you in that same hour what things you should say."

Luke is addressing an 'order' or 'place-based' community. He explores what happens in another 'place' when people move on beyond this life. If life beyond death is another realm of existence - without the same structures of time and place that are here and yet it is interconnected with life on this world then what? The things people may hide or say 'in secret' from one day to another in the 'here and now' could indeed have a wider audience!



15. . <b>Value direction not treasure</b>	12:13-21	someone	"re inheritance"
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<p>12:13-31 <b>Someone out of the crowd</b> said to him. "Teacher tell my brother to divide up the <i>inheritance</i> with me." But he said to him "Man, who appointed me to be a judge or a divider (of inheritance) for you?" And he said <b>to them</b> "Beware and guard against all covetousness because a man's life does not exist in the abundance of his possessions." He told them a parable saying. "A certain rich man had plenty of land. He reasoned within himself saying "What will I do as I do not have a place to store what I</p>	<p>reap?" And he said "I will do this. I will pull down my barns and build larger ones. I will gather all the wheat and my goods there." I will say to my soul. "Soul you have many goods laid up for many years. Take rest. Eat, drink and be merry." But God said to him. "Foolish man. This very night I will demand your soul of you." Then what of the things that you have prepared.? Who will own them?" Such is the situation of one taking treasures to himself rather than being rich in the eyes of God."</p>
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16. . <b>Focus on direction</b>	12:22-40	Little flock	"seek kingdom & things added"
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<p>12:22-40 And he (Jesus) said <b>to his disciples</b> "Therefore I tell you. Do not be anxious for life in terms of what you may eat, nor for the body in terms of what you may put on. For life consists of more than food and the body more than its clothing. Consider the ravens. They neither sow nor reap. They do not have a storehouse nor a barn. Yet God feeds them. And how more precious are you than the birds? Who amongst you, on being anxious about it, can add a single cubit to his height? If therefore you cannot do a small thing like this why are you anxious about other things? Consider the lilies. They neither spin nor weave. But I tell you not even Solomon in all his glory was arrayed like one of these. And if the field is clothed in grass today and tomorrow God can throw it into an oven, by how much more will he be able to clothe you, people of little faith. And you. Do not look for what you may eat and drink. Do not be in suspense. For all the nations of the world seek after these things. But for you, the Father knows you need these things. <i>Seek his kingdom</i> and these things will be added to you.</p>	<p>Fear not <b>little flock</b>. Your Father was pleased with you well enough to give you the kingdom. Sell your possessions and give alms. Make for yourselves purses that will not become old - an <i>unfailing treasure</i> in the heavens, where a thief does not approach nor a moth corrupt. For where your treasure is, there also will be your heart. Let your loins be girded and the lamps burning. Be like men awaiting their lord so that when he returns from the wedding festivities and comes home and knocks they immediately open the door to him. Blessed are those slaves whom when the lord comes will find watching Truly I tell you he will gather up his flowing garments and make them sit down and then coming he will wait upon them himself. And if he comes in the second or the third watch of the night and finds them so (ready) blessed are those slaves. But know this also, if the house-master knew what time the thief was coming he would not have allowed a hole to be dug through into his house. Be prepared because at a time when you do not expect, the Son of man comes."</p>
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17. . <b>Internalise honesty</b>	12:41-53	Peter	"blessed slave . . faithful steward"
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<p>12:41-53 <b>Peter</b> said "Lord are you telling this parable just to us, or to everyone?" The Lord said to him "Who then is the faithful servant? It is the prudent person that the Lord will appoint over the attendants of his household to give them their portion of food at the appropriate time. <i>Blessed is that servant</i> who, when his Lord comes find him doing this. Truly I tell you that he will appoint him over all his possessions. But if that slave says in his heart "My Lord is delaying his coming, and he begins to strike the men servants and the maid servants and he both eats and drinks so as to become drunk, then when the lord of that slave comes in a day and at a time when he (the slave) does not expect, then he will be cut adrift (from the household). He will be put outside with the unbelievers. At the same time as for the slave who knows what his lord wants yet has not</p>	<p>prepared things or done according to what (the lord wants), he will be punished. The one who does not know what is to be done and has done unworthy things will be punished but less severely. (In other words) from those to whom much has been given, much will be expected. Those who have been given much (in their care) will be more accountable. I came to cast fire on the earth and how I would like it to be already kindled (ready to go). I have to go through a baptism and how I am pressured until it is accomplished. Do you think I came to cast peace on the earth. No I tell you, but rather division. For there will be from now on, five in the one house. It will be divided into three against two and two against three. Father (will be divided) against son and son against father, mother against daughter and daughter against the mother, mother-in-law against her daughter-in-law and daughter-in-law against the mother-in-law."</p>
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Luke is moving closer to a focus on the accountability expected from the early church leaders. For example obviously they would be wondering about church funds. They are challenged here to trust in Providence. They also need to exercise stewardship over what the church does have. There is a wider application here as well of course. These passages are read in the light of what has gone before, about all behaviour being finally brought out into the open. Regarding the line of logic presented in *Reality Search*. The Christian message tries to encompass a 'hybrid' form of two conflicting types of societies. The co-existence of the two brings an inner vitality but it also brings a degree of tension.

18. . <b>Discern</b>	12:54-59	Crowds	"face of earth you discern, this no"
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<p>12:54-59 He also said <b>to the crowds</b>. "When you see a cloud rising over in the west, you immediately say a storm is coming and it does this. When there is a south wind blowing you say it will be hot and so it is. Hypocrites. You know how to <i>discern the timing of the face of the earth</i> and the sky. But how is it that you do not discern this kind of timing. And why</p>	<p>do you not judge what is the rightful thing even amongst yourselves? For you go with your adversary to a ruler. Rather, along the way make an effort to get rid of him (i.e. settle with him) in case he drags you to a judge and the judge delivers you to the officer and he puts you into prison. I tell you you will not get out of there until you have paid the last penny.</p>
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<p>19. . <b>Nurture nature</b></p>	<p>13:1-9</p>	<p>some</p>	<p>"Leave fig tree until I dig around it"</p>
<p>13:1-9 And at the same time <b>some</b> people were present who were telling Him about the Galileans whose blood Pilate mixed with their own sacrifices. "Answer," he said to them "Do you think that these Galilaeans were worse snners than other Galilaeans because of these things they have suffered? No I tell you, unless you repent you will all perish in the same way. Or what about those eighteen that the tower at Siloam fell onto and killed? Do you think they owed more than all the men living in Jerusalem? No I tell you, and unless you repent you will</p>		<p>all perish in the same way." (Then) he told (them this parable.) "There was a fig tree that a certain man had planted in his vineyard and he came looking for fruit on it and did not find any. He said to the vinedresser. "Look for the last three years I have come looking for fruit on this fig tree and have not found any. Cut it down . Why it is even spoiling the ground?" But he (the vinedresser) says to him "<i>Lord leave it this year as well, so that I can dig around it</i> and put dung on it to help it bear fruit in the future. If it doesn't then you can cut it down."</p>	
<p>20. . <b>Dignify woman</b></p>	<p>13:10-13</p>	<p>bent woman</p>	<p>"woman . . . bending double"</p>
<p>13:10-13 And he was teaching in one of the synagogues on a Sabbath day. There was a <b>woman</b> there who had had a spirit of infirmity for eighteen years. She <i>was doubled over</i> and unable to straighten</p>		<p>herself. And seeing her Jesus called to her and said "Woman you have been freed from your infirmity." He put his hands on her and at once she was about to stand up straight and she glorified God.</p>	
<p>21. <b>Loosen bonds</b></p>	<p>13:14-17</p>	<p>Synagogue ruler</p>	<p>"Loosen bonds"</p>
<p>13:14-17 But the <b>synagogue ruler</b> was angry that Jesus had healed on the Sabbath day. He said to the crowd. "There are six days on which work is done. Therefore, come to be healed on those days and not on the Sabbath day. But the Lord answered him and said "Hypocrites, do not each of you (synagogue rulers) loosen his ox or ass from the manger</p>		<p>and lead it away to give it a drink? And (consider) this woman who is a daughter of Abraham and whom Satan has bound for eighteen years. Is it not right that this bond be loosened on the Sabbath day?" And in saying these (sorts of) things, he put to shame all those who were opposing him. And the crowd celebrated about all the glorious things that he did.</p>	

22. . **Start from small**

13:18-22

throughout cities

"mustard seed"

13:18-22 He therefore said **(to the crowd)** "To what does the kingdom of God compare and to what may I liken it? It is like a grain of mustard which a man took and put into his garden. And it grew and became a tree. And the birds of the sky lodged in its branches."

And again he said "To what may I liken the kingdom of God? It is like leaven which a woman took and hid in a meal of three measures until the whole of this was leavened." And he journeyed throughout cities and villages teaching, as he made his way to Jerusalem.

**"journey making to Jerusalem." 13:22**



## Section D

### AVOID OVER-STRESS ON IDEALISM

Luke 13:24 - 18:31

Paragraph "Hooks" are Parties Addressed (V means opposed to:)

Opposition to Totalitarianism	Ref	Parties addressed	Key Quote	V.4 Page	V5 Page
1. . V . "Saved" Leader	13:23-30	Someone	"there are first ones who will be last"	154	134
2. . V . Rejection	13:31-35	Pharisees	"c/f mother hen re Jerusalem"	154	134
3. . V . Hierarchy	14:1-11	Lawyers & Pharisees	"chief places at table"	155	135
4. . V . Payment base	14:12-14	one inviting	"invite poor persons"	155	135
5. . V . Elitism	14:15-24	one reclining	"certain man a great supper"	156	136
6. . V . Ideological foundations	14:25-35	Crowds, many	"lay foundation of house"	156	136
7. . V . exclusion of difference	15:1-32	Pharisees & scribes	"hundred sheep . . prodigal son"	157	137
8. . V . over-absorbing system	16:1-13	Disciples	"render account, shrewd steward"	158	138
9. . V . material obsession	16:14-31	Pharisees	"rich man and Lazarus"	159	138
10. . V . inflexibility	17:1-10	Disciples	"you should forgive"	160	139

**Forgive**

**To Jerusalem** (17:11)

11. . V . ingratitude	17:11-19	Ten lepers	"but where the nine?"	160	139
12. . V . alienation of dignity	17:20-21	Pharisees	"Kingdom of God within you"	161	139
13. . V . predictability	17:22-37	Disciples	"2 men on a couch, one taken"	161	140
14. . V . over-formalised justice	18:1-8	them	"pray . . widow & judge"	162	140
15. . V . self-grandisement	18:9-14	Some	"2 men went up to temple to pray"	162	141
16. . V . exclusion of children	18:15-17	Disciples	"allow the children to me"	162	141
17. . V . over-focus on material security	18:18-25	Certain ruler	"all things sell & follow me"	163	141
18. . V . total self-reliance	18:26-27	ones hearing	"things impossible possible with God"	163	142
19. . V . this life only	18:28-30	Peter	22 "left house etc - receives life....."	164	142
20. . V . closure to the new	18:31-33	Twelve	"Jerusalem, Son of men rise again"	164	142

**"Behold we are going up to Jerusalem" 18:31**

Opposition to Totalitarianism	Ref	Parties addressed	Key Quote
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1. . V . "Saved" Leader (V means Versus!)	13:23-30	Someone	"there are first ones who will be last"
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<p>13:23-30 <b>Someone</b> said to him. "Lord are only a few saved?" And he said to them. "Struggle to enter through the narrow door, because many I tell you will seek to enter and will not be able. For when the house-master is risen and he shuts the door and you are standing outside and begin to knock on the door saying "Lord open to us", he will say to you in answer. "I do know who you are or where you come from." Then you will begin to say "We ate and drank with you before and you taught in our streets." And he will say, telling you "I do not know where you come from. Stand away from me those who are</p>	<p>unrighteousness." There will be weeping and the gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God. But you on the other hand are being thrust outside. And they will come from the east and west and from the north and south and will recline in the kingdom of God. And look, there are those who are last yet who will be first. <i>There are those who are first who will be last.</i>"  <small>(Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>
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2. . V . Rejection	13:31-35	some Pharisees	"c/f mother hen re Jerusalem"
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<p>13:31-35 At the same time <b>some Pharisees</b> approached saying to him. "Depart from here because Herod wants to kill you." And he said to them "Go and tell that fox "Look I expel demons and accomplish cures to-day and to-morrow. And on the third day I am perfected. Nevertheless it behoves me to-day and to-morrow and on the following day to journey. This is because it is not possible for a prophet to perish outside Jerusalem.""</p>	<p>Jerusalem, Jerusalem, the one who kills the prophets and stones those who have been sent to her. How often I wished to gather your children to myself <i>like a bird gathers her brood under her wings</i>. Yet you did not want this. Behold your house is left to you. And I tell you you will not see me until the time when you say "Blessed is the one coming in the name of the Lord."</p>
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In other words, Jesus is going to turn up in Jerusalem when the time is ripe for a confrontation there.

Note how Luke repeats the concept of containers which was a theme in the previous Section C - from a child wanting an egg, to a man's body pictured as being a house, to mention of a womb and 'keeping' the Word. Here Jerusalem is also imaged as a 'house' destined for destruction (c/f the Roman seige in 70 AD)

## 3. . V .Hierarchy

14:1-11

Lawyers &amp; Pharisees

"chief places at table"

14:1-11 It happened that he went into the house of one of the leaders of the Pharisees on a Sabbath day to eat bread. They were watching him carefully. And there was a certain man with dropsy who was before him. Jesus responded to this and spoke to the **lawyers and pharisees** saying. "Is it lawful to heal on the Sabbath or not?" They were silent. And taking (the man) he cured him and sent him on his way. He (then) said to them. "Which of you who if you have a son or an ox that falls into a pit would not immediately pull it up even on a Sabbath day?" They were not able to reply to these things. And he spoke a parable to the people who had been invited because he had been noting how they

were *choosing the chief seats* (at the table). "When you are invited by anyone to wedding festivities do not sit in the chief seat in case someone who is more honourable than yourself has been invited. Then the one who invited both yourself and him will say to you "Give this man your place." And then you will begin with shame to take the last place of all. Rather when you are invited go and sit in the last place so that when the one who invited you comes he will say to you. "Friend go up higher. Then you will be honoured before all those who are reclining with you." This is because everyone who exalts himself will be humbled. The one who humbles himself will be exalted."

## 4. . V . Payment base

14:12-14

one inviting

"invite poor persons"

14:12-14 He also spoke **to the one inviting** him. "When you make a dinner or a supper do not call your friends nor your brothers, nor your relatives, nor rich neighbours, lest they invite you in return and in that sense they repay you.

Rather when you make a party invite the poor, the maimed, the lame and the blind. Then you will be blessed because they cannot repay you. Rather you will be repaid in the resurrection of the just."



5. . V . Elitism	14:15-24	one reclining	"certain man a great supper"
<p>14:15-24 <b>One of those who were reclining</b> there on hearing these things said to him (Jesus). "Blessed is the one that eats bread in the kingdom of God." And He said to him "A certain man made a great supper and invited many people. When the time for the supper came he sent his slave to say to those who had been invited. Come because it is now prepared. And they all began with the same frame of mind to make excuses. One said "I have bought a farm and I have to go out to see it. I ask that you excuse me." Another said "I have bought a yoke of oxen and I am going to test them out. I</p>		<p>ask that you excuse me." Another said "I have married a wife and therefore cannot come." So coming up to the lord the slave reported these things to him. Then the house-master was angry. He told his slave. "Go out quickly into the streets and lanes of the city to the poor and the maimed and the blind and lame. Bring them in here." (Later) the slave said "Lord what you commanded has been carried out but there is still room. " So the Lord said to the slave. "Go out into the roads and hedges and compel them to come in so that my home may be filled. For I tell you that not any of those people who had been invited shall taste of my supper. "</p>	
6. . V(versus, i.e. against) Ideological foundations	14:25-35	Crowds, many	"lay foundation of house"
<p>14:25-35 <b>Many crowds</b> came together (around him) Turning he said to them. "If anyone comes to me and does not hate his father and his mother and his wife and children and brothers and sisters and even his own life, he cannot be my disciple. Whoever does not carry his cross and come after me, cannot be my disciple. For who amongst you who wants to build a tower, does not first sit down and count the cost if you want to actually complete it. Otherwise after laying a foundation you cannot finish. Then all those who see such a one will mock him saying "This man began to build and was not able to finish." Or what king,</p>		<p>going out to attack another king in war, would not first sit down and deliberate. Will he be able to meet the other when he has ten thousand (soldiers) and he comes upon the other who has twenty thousand?" In such case while still at a distance he would send a delegation to negotiate for peace. So therefore any one of you who does not say farewell to his possessions cannot be my disciple. Salt is good. But if the salt becomes useless what can it be seasoned with? It is neither any good for soil nor for manure. They take it outside and throw it away. Let the one who has ears to hear this, let him listen."</p>	
<p>Again Luke is developing a line of argument from paragraph to paragraph. He has developed the idea of a 'container'. He has developed the understanding of the sense of the 'word' or 'logos' of the Lord as something which is kept. Listening to the 'logos' is like receiving it c/f in a house at a meal. Now Luke (through his arrangement of what Jesus has taught) shows that the 'kingdom' of the Lord is something quite different to former, familiar social structures. A big break with one's past is needed if one is going to engage in building one's life around the "hybrid" society which is Christianity. Every relationship and connection has to be re-interpreted into it.</p>			



7. . V .Exclusion of difference	15:1-32	Pharisees & scribes	"hundred sheep / prodigal son
<p>15:1-32 Now all the tax-collectors and the sinners were drawing near to hear him. The <b>Pharisees and the scribes</b> murmured about this saying "This man receives sinners and eats with them." And he spoke a parable to them (the latter) saying "What man of you who has a hundred sheep and loses one of them does not leave the nine-nine in the desert and go after the one who was lost until he finds it? And on finding it he places it on his shoulders rejoicing. Then coming into his house he calls together his friends and neighbours saying to them. "Celebrate with me because I found my sheep which had been lost." I tell you that there is joy like that in heaven over one sinner who repents rather than over the nine-nine just ones who have no need of repentance. Or what woman who has ten drachmaes who, if she loses one of them, does not light a lamp and sweep the house and seek carefully until she finds it. And on finding it she calls together her friends and neighbours saying "Celebrate with me because I found the drachma which I had lost." So I tell you there is joy before the angels of God over one sinner who repents." And he also said "There was a certain man who had two sons. The younger of them said to the father. "Father give me my share of the</p>	<p>property." So he divided up the living for them. And after not many days, the younger son, having gathered up all his things, departed to a far away country. There he spent his property by living lavishly. When he had spent all his money there came a severe famine throughout that country and he began to be in want. Going he joined (up with) one of the citizens of that country and he sent him into the fields to feed pigs. And he (the son) longed to feed his stomach with the very husks that the pigs ate but nobody gave any to him. So he thought to himself. "How many of the hired servants of my father have an abundance of bread. But I am perishing here with the famine. Rising up I will go (back) to my father and I will say to him. "Father I have sinned against heaven and before you. I am no longer worthy to be called your son. Make me rather as one of your hired servants." And so rising up (the son) came to the father himself. Yet while he was still far away his father saw him and was moved with pity. (The father) ran and fell on the neck of (the son) and fervently kissed him. And the son said to him. "Father I have sinned against heaven and before you. I am not</p>	<p>worthy to be called your son." But the father said to his slaves. "Go quickly and bring out the best robe and clothe him. Give him a ring on his hand and sandals to his feet. Bring in the fattened calf to kill it and on eating it let us celebrate and be merry." But meanwhile the (father's) older son was in a field and as he came near the house he heard music and dancing. So calling one of the lads to him he asked what was going on. The latter said to him. "Your brother has come (home) and your father has killed the fattened calf to celebrate his home-coming. But he (the older brother) was angry and did not want to go in. So his father came out and besought him. But he (the older brother) answered and said to the father. "Look I have served you for many years and have never disobeyed any of your requests. And you have never given me a goat so that I could party with my friends. But when this son of yours, who after devouring his living with harlots has come back, you have killed the fattened calf for him." And he (the father) said to him. "Son you are always with me and everything that I have is yours." Yet it is right for us to celebrate because your brother who has been dead <i>has come to life</i> and being lost has been found."</p>	

8. . V **Over-absorption into system**

16:1-13

Disciples

"render account,  
shrewd steward"

16:1-13 He also said to the **disciples**. "There was a certain rich man who had a steward. And the complaint was made to him that (the steward) was wasting his possessions. So calling the latter to him (the rich man) said "What is this I hear about you? You will have to show me your accounts for you cannot be my steward any longer." And the steward said to himself. "What can I do. My employer is taking away my stewardship from me? I am not able to dig. I am too ashamed to beg. I know what I can do so that when I am removed out of the stewardship (job) people will receive me into their houses." And so calling to himself each one of the employer's debtors he said to the first one. "How much do you owe my employer?" And he said "A hundred barrels of oil." And he told him. "Here take the bill and sit down quickly and write fifty." Then to another he said "As for

you, how much do you owe?" He said "A hundred measures of wheat." He tells him "Take your bill and write eighty." And the employer of the steward (actually) praised the crooked dealings of the steward because he had acted realistically. (Then Jesus went on.) The sons of the times are more 'street smart' than the sons of the light. And I tell you. Make friends on a worldly level so when this fails you can be received into the eternal tabernacles. The man who is faithful in the least things (c/f worldly details) is also faithful in more important things. The man who is unrighteousness in the least things (c/f worldly things) is also unrighteous in more important things. If therefore you are not faithful in worldly details, who will entrust the (more important) truth to you. And if you are not faithful about what belongs to another, who will give anything into your care? No household slave can have two lords. Either he will hate the one and love the other or he will hold fast to the one and despise the other. You cannot serve both God and mammon."

There is a need for realism. The steward thought ahead. So also the 'sons of light' need to think ahead as well. If one is careful about the details of a job now, then a basis for the future is being prepared. But one also needs to work in terms of what could happen.



<p>9. . V . <b>Material obsession</b></p>	<p>16:14-31</p>	<p>Pharisees</p>	<p>"rich man and Lazarus"</p>
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<p>11:14- 31 Now when the <b>Pharisees</b> heard these things they scoffed at him as they were money lovers. And he said to them. "You are the ones who justify yourselves before people. But God knows your hearts. What is exalted before people is in fact an abomination before God. The law and the prophets were the priority until the time of John. From then on the kingdom of God has been preached and everyone is pressing towards it. But it is easier for heaven and earth to pass away than for one little part of the law to become void. Everyone who dismisses his wife and marries another commits adultery. The one who marries a woman who has been dismissed from another commits adultery.</p> <p>Now there was a certain man who was rich. He used to put on a purple robe and fine linen</p>	<p>and spent every day in splendour being merry. And a certain poor man by the name of Lazarus had been placed at his gate. He was covered with sores and he wanted to be fed from what was falling from the rich man's table. Even the dogs came and licked his sores. And it happened that the poor man died and was carried away by the angels into the bosom of Abraham. Then the rich man also died and was buried. And when in Hades, the latter lifted up his eyes in torment. He saw Abraham far off and Lazarus in his bosom. He called out and said "Father Abraham. Pity me and send Lazarus that he may dip the tip of his finger into water and cool my tongue because I am suffering in this flame. But Abraham said "Child. remember that you received</p>	<p>good things in your life. Lazarus received the bad. But now, here he is, comforted. But you are suffering. And amongst all these things there is between us and you, a great chasm that has been firmly fixed so that those wanting to pass from here to yourself cannot do so. Neither can they cross over to us.</p> <p>And (the previously rich man said) "I ask you therefore father that you could send him to my father's house. For I have five brothers, so that he may warn them in case they also come to this place of torment. But Abraham says. "They have Moses and the prophets. Let them hear them." But he said "No father Abraham. But if someone from the dead should go to them, they will repent. " But he said to him. "If they do not hear Moses and the prophets, neither if someone rises out of the dead, will they be persuaded."</p>
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10. . V . <b>Inflexibility</b>	17:1-10	Disciples	"you should forgive"
<p>17:1-10 He said to his <b>disciples</b>. It is impossible that offences should not be committed. But woe to the one through whom they come. It would be better for a millstone to be put around his neck and he be thrown into the sea, than that he should offend one of these little ones. Take note yourselves. If your brother sins against you, rebuke him. If he repents, forgive him. And if in the one day he sins against you seven times, and then he turns to you saying "I repent," you should forgive him." The apostles said to the Lord. "Help us to increase our faith." The Lord said "If you have faith as small as a grain of mustard you would have been able to say to this</p>		<p>sycamine tree "Be uprooted and be planted in the sea." And it would have obeyed you. But who amongst you who has a slave ploughing or herding who when he comes out of the farm will say to him. "Come up immediately and rest." Rather you will say to him. "Get me something to eat. Then fix up your clothes and wait on me while I eat and drink. Then after these things you can eat and drink yourself." He does not have to thank the slave because he did what he was told. And so it is with yourselves. When you do everything that has been commanded you admit "We are (still) unprofitable slaves. We have only done what we should have done."</p>	
<b>Forgive</b>		<b>To Jerusalem (17:11)</b>	
<p>As constantly elsewhere the mention of forgiveness is highlighted c/f at the end of the first half of the Section.</p>			
11. . V . <b>Ingratitude</b>	17:11-19	Ten lepers	"but where the nine?"
<p>17:11-19 It happened that as he continued to go up to Jerusalem he passed through the midst of Samaria and Galilee. As he entered into a certain village he came upon ten leprous men who stood afar off. And they lifted up their voice saying "Jesus Master, pity us." And seeing them he said "Go and show yourselves to the priests." As it happened, as they went up to show themselves, they were cleansed.</p>		<p><b>One of them</b>, seeing that he was cured, returned with a great voice praising God. He fell on his face at the feet of (Jesus). He was a Samaritan. Answering Jesus said to him. "Were not all ten cleansed? But where are the other nine? Only one has returned to give glory to God and he is a stranger." He said to him. "Get up and go. It is your faith that has healed you."</p>	
<p>It has been maintained c/f <i>Reality Search</i> that Luke sub-divides the main Sections of his gospel with a comment about Jesus going up to Jerusalem. This fits in with the overall structure of the gospel, (c/f <i>Reality Search</i>) of the need for a society based upon place or order to have a sense of direction. Otherwise it will implode. In the eleventh paragraph here, there is a mention about going up to Jerusalem. Does this mean another Section begins? Maybe. On the other hand this eleventh paragraph begins the second half of twenty paragraphs. Elsewhere in the gospels the middle paragraph is also given some prominence, that is, by the mention of a key point. The mention here of going up to Jerusalem could be a kind of orientation check by Luke, like a half-way mark. He would expect something similar from the society which he is outlining.</p>			

12. . V . Alienation of dignity	17:20-21	Pharisees	"Kingdom of God within you"
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17: 20-21 On being questioned by the <b>Pharisees</b> about when the kingdom of God comes he answered them and said "The kingdom of God	does not come with obvious signs. Nor will they say "Look it is here or there." <i>For the kingdom of God lies within you.</i> "
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13. . V . Predictability	17:22-37	Disciples	"2 men on a couch, one taken"
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17: 22-37 He said to his <b>disciples</b> . "The days will come when you will long to see the days of the Son of man and you will not see them. And they will say to you. "Look there. Look here." But do not go away nor follow. For as the lightning flashes in one part of the sky and lights up to the other part of it, so will it be in the day of the Son of man. But first it behoves him to suffer many things and to be rejected by this generation. And, as it was in the days of Noah, so it will be also in the days of the Son of man. For they were eating drinking, marrying and giving in marriage until the day when Noah went into the ark. Then came the flood and destroyed all. Likewise as it was in the days of Lot. They were eating, drinking, buying, selling, planting, building. But on the day that Lot went out from Sodom it	rained fire and brimstone from heaven and destroyed all. So it will be in the same way on the day when the Son of man is revealed. In that day whoever is on the roof and has his goods in the house, let him not come down to take them. Likewise for the one in a field. Let him not turn back to the things left behind. Remember Lot's wife. Whoever seeks to preserve his life, will lose it. Whoever will lose it will preserve it. I tell you this very night there will be <i>two men on the one couch</i> . <i>The one will be taken</i> and the other will be left. There will be two women grinding together. The one will be taken and the other will be left. And so answering him (Jesus) they (the disciples) say. "When Lord?" And he said to them. "Where the body is, there also the eagles will be gathered together."
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C/f *Reality Search* the kingdom is a framework of mind. At the same time to move into this realm people are required to forego the sense of security that comes with over-emphasis on Law or the sense of security that comes with an over-emphasis on Order (c/f idealism) . This is because each group is challenged to co-exist with an almost conflicting society that forms the 'hybrid' of Christianity. Once again Luke develops a point in one paragraph then logically pushes it further in the next one. Again one hears echoes of the siege of Jerusalem in 70AD.



14. . V . **Over-formalised justice**

18:1-8

them

"pray . . . widow &amp; judge"

18:1-8 He told a parable **to them** to point out they must always pray and not give up. He said "There was a certain judge in a certain city who did not fear God nor have regard for people's opinion. There was also a widow in that city and she came to him saying "Give me justice from my opponent." But he would not for a time. But after this he said to himself "I do not fear God, nor have regard for other people. But because

this widow is causing me trouble I will give her justice in case in the end she exhausts me." Then the Lord (Jesus) said "Hear then what the unrighteous judge is saying and consider. Will God not give justice to his chosen ones who cry out to him day and night? Will he not be patient with them? I tell you that he will vindicate them quickly. Even so, will the Son of man when coming find faith on the earth?"

15. . V . **Self-grandisement**

18:9-14

Some

"2 men went up to temple to pray"

18:9-14 He also told a parable to **some of those** who relied on themselves. They considered that they were righteous and despised the others. He said "Two men went up to the temple to pray, the one a Pharisee and the other a tax-collector. The Pharisee was standing there and was really praying to himself. He said "God I thank you that I am not like the rest of men - rapacious, unjust, adulterers or even like this tax- collector.

I fast twice a week. I tithe everything that I get." But on the other hand the tax-collector stood far off and would not even lift his eyes up to heaven. Rather he struck his breast saying "God be merciful to me, a sinner." "I tell you this man went down to his house justified rather than the other one. Because, everyone who exalts himself will be humbled. The one humbling himself will be exalted.

16. . V . **Exclusion of children**

18:15-17

Disciples

"allow the children to me"

18:15-17 They also brought him babies so he might touch them. But seeing that the disciples rebuked them. But Jesus called them to him saying "Let the children come to me and do not

prevent them. The kingdom of God is made up of such as these. Truly I tell you whoever does not receive the kingdom of God as a child, will definitely not enter into it.

If people fail to see the importance of being child-like in order to enter the Kingdom of Heaven, it is not from lack of repetition both on the part of Jesus and on the part of the gospel writers who are setting out his message. Another point one notices from one paragraph to the next here, is how Luke gradually moves from using the name of "Jesus" to that of "the Lord".



17. . **V . Over-focus . . . on material security**

18:18-25

Certain ruler

"all things sell & follow me"

18:18-25 **A certain ruler** questioned him saying "Good teacher what should I do to inherit eternal life?" And Jesus said to him "Why do you say that I am good? Nobody is good except the one God. You know the commandments. "Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honour your father and mother." And he (the other) said "I have kept all these things from my youth. But on hearing this Jesus said to him. "One thing is still lacking to you. Sell

everything that you have and distribute this to poor people. Then you will have treasure in the heavens. Then come and follow me." But he on hearing these things became very grieved, for he was exceedingly rich. Seeing him like this Jesus said "How hard it is for those who have property to enter into the kingdom of God. It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God."

This incident is repeated elsewhere in the gospels. In one place the one asking the question is 'a certain man'. Elsewhere he is called a young man. In this case he is a ruler, which obviously puts him out of the 'child' category in the ordinary sense of the word. Jesus has just been talking about the need to be child- like. Here he infers that it is very difficult for a rich person or a ruler, to be child- like. Why so? Recall that the kingdom of God' (c/f *Reality Search*) is a delicate balance between two differing types of society. If one is rich then one is being pulled towards the law type of society with its adherence to natural rights such as ownership. On the other hand if a person is a ruler then they are pulled towards an 'order' type of society c/f the role of rulers to maintain order. In the case of someone who is both, it is extra difficult for them to make a balance. Even in our own society rich people do not necessarily make objective and honest politicians because of their vested interests. The electorate is suspicious of them. On the other hand people such as rulers can let power go to their heads and so they over ride the ownership etc rights of others. Luke has a special interest in such rulers as shown throughout his gospel and especially in his Section D. However also note that Luke is gradually moving towards dealing with problems with both types of societies rather than dealing with the order, or place-based society on its own.

18. **V . Total self-reliance**

18:26-27

ones hearing

"things impossible .. possible with God"

18:26-27 The ones hearing this said "(If such is the case) who can be saved?" And he said

*"Things that are impossible with men are possible with God."*

19. . V . <b>This life only</b>	18:28-30	Peter	"left house etc. v- receives life...."
18:28-30 <b>Peter</b> said "Look. We are leaving our own things in following you." And he said to <b>them</b> "Truly I tell you that there is <i>nobody who has left house</i> or wife or brothers or		parents or children for the sake of the kingdom of God, <i>who will not receive their reward</i> many times over in this age and in the coming eternal life."	
20. . V . <b>Closure to the new</b>	18:31-33	Twelve	"Jerusalem, Son of man rise again"
18:31-33 And taking the <b>twelve</b> he said to them "Behold we are going up to Jerusalem and everything will be accomplished with the Son of man according to how it has been written through the prophets. He will be delivered up		to the nations (Gentiles) and will be mocked and will be insulted and spat at. And after scourging him they will kill him. And <i>on the third day (after this) he will rise again.</i> "	



**"Behold we are going up to Jerusalem" (18:31)**

**18:34**            *And none of them understood these things.*

*The meaning was hidden from them*

*and they did not know what was being said.*

## Section E

### ACT WITH DIRECTION LIKE KINGDOM FIGURES

Luke 18:35-21:37

Paragraph "Hooks" is Kingdom Figure

Action	Ref	Kingdom Figure	c/f Gospel	V.4 Page	V5 Page
1. . obtains needed pity	18:35-43	the disabled	Blind man of Jericho	167	144
2. . makes retribution	19:1-10	the reformed public servant	Zaccheus the tax collector	167	144
3. . increases profits	19:11-27	the investor	a certain man	168	145
4. . accepts welcome	19:28-38	the king	Procession into Jerusalem	169	145
5. . warns of danger	19:39-44	the teacher	the stones will cry out	169	146
6. . exercises stewardship	19:45-48	the house master	Expelling the temple sellers	169	146
7. . exerts rights	20:1-19	the owner	Husbandmen of vineyard	170	146
8. . maintains order	20:20-26	the politician	Tribute to Caesar	170	147
9. . points beyond this life	20:27-40	the teacher	Widow had 7 husbands	171	147
10. . signals future	20:41-44	the ancestor	David calls 'him' Lord	171	148
11. . donates their only mite	20:45-21:4	the very poor	Widow giving mite	171	148
12. . comes with power	21:5-36	the Son of man	affects whole earth	172	149

Temple (in Jerusalem) 21:37





Kingdom Figure	Ref.	(c/f gospel)	Action
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1. . <b>Obtains pity</b>	18:35-43	the disabled	Blind man of Jericho
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18:35-43 It happened that as he drew near to Jericho a **certain blind man** was sitting by the wayside begging. On hearing a crowd passing through he asked what was going on. They reported to him "Jesus the Nazarene is passing by." He cried out saying "Jesus son of David. Pity me." Those who were walking in front of him rebuked him telling him to be quiet. But he cried out all the more. "*Son of David. Pity me.*" On

standing still Jesus commanded him to be brought to him. As he drew near he questioned (the man). "What do you want me to do for you." He said "Lord that I may see again." Jesus said to him. "See again. It is your faith that has healed you." At once he saw again and followed (Jesus) glorifying God. All the people on seeing this also gave praise to God.

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

Notice the description of Jesus as "Nazarene." Research by Dr Mary Coloe of Australian Catholic University shows that "Nazarene" was used at the time as a term for "community builder". So use of the term here does not necessarily mean they were just talking about Jesus as coming from Nazareth.

2. . <b>Makes retribution</b>	19:1-10	the reformed public servant	Zaccheus the tax collector
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19:1-10 Having entered Jericho he was passing through it. And behold there was a man there who was called **Zacchaeus**. He was a major tax-collector and was rich. He tried to see Jesus and who he was. But he was not able to do so because of the crowd. He was too short. So he ran forward to the front (of the crowd) and got up onto a sycamore-tree so he could see him as he (Jesus) was about to pass along that way. And as He came upon the spot he looked up and said to him. "Zacchaeus. Hurry up and come down for today it suits me to

stay in your house." So making haste he came down and welcomed him (Jesus) with great joy. And all those seeing this murmured saying "Is he going to stay with a sinful man?" And standing forward Zacchaeus said to the Lord. "Behold half of my possessions I will give to the poor. And if I have accused anyone falsely about anything, I will restore it fourfold." And Jesus said to him. "Today salvation has come to this house. After all even he (Zacchaeus) is a son of Abraham and the Son of man has come to seek out and to save what has been lost."

3. . <b>Increases profits</b>	19:11-27	the investor	a certain man
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<p>19:11-27 As they heard these things he told them a parable. He was getting near to Jerusalem and they were thinking that the kingdom of God would appear suddenly. He therefore said "<b>A certain man</b> who was well born went to a far away country to receive kingly power and was then to return. Having called ten of his slaves to him he gave them ten minas and said to them. "Trade until my return. But his citizens hated him and sent a delegation after him saying "We do no want this man to reign over us." Now it happened that when he returned, after having received the kingdom, he asked for those slaves to whom he had given the money to report to him. This was so he could find out who had gained by trading. And so the first one came saying "Lord the ten mina has gained more minas. And he (the master) said to him "Well done good slave. Because in a small thing you were faithful, you will have authority over ten cities." And the second (slave) came saying "Lord, your mina has made five minas."</p>	<p>And he said also to this one. "You will rule over five cities." And the other came saying "Lord behold your (single) mina that I had. I put it away in a napkin. For I was afraid of you because you are an exacting man. You take what you did not invest and you reap what you did not sow." And he (the master) says to him. "Out of your own mouth, will I judge you, wicked slave. You knew that I am an exacting man - taking what I had not laid down and reaping what I had not sown So why did you not put my money onto a (lending) table. Then on my return I would have exacted it with interest." And to those who were standing by he said "Take from him the mina and give it to the one who has ten minas." They said to him. "Lord he has ten minas." (He answered) "I tell you that to everyone who has, it will be given. From the one who does not have, even the little he has will be taken from him. Nevertheless those here who are my enemies and do not wish me to reign over them - bring them here and slay them before me."</p>
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At this stage Jesus has arrived at Jericho and has passed through it. He is now near to Jerusalem and each of the following paragraphs in Section E indicates he is going further and further into its religious and political center. At the same time there is an indication that Jesus is approaching a specific time as well as a specific place. Luke is bringing the two 'society' bases of time and place together as the end of the gospel is reached. This enables him to give an apparently equal focus to each type of society in his book called *Acts of the Apostles*.





<p>4. . <b>Accepts welcome</b></p>	<p>19:28-38</p>	<p>the king</p>	<p>Procession into Jerusalem</p>
<p>19: 28-38 Having said these things he went in front of them going up to Jerusalem. And it happened that as he drew near to Bethphage and Bethany, toward the mount called Olives, he sent <b>two of</b> the disciples ahead saying "Go into the village ahead. Entering there you will find a colt which is tied up and on which no one has ever ridden. Loosen it and bring it back. If anyone asks "Why are you untying it?" you will say "Because the Lord needs it" And so going the two found things as he had told them. As they were untying the colt its owners said to them "Why are you untying the colt?" They said</p>		<p>"The Lord needs it." And so they led it (back) to Jesus. And throwing their garments on the colt they helped Jesus onto it. Then as he went they threw their garments before him along the road. As he drew near to the descent from the mount of olives, <i>all the multitude of the disciples</i> were rejoicing and praising God with one voice. They proclaimed about all the powerful deeds which they had seen saying "Blessed is the coming one, <b>the king</b>, who comes in the name of the Lord. May there be peace in heaven and glory on high."</p>	
<p>5. . <b>Warns of danger</b></p>	<p>19:39-44</p>	<p>the teacher</p>	<p><i>the stones themselves will cry out</i></p>
<p>19: 28-44 And some of the Pharisees from the crowd said to him. "<b>Teacher</b> rebuke your disciples" And answering he said. "I tell you. If they are silent, <i>the stones themselves will cry out.</i>" And as he drew near, on seeing the city he wept over it saying "If you knew on this day the things which would be for your peace. But now they are hidden from your</p>		<p>eyes. The days will come upon you and your enemies will set up a rampart and will surround you and press you on all sides. They will dash you to the ground and also your children within you. They will not leave a stone upon a stone within you because you did not know the time of your visitation."</p>	
<p>6. . <b>Exercises stewardship</b></p>	<p>19:45-48</p>	<p>the house master</p>	<p>Expelling the temple sellers</p>
<p>19:45-48 And entering into the temple <b>he began to expel</b> those who were selling there, telling them. "It has been written "My house will be a house of prayer." But you have made it into a den of robbers." He was teaching daily in the</p>		<p>temple. The chief priests and the scribes as well as the chief men of the people sought to destroy him. But they could not work out what to do because all the people hung upon his word, listening to him.</p>	

<p>7. . <b>Exerts rights</b></p>	<p>20:1-19</p>	<p>the owner</p>	<p>Husbandmen of vineyard</p>
<p>20:1-19 And it happened that on one of the days that he was teaching the people in the temple and telling them about the good news, the chief priests and the scribes as well as the elders came upon him. They spoke out saying to him "Tell us by what authority you do these things. Who is the one who has authorised this?" And answering he said to them. "I will ask a word from you. Tell me. The baptism of John. was it from heaven or was it from men?" They debated amongst themselves saying "If we say it was from heaven then he will say "Why then did you not believe him?" And if we say from men, the people will stone us. They were persuaded that John was a prophet." And so they answered that they did not know. And Jesus said to them . "Neither will I tell you by what authority I do these things." And he began to tell the people this parable. "There was <b>a man who planted a vineyard</b>. He let it out to husbandmen and went away for a long time. And eventually he sent a slave to the husbandmen so that they would give him the fruit of the vineyard. But the husbandmen beat him and sent him away empty-handed. He sent another slave. But they also</p>		<p>beat that one and insulted him and sent him away empty-handed. He (the husbandman) sent a third. But they threw this one out also, wounding him. The owner of the vineyard said. "What can I do? I will send my beloved son. Perhaps they will have regard for him." But on seeing him the husbandmen debated with one another saying. "This is the heir. Let us kill him that we may have the inheritance." And throwing him outside the vineyard they killed him. Now what will the owner of the vineyard therefore do to them.? He will come and destroy these husbandman and give the vineyard to others." And hearing this they (the priests etc ) said "May this not be." And he looking at them said "Consider what has been written. "The stone which is rejected by the ones doing the building - this came to be the head cornerstone. And everyone falling on that stone will be broken to pieces. But on whoever it falls, it will crush him to powder." And the scribes and the chief priests wanted to lay their hands on him at that time. But they feared the people. They knew that he had told this parable as something being aimed at them (the priests and scribes and elders).</p>	
<p>8. . <b>Maintains order</b></p>	<p>20:20-26</p>	<p>the politician</p>	<p>Tribute to Caesar</p>
<p>20: 20-26 And watching carefully they sent spies. These pretended to be righteous so that they could seize upon a word of his so as to deliver him to the law and the authority of the governor. They questioned him saying "Teacher we know that you speak rightly and teach without regard for people or appearances. You teach on the basis of truth about the way of God. Is it lawful for us to give tribute to Caesar or not?" And</p>		<p>perceiving their cleverness he said to them "Show me a denarius. Whose image and superscription is on it." They said "Caesar's". He said to them. "So therefore <i>give to Caesar the things that are Caesar's</i> and to God the things that are God's." And so they were not able to catch him out in his word in the presence of the people. In fact marvelling at his answer they were silent.</p>	

9. . <b>Points beyond this life</b>	20:27-40	the teacher	Widow had 7 husbands
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<p>20:27-10 And some of the Sadducees approached (Jesus). These are the people who claim that there is no resurrection. They questioned him saying "<b>Teacher</b>, Moses wrote to us that if a brother dies childless and he has a wife then his brother should take the wife and raise up seed for his brother. Therefore there were seven brothers. The first, having taken a wife, died childless. The second and the third took her. And similarly also the seven died and did not leave any children. Lastly the woman also died. What of the woman therefore in the resurrection. <i>Whose wife does she become</i> for all seven have had</p>	<p>her as wife." Jesus said to them "The sons of this age marry and are given in marriage. But of the ones who are counted worthy of that age .of resurrection out of the dead, they neither marry nor are given in marriage. They cannot die because they are like angels. They are sons of God and of resurrection. But of those that are raised from the dead, even Moses pointed out (something about them) at the bush. He calls the Lord, the God of Abraham and the God of Isaac and the God of Jacob. He is not God of dead persons but rather of the living." And so answering this some of the scribes said "Teacher you speak well." And they did not dare to question him further.</p>
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10. . <b>Signals future . . . .</b>	20:41-44	the ancestor	David calls 'him' Lord
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<p>20: 41-44 He said to them. "How is it they say that the Christ is the son of David. For <b>David</b> says in the scroll of psalms "The Lord said to</p>	<p>my Lord "Sit at the right of me until I put your enemies as a footstool at your feet." David therefore calls him Lord. So how is he his son?"</p>
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11. . <b>Donates a mite</b>	20:45-21:4	the very poor	Widow giving mite
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<p>20: 45-21:4 Within the hearing of all the people he said to the disciples "Beware of the scribes wanting to walk about in long robes and liking to be greeted in the marketplaces and to be given the chief seats in the synagogues and the chief couches at the suppers. They are those who devour the houses of the widows and make long prayers under pretence. They will</p>	<p>receive the severer judgment." And looking up he saw the rich people putting their gifts into the treasury. And he (also) saw <b>a certain poor widow</b> putting two lepta there. He said "Truly I tell you that this poor widow has put in more that all the others. For these give out of their abundance into the gifts. But this woman has given all that she needs for her living."</p>
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12. . Comes with power	21:5-37	the Son of man	affects whole earth
<p>21:5-37 Some people were talking about the temple with its beautiful stones and the gifts with which it had been adored. He (Jesus) said "These things that you see. The days will come when there will not be left a stone upon a stone which will not be overthrown." They questioned him saying, "Teacher when will these things happen? What will be the sign that these things are about to happen?" He said "Beware in case you are led astray. For many will come in my name saying "I am" and "The time is near." Do not follow them. And when you hear of wars and commotions do not be afraid. It is appropriate that these things happen first. But the end will not immediately follow." Then he said to them. "Nation will be raised against nation and kingdom against kingdom. There will be great earthquakes and from place to place there will be pestilences and famines and terrors. And from heaven there will be great signs. But before all these things they will lay their hands upon you and they will persecute you, delivering (you) to the synagogues and prisons. (You) will be led away before kings and governors for the sake of my name. (But) it (my name) will turn out as a witness for</p>	<p>you. Therefore in your hearts do not practise beforehand how to defend yourselves. For I will put wisdom in your mouth which will be able to withstand or contradict all those who oppose you. You will be betrayed also by parents and brothers and relatives and friends. They will put to death some of you. You will be hated by everyone because of my name. (Yet) a hair of your head will by no means perish. In your endurance you will gain your souls. But when you see Jerusalem being surrounded by camps, then know that its desolation has drawn near. Then those people in Judea should flee to the mountains. And as for those in its midst let them get out. And for those in the neighbourhood, let them not enter into it (Judea). This is because in these days of vengeance all the things that have been written are to be fulfilled. Woe to the pregnant women and to those suckling babies in those days. For there will be great distress on the land and wrath to this people. They will fall on the edge of the sword and will be led as captive to all the nations. Jerusalem will be trodden down by nations until the times of the nations are accomplished. And there will be signs in the sun and the moon and the stars. On the earth there will be perplexity about the sound of the sea and the</p>	<p>surf. Men will faint from fear and expectation of the things coming on the inhabited earth. For the powers of the heavens will be shaken. Then they will see <b>the Son of man</b> coming in a cloud with power and great glory. When these things begin to happen stand erect and lift up your heads because your redemption is has drawn near. And he told a parable to them. You see the fig-tree and all the trees - when they burst into leaf. Seeing this you know that now the summer is near. So also for you, when you see these things happening, know that the kingdom of God is near. Truly I tell you that by no means will this generation pass away until all these things happen. Heaven and earth will pass away, but my words will by no means pass away. And take heed to yourselves, in case your hearts become burdened with over-eating and drinking and the anxieties of life. That day will come upon you suddenly like a snare. It will come on all those who sit on the face of the earth. But be watchful, asking (God) all the time that you may escape all these things about to happen and (so as to be able) to stand before the Son of man. Now during the day he was in the temple teaching.</p>	
<b>"Now he was, during the day in the temple" (21:37)</b>			

## Section F

### LET FORGIVENESS PREVAIL OVER NARROWNESS AND THE LOUD VOICE

**Luke 21:38-53**  
**Paragraph "Hook" is where Jesus is Located**

Action	Ref	"place" of Jesus	Key Quote	Verse	V.4 Page	V.5 Page
1. . Crisis builds up	21:37-22:6	Mt of Olives/ Temple	"Judas to betray him"	(22:5)	174	151
2. . Kingdom given to disciples	22:7-38	Supper room	" . .to you - a kingdom"	(22:29)	175	152
3. . Jesus faces betrayal	22:39-53	(Mt Olives) "place"	"authority of darkness"	(22:40)	176	153
4. . law system V outside authority	22:54-71	House of High Priest	"right of - power of God"	(22:69)	177	153
5. Loudness V Graeco/Roman rule	23:1-25	Around Jerusalem	"prevailed - voices of them"	(23:23)	178	154
6. . "forgive them" prevails	23:26-49	"Place" of skull	"man this righteous was"	(23:47)	179	155
7. . New life emerges	22:50-24:11	body "placed" in tomb	"He . . was raised"	(24:6)	180	156
8. . Inevitable crisis is explained	24:13-32	....from Jerusalem	"behold it to suffer "	(24:26)	181	156
9. . Proclamation (repent/forgive)	24:33-53	Jerusalem	"forgiveness - the nations"	(24:7)	182	157

Note: Luke highlights 'forgive' theme by ending on it c/f highlights also given by Mark and Matthew

**they returned to Jerusalem 24:52**



Action	Ref	"place" of Jesus	Key Quote
1. Crisis builds up	21:37-22:6	Mt of Olives/ Temple	"Judas to betray him"
<p>21:37-22:6 Now (at that time) he was teaching <b>in the temple</b> during the day and at night he went out and stayed in the mountain called Olives. In the morning all the people came to him in the temple to hear him.</p> <p>Now the feast of unleavened bread, called the Passover was drawing near. The chief priests and the scribes were trying to work out how they might destroy him for they were afraid of the</p>		<p>people. And Satan entered into Judas who is called Iscariot who was one of the twelve. And going he talked with the chief priests and captains as to how he might betray him (Jesus.) They were delighted and they agreed to give him money. He fully consented and sought an opportunity to betray Him to them when he was apart from a crowd.</p> <p><small>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>	



<p>2. . <b>Kingdom appointed to disciples</b></p>	<p>22:7-38</p>	<p>Supper room</p>	<p>". .to you - a kingdom"</p>
<p>22:7-38 The day of unleavened bread came when it was the custom to kill the Passover lamb. He (Jesus) sent Peter and John (to prepare) saying "Go and prepare the Passover for us so we can eat (it)." They said to him "Where would you like us to prepare it?" He told them "Behold as you enter into the city you will meet a man who is carrying a pitcher of water. Follow him into the house that he enters. Say to the house-master of the house "The teacher asks you. "Where is <b>the guest room</b> where I may eat the Passover with my disciples?" That man will show you a large upstairs room that has been set out. Prepare (for the Passover) there." And going they found (things) as he had told them and they prepared the Passover. And when the hour came he reclined (there) and the apostles were with him. He said to them. "I have looked forward with great longing to eating this Passover with you before I suffer. For I tell you that I will by no means eat it again until the Kingdom of God is fulfilled." And taking a cup and having given thanks he said "Take this and divide (it) amongst yourselves. For I tell you by no means will I drink from the produce of the vine again until the Kingdom of God has come. "And taking a loaf and having given thanks,</p>	<p>he broke it and gave it to them saying "This is my body which has been given for you. Do this in memory of me." And in a similar way after this he gave them the cup to sip saying "This is the cup of the new covenant in my blood which is being shed for you. However look, the hand of the one who is betraying me is with mine on the table. Indeed the Son of man is going towards a predetermined destiny. Nevertheless woe to that man through whom he is betrayed." And they began to debate amongst themselves as to who amongst them would be about to do this. And there was also a rivalry amongst them as to who would seem to be greater. So he said to them. "The kings of the nations lord it over them and those who have authority over them are called benefactors. But with you it is not so. The greater amongst you, let him become as the younger. And the one who governs, be as the one who serves. As for who is the greater and whether it be the one reclining or the one who serves? It is not the one reclining? But as for me I am in the midst of you as the one who is serving. But you are the ones who have remained with me throughout my temptations. I appoint to you, as the Father has appointed to</p>	<p>me, a kingdom, that you may eat and drink at my table in my kingdom. And you will sit on thrones judging the twelve tribes of Israel. Simon, Simon, look. Satan earnestly begged for you wanting to sift you like wheat. But I have asked concerning you that you may not fail in your faith and that when you have turned (back to faith) you would support your brothers." And he (Simon Peter) said to him "Lord I am prepared to go with you both to prison and to death." But he (Jesus) said "I tell you Peter that to-day a cock will not crow until you have denied me three times and (you have) claimed not to know me. And He said to them "When I sent you without a purse or a wallet and sandals were you short of anything?" And they said "No." And he said to them "But now let the one who has a purse take it, likewise also a wallet. And as for the one who doesn't have (a sword), let him sell his garment and let him buy a sword. For I tell you that it is right that what has been written about me be completed. (This includes) 'with lawless men he was associated'. For indeed (what is written) concerning me does have an end." They said "Lord look, here are two swords." And he said to them. "That is enough."</p>	

Even 2,000 years after the event of the Last Supper one can pick up the quiet frustration of Jesus as he deals with these people - his central hope for the future. They appear to pass off his comment that the one who is to betray him has his hand on the table with him right now. They soon start debating as to who is the greater amongst them. This question is never far from them. "What or who represents the 'Christian type'?" One could point out myriad examples to show that this debate goes on even today. Jesus reflects on Simon Peter, his chosen successor who comes over in this "cameo" with question marks. On the other hand Simon Peter does appear to have a sincere heart and good intentions. At this time Jesus also tells his disciples that the Kingdom of God is about to come. Traditionally this 'coming' has been interpreted as being in a spiritual sense which would be the case, even at the cosmic level. This was not to be a 'mere' political kingdom as some people had thought at the time. In terms of 'the argument' put forward in *Reality Search* the 'kingdom' comes with the accomplishment of Jesus being able to personify the best of both basic societies, that is, the society based on time (c/f law) and the society based upon place (c/f order). He is in harmony. It appears in the paragraphs to follow that Luke demonstrates how this was achieved on a personal level and how the two societies were brought together into a 'hybrid'. He develops the same theme through the *Acts of the Apostles*.

3. . <b>Jesus faces betrayal</b>	22:39-53	(Mt Olives) "place"	"authority of darkness"
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<p>22: 39-53 And, going out he (Jesus) went according to his habit to the <b>Mountain of Olives</b>. The disciples followed him. Coming upon <b>the place</b> (where they used to camp?) he said to them "Pray that you do not enter into temptation." (Then) he withdrew from them - about a stone's throw away. Kneeling down he prayed saying "Father if you will, take away this cup away from me. Nevertheless not my will but yours be done." And an angel appeared from heaven to strengthen him. As he prayed more earnestly he went into an agony. His sweat became as drops of blood trickling onto the ground. The rising up from the prayer and coming to the disciples, he found them sleeping, overcome with the sense of sorrow. He said to them. "Why are sleeping. Rise up and pray in case you enter into</p>	<p>temptation."While he was still speaking a crowd approached. The one who was called Judas, one of the twelve, came before them. He drew near to Jesus to kiss him. Jesus said to him. "Judas. Do you betray the son of man with a kiss?" And those around, seeing what was going to happen said "Lord shall we use our swords?" A certain one of them struck the slave of the high priest and cut off his right ear. Jesus answered saying. "That's enough. And, touching the ear he cured him. Jesus said to the chief priests and captains of the temple and the elders who had come upon him. "Do you come out with swords and clubs as though to catch a robber?" I have been with you daily in the temple and you did not stretch out your hands against me. But this is your hour and the hour that belongs to darkness."</p>
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<p><b>4. law system V outside authority</b></p>	<p>22:54-71</p>	<p>House of High Priest</p>	<p>"right of - power of God"</p>
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<p>22: 54-71 Having arrested Him they led him away and brought him into <b>the house of the high priest</b>. Peter followed from afar. Then a fire was lit in the center of the courtyard and people sat down together. Peter sat amongst them. On seeing him a certain maidservant who was sitting near the light and looking at him said "This man was with him." But he denied this saying. "I do not know him woman." After a short time another person saw him and said "You are one of them." But Peter said "Man I am not." After about an hour had passed another man insisted on this saying "In truth this man was also with him. He is a Galilean." But Peter said "Man I do not know what you are talking about." Immediately, while he was still speaking a cock sounded. And turning, the Lord looked at Peter. Peter remembered the word of the Lord, as he had told</p>	<p>him that is, "Before a cock crows to-day you will deny me three times." Going outside he wept bitterly. Meanwhile the men who had charge of (Jesus) mocked him, beating him and covering over his face. They questioned him saying "Prophecy who is the one who is striking you." They said many other blasphemies against him. When day came the body of elders of the people were assembled and (also) both the chief priests and the scribes. They led him away to their council. This said "If you are the Christ tell us." He said to them "If I tell you, you will not believe at all. And if I question you you will not answer. But from now on the Son of man will be sitting at the right of the power of God." They all said "You are therefore the Son of God?" He said to them, "You say that I am." They said "Why do we still need witnesses? We have heard (blasphemy) from his own mouth."</p>
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Peter is sitting before the warmth of a fire in the court-yard of the High Priest. He wants to merge in with the crowd. In terms of the wider 'argument' being followed in the underlying structure of the gospel, we are reminded here of a tendency of later church leaders and members. It can be comfortable for them to sit within the narrow confines of a law-based society. They can hesitate to own up to the presence of Jesus 'on the outside.'



## 5. Loudness V

## Graeco/Roman rule

23:1-25

Around  
Jerusalem"prevailed  
the voices of them"

23:1-25 Rising up all the multitude of (the Council) led Him **before Pilate**. They began to accuse him saying "We found this man to be perverting our nation and forbidding tribute to be paid to Caesar. He has been saying that he is the Christ and will be a king." Pilate questioned Him saying "Are you the king of the Jews?" He answering him said "You are (the one) saying it." And Pilate said to the chief priests and the crowds. "I do not find this man has committed a crime." But they insisted saying "He excites the people and has been teaching throughout all of Judea, even from Galilee to here." Pilate hearing this asked if the man was a Galilean. He perceived that he was under the authority of **Herod** and so sent him up to Herod who was also in Jerusalem at that time. Herod, on seeing Jesus was very glad for he had been wanting to see him for a long time as he had heard about him. He was hoping to see some sign brought about by him. He questioned (Jesus) with many words. But he answered him nothing. The chief priests and the scribes stood (around) vehemently accusing him. Herod reacted (to Jesus) by despising him and mocked him with his soldiery. He threw a splendid cloak around him and sent him **back to Pilate**. That same day Herod and Pilate became friends with each other. Previously they had been at enmity.

So Pilate calling together the chief priests and the leaders and the people said to them. "You brought this man to me claiming he was perverting the people. But look on examining him I have found there has been no crime of the things of which you have accused him. Neither has Herod (found crime). He sent him back to us. Nothing has been done by him which is worthy of death. I will therefore chastise him and release him." But they shouted with the whole multitude saying "Take this man and release Barabbas to us." (Barabbas) had been thrown into prison because of an insurrection and murder which had happened in the city. But again Pilate called (out) to them wanting to release Jesus. But they shouted saying "Crucify him. Crucify him." But a third time he said to them "But what evil has this man committed? I have found no reason to condemn him to death. I will therefore chastise him and release him." But they insisted with loud voices asking that he be crucified. Their voices prevailed. Pilate therefore decided to carry out their request. He released the one they had asked for (even though) he had been thrown into prison because of insurrection and murder. He delivered Jesus up to what they wanted.

If one looks back to the start of the day here Jesus was brought before the council of the elders. There were also the High priests and scribes there. Luke describes the assembly or body of people as a 'multitude'. He then says it is this 'multitude' which takes Jesus before Pilate. Some of them apparently accompanied Jesus to Herod where they delivered vehement accusations. Then, after Herod sent Jesus back to Pilate, Pilate called the same group or 'multitude' to come before him again. When we find that 'the multitude' are calling for the crucifixion of Jesus, it appears logically, that they are substantially the same 'multitude' that brought Jesus to Pilate in the first place. Pilate has called them back to deliver his verdict. Traditionally it is usually the 'rank and file' of people who are given the blame for the cry "crucify him". In any case why does Luke put focus on who was actually calling for the death of Jesus? Luke makes the point that they cry out with loud voices. Indeed their voices are so loud that it is their voices that prevail over Pilate. In terms of the underlying argument as put forward in *Reality Search* the "loud voice" and its ability to prevail over the rulers of an order-based society, are an integral point of the line of logic being teased out by the gospel writers. Luke is also making the point that this negative voice can come from a section of the community rather than being an overall voice from a people in general.



<p><b>6. Forgiveness prevails into new life</b></p>	<p>23:26-49</p>	<p>"Place" of skull</p>	<p>"man this righteous was"</p>
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23:26-49 As they led him (Jesus) away, they seized a certain Cyrenian named Simon who was coming (in) from the country. They placed the cross on him to carry behind Jesus. Following behind them was a great multitude of the people and a crowd of women who mourned and lamented for him. Turning to them Jesus said "Daughters of Jerusalem, do not weep over me. Weep for yourselves and for your children because the days will come when they say "Blessed are the barren and the wombs which never bore and the breasts which have not suckled". Then they will say to the mountains "Fall on us" and to the hills "Cover us." This is because if they do these things to a tree which is full of sap, what will happen in the dry?" There were also two others led away with him. They were criminals who were condemned to be killed. When they came upon **the place** being called the **Skull** they crucified him and the criminals - one on the right and one on the left of him. Jesus said *Father forgive them. They do not know what they are doing.*" (Instead of dividing his garments they cast lots for them. The people stood (there) looking. And the rulers were also there scoffing. They were saying "Others he saved. Let him save himself. if this man is the Christ, the chosen one of

God." The soldiers also mocked him. Approaching they offered him vinegar saying "If you are the king of the Jews, save yourself." There was also a superscription over him which said "This is the king of the Jews". One of the hanged criminals blasphemed him "Are you not the Christ? Save yourself and us as well." But the other answered and rebuked him saying "Do you not fear God. You are undergoing the same judgement. But this is just for us. We are receiving back what we deserve. But this man has done nothing amiss." And he said "Jesus. Remember me when you come into your kingdom." And he (Jesus) said to him "Truly I tell you today you will be with me in paradise." It was now about the sixth hour and darkness came over all the land until the ninth hour. The sun was failing and the veil of the shrine was torn down the middle. And, crying out with a great voice Jesus said "Father. Into your hands I commit my spirit." With this saying he died. On seeing (this) the centurion glorified God saying "Truly this was a righteous man." And all the crowds came up at this sight, beholding what was happening. Smiting their breasts they returned (home). And standing afar off were all those who were known to him. This included the women who accompanied him from Galilee. They were watching these things.



Notice again it was the Jewish rulers who were gloating over Jesus. The ordinary people come over in this picture as being very upset but feeling helpless. Until the very end of Jesus' life there is still an expectation of the Kingdom coming. Jesus himself presents the classic disposition of his message. The gospel writers repeat this at crucial parts of their gospel structures. He calls out "Forgive". Indeed he is calling on the Supreme Being Himself to forgive - even as humanity is doing its worst. At this time the veil of the Temple shrine is ripped down the middle. Arguably, this was a cosmic sign of a kind of "quantum leap" in the story of civilisation. In this dimension the salvation history of humanity and creation has shifted onto a new level. A new type of society has emerged.

7. <b>New life emerges</b>	23:50-24:11	body "placed" in tomb	"He . . . was raised"
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<p>23:50-24:11 As it happened, there was a man called Joseph who was a councillor. He was a good and righteous man. He did not agree with the council and what they had done. He came from Arimathea, a Jewish city, which was waiting for the kingdom of God. This man approached Pilate and asked for the body of Jesus. Taking it down he wrapped it in linen and <b>placed him in a tomb</b> which was hewn from stone. Nobody had as yet been laid there. It was preparation day and a Sabbath day was coming on. The women who had come from Galilee with (Jesus) were following behind. They saw the tomb and how his body was placed there. Returning (back to their base) they prepared spices and ointment.</p> <p>On the Sabbath they rested according to the requirement of the commandment. But on the first day of the week, while it was still very early they came to the tomb carrying the spices which they had prepared. They found that the stone had been rolled away from the tomb.</p>	<p>Entering in they did not find the body of the Lord Jesus. They were perplexed about this. Then behold there were two men standing by them in shining clothing. They were terrified and bent down with their faces to the ground. They (the two men) said to them. "Why are you looking for the one who is alive amongst those who are dead?" He is not here but has been raised. Remember how he spoke to you while still in Galilee saying "It behoves the Son of man to be delivered into the hands of sinful men to be crucified. On the third day he will rise again." They (the women) remembered his words. Returning from the tomb they reported all these things to the eleven and to all the rest. Now these women were Mary Magdalene and Joanna and Mary the mother of James as well as others. They came and told the apostles these things but it seemed to the them (the apostles) that these words were folly and they disbelieved them (the women).</p>
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Again Luke lays the blame for the death of Jesus on the Council of Jews rather than on the people as a whole. Notice Luke's play on the word "place" in this and previous paragraphs i.e. the 'place' in the Mountain of Olives, the 'place' called 'the Skull', and 'placed' in a tomb.





8. . <b>Life beyond this one is promised</b>	24:13-32	..from Jerusalem	"behoved it to suffer "
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<p>24 13-32 It happened that two of them (followers of Jesus) were journeying on that same day to a village about sixty furlongs <b>away from Jerusalem</b>. It was called Emmaus. As they talked to each other about all the things that had happened Jesus himself drew near and journeyed with them. But their eyes were held and they did not recognise him. He said to them "What are you talking about as you walk along? They stood with sad faces. One of them who was called Cleopas said to him. You must be a stranger in Jerusalem not to know what has been happening there during these days. He said to them "What things?" They said to him "The things about Jesus the Nazarene. He was a prophet, a man powerful in work and word before God and all the people. The chief priests and our rulers delivered him to the judgement of death and crucified him. We had been hoping that he was the one who was to redeem Israel. But with all these things, this is the third day since all this happened. And some of the women amongst us have astonished us. They were at the tomb early. Not finding his body</p>	<p>they returned claiming to have seen a vision of angels who say that he is alive. And some of those with us went to the tomb and found it as indeed the women said. But him they did not see. And he (Jesus) said to them "O foolish and slow in heart fellows. Do you not believe all the things that the prophets spoke about - how <i>it behoved the Christ to suffer</i> and so enter into his glory?" And beginning with Moses and all the prophets he explained to them all the things in the Scriptures concerning himself. As they drew near to the village where they were going, he pretended to be going further on. They urged him saying "Stay with us as it is toward evening and the day has now declined." He went in to stay with them. And it happened as he reclined with them he took the loaf and blessed it. Then having broken it he handed it to them. And their eyes were opened up and they recognised him. And he became invisible to them. They said to each other. "Did not our hearts burn within us as he spoke to us on the journey, as he opened up to us the Scriptures."</p>
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<p><b>9. . Proclamation is to repent and forgive</b></p>	<p>24:33-53</p>	<p>Jerusalem</p>	<p>"forgiveness the nations"</p>
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24: 33-53 And rising up within the same hour, they returned to **Jerusalem**. They found that the eleven had gathered and those who were with them. They were saying "The Lord really was raised and has appeared to Simon." And so (the two from Emmaus) related what happened on the way and how they recognised (Jesus) in his breaking of the loaf of bread. (Even) as they told these things He stood in the midst of them. But they were scared and indeed terrified as they thought they were looking at a spirit. He said to them "Why are you troubled? What thoughts come up from within your heart? See my hands and look at my feet so you know it is myself. A spirit does not have flesh and bones as you can see I have." And yet they still disbelieved, even as they rejoiced and marvelled. He said to them "Have you any food here?" They handed to him a part of a broiled fish. Taking hold of it before them he ate it. He then said to them "These words which I spoke to you (on the way to

Emmaus) are still being fulfilled. It behoves that all the things that have been written in the law of Moses and the prophets and psalms concerning me be fulfilled. Then he opened up to them the mind of the Scriptures so they could understand. He said to them "Thus it has been written that the Christ should suffer and rise again out of the dead on the third day. And so also should repentance until forgiveness of sins be proclaimed to all the nations - starting from Jerusalem. You are the witnesses of these things. Behold I send forth the promise of my Father upon you. Yet you need to remain in the city until you are clothed out of the heights of power."

And (after that) he led them out as far as **Bethany**. And lifting up his hands he blessed them. It was while he was blessing them that he withdrew from them. They returned to **Jerusalem** with a great joy and were continually in the temple blessing God.

Question: Why does Jesus finally arrive at and then leave from Bethany? Does this fit the pattern of the Jerusalem journey? Luke's underlying theme is about place. But it is also connected with the heart. Jesus' dear friend Lazarus and his two sisters lived at Bethany. It would be a later gospel writer, John, who would explain further what Bethany meant.



**they returned to Jerusalem 24:52**





## 2. LAUNCH THE SOCIETY

as in the Acts of the Apostles

©

Paragraph "Hooks" are place names c/f Jesus & disciples

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#### 4. LAUNCH THE SOCIETY as in the Acts of the Apostles

### SECTION A

#### INTRO TO IDENTITY AND THE RE-TRACING OF STEPS

Acts 1:1-6:8

Paragraph "Hooks" are places where New Converts are Located

1	1:1-14	Introduction
2	1:15-26	Replacement of Judas
3	2:1-47	Holy Spirit converts crowds
4	3:1-4:4	Cure of lame man
5	4:5-31	Peter's address
6	5:32-37	All things in common
7	5:1-11	Reprimands couple
8	5:12-16	Healed all
9	5:17-6:7	Angel opened door

"multiplied the number of disciples in Jerusalem (6:7)





<p><b>1. Introduction</b></p>	<p><b>Ch 1:1-14</b></p>
<p>1:1-14 The first account that I compiled Theophilus was about all the things that Jesus both did and taught. This was up to the day on which he gave injunctions to the apostles and when he chose to be taken up (to the heavens) through the Holy Spirit. <i>c/f Luke 24:50</i>. After he had suffered he had presented himself to the apostles as being alive over a forty day period. They saw this was the case with many infallible proofs. He also spoke to them concerning the kingdom of God. On meeting with them he told them not to leave Jerusalem <i>c/f Lk 24:47</i> but to wait for the promise of the Father. (He told them) "You have heard about this from me. John had indeed baptized with water But you will be baptized in the Holy Spirit not many days from now." Coming together these people questioned him saying "Lord are you going to restore the kingdom to Israel at this time?" <i>c/f Lk 24:21</i> He said to them "It is not for you to know at what times or seasons the Father fixes his own authority. But you will receive power when the Holy Spirit comes upon you. You will witness to me both in Jerusalem and in Judea</p>	<p>and Samaria and unto the ends of the earth." And saying these things he was taken up (into the heavens). A cloud received him from their sight. And, as they were looking up to heaven as he went, behold there were two men standing by them in white garments. <i>c/f Lk 24:4</i> They said to them "Galileans. Why do you stand (here) looking up to heaven? Jesus, the one who has been taken from you up to heaven will come (back) in the way you saw him going up to heaven." Then they returned to Jerusalem from the mount, which was called after the olive grove <i>c/f Lk 22:39</i> and which is near Jerusalem, a Sabbath's journey away. And they went into the upper room, where they had been waiting. There were both Peter and John and James and Andrew, Phillip and Thomas, Bartholmew and Matthew. There were James son of Alphaeus and Simon the Zealot and Judas the brother of James. <i>c/f Lk 22:13 14</i> All of them continued with one mind in steadfast prayer. They were with the women (including) Mary the mother of Jesus and with his brothers.</p> <p><small>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>
<p><b>2. Replacement of Judas</b></p>	<p><b>Ch 1:15-26</b></p>
<p>15-26 At that time Peter stood up in the midst of the brothers. Their names numbered about one hundred and twenty. "Men, brothers. It has happened that the Scriptures spoken prior to this by the Holy Spirit and through the mouth of David concerned Judas. He was the one who became guide to those who took Jesus. He had been numbered amongst us and had been allotted his share of this ministry. He bought a field with his unrighteous reward. He swelled up and burst asunder in the middle so that his bowels were poured out. This became known to all those in Jerusalem so that field came to be called in their own language Aceldamach, that is, the Field of Blood. It has been written in the roll of the Psalms. "Let his estate be deserted and let not anyone dwell in it." And (it also says) "Let</p>	<p>another take on his office." It therefore behoves us that we should consider the men who have accompanied us in all the time that the Lord Jesus went in and out amongst us, beginning from the baptism of John until the day when he was taken up from us. Let one of these (people) be a witness of the resurrection with us. And so they selected two (men), Joseph who was called Barsabbas and who was surnamed Justus and Matthias. Praying (over them) they said "You Lord know the heart of all men. Show us which of these two should take the place of the ministry and apostleship from which Judas fell. Who should go into his place. " They cast lots for them and the lot fell on Matthias. So he was reckoned (equal) along with the eleven (other) apostles. <i>c/f Lk 22:3</i></p>

### 3. Holy Spirit converts crowds

Ch 2:1-47

2:1-47 The day of Pentecost (Jewish Harvest festival, 15 days after 2nd day of Passover) was completed and they were all together. Then suddenly out of heaven came a sound as though caused by a violent wind. It filled the whole house where they were sitting. There appeared to them spreading out, tongues as of fire. It sat on each one of them. They were all filled with the Holy Spirit and began to speak in their tongues as the Spirit prompted them to speak out. Now there were in Jerusalem at that time Jews who were devout men from every nation under heaven. When the sound came the multitude assembled. They were confounded because each of them heard someone speaking to him in his own language. They were amazed and marvelled saying, "Are not all these people who are speaking Galileans? How is it that we each hear (them) speak in the language to which we were born - Parthians, Medes, Elamites and (the language) of those who inhabit Mesopotamia and Judea and Cappadocia, Pontus and Asia, and both Phrygia and Pamphylia, (Also included are) Egypt and the regions of Libya that belong to Cyrene as also visitors from Rome, both

Jews and Jewish converts. (There are) also Cretans and Arabians. Do we not hear them speaking in our own tongues about the great deeds of God? All were amazed and were troubled. They said to each other "What does this mean?" But others were mocking (them) and said "They have been filled with sweet wine." But standing up Peter with the eleven lifted up his voice and spoke out to them. *c/f Lk 21:37* "Jewish fellows and those who live in Jerusalem. Let this be known to you and listen to what I say. For these men are not drunk as you imagine. It is (only) the third hour of the day (9a.m.) But this is what has been spoken about through the prophet Joel "It shall be in the last days, says God, that I will pour out my Spirit upon all flesh and your sons will prophesy and your daughters and your young men will see visions. Your old men will dream dreams. Onto my male servants and female servants I will pour out my spirit in those days and they will prophesy. *c/f Lk 21:34-36* I will do wonders in heaven above and there will be signs on the earth below. (that is,) blood and fire and the vapour of smoke. The sun will be turned into darkness and the moon into blood before the day of the Lord comes - the great and notable day. It will be that everyone who invokes the

name of the Lord will be saved." Israelites. Hear these words. Jesus the Nazarene, a man approved by God, dwelt amongst you with powerful deeds and wonders and signs. God did all this through him (and) in your midst, as you yourselves know. This man through a fixed plan and foreknowledge of God, was given up through the hand of lawless men. (And) fastening on him you killed him. God raised (him) up thereby loosening the pangs of death because it was not possible for him to be held by it.

David says about him "I foresaw the Lord always before me because he is on my right hand lest I be moved. Therefore my heart was glad and my tongue rejoiced. Now also my flesh will live in hope because You will not abandon my soul in Hades. Nor will You give your holy one over to see corruption. You have made known to me the ways of life. You will fill me with gladness in your presence."

Men - brothers, you can speak with plainness about the patriarch David - that he both died and was buried. His tomb is amongst us until this day. Yet being a prophet and knowing that God swore an oath to him about the fruit of his loins and about sitting on  
*Continued over*

***Continued 2:1-47***

his throne, he foresaw and spoke about the resurrection of the Christ. Neither was he (the Christ) abandoned in Hades. Nor did his flesh see corruption. This Jesus was raised up by God and we are witnesses to this. He is therefore at the right hand of God. He has been exalted. He received the promise of the Holy Spirit from the Father and He poured this out which you both see and hear (now). For David did not ascend to the heavens. But he says "The Lord said to my Lord. Sit on my right until I make your enemies into your footstool. Assuredly therefore let all the house of Israel know that God has made this Jesus

whom you crucified, both Lord and Christ. And hearing this they were stung to their hearts and said to Peter and the remaining apostles. What may we do brothers? Peter said to them. Repent and be baptized, each of you, in the name of Jesus Christ with a view to the forgiveness of your sins and you will receive the gift of the Holy Spirit. For to you is the promise and to your children and to those far away - as many as our Lord and God calls to himself. And with many other words he gave solemn witness and exhorted himself. And with many other words he gave solemn witness and exhorted them saying "Let this perverse generation be saved." Those therefore who welcomed his word were baptized and there were added that day about

three thousand souls. And they continued steadfastly in the teaching of the apostles and in the fellowship, in the breaking of the loaf and in the prayers. Everyone was fearful. and many wonders and signs happened through the apostles. All those who believed came together and owned everything in common. They sold properties and possessions and distributed (the money) to all, according to anyone's need. From day to day they continued steadfastly with one mind, in the temple and going from house to house to break bread. They shared food in gladness and simplicity of heart, praising God and having favour with all people. The Lord added people from day to day to the ones who were being saved.

The last question asked in Luke's gospel was about the Kingdom and when it would be coming. This was the first question to be addressed by Luke in the *Acts of the Apostles*. As Jesus had promised, the Holy Spirit came upon the assembled Apostles and soon Peter was addressing the crowds gathered in Jerusalem. There had been the idea that the Messiah or the Christ would reassert a kingdom such as that established by King David hundreds of years before. But Peter reminds the people that the Kingdom of David was actually limited as it did not extend beyond death. Who knows what awaited one in Hades? On the other hand Jesus had won forgiveness for the sins of humanity from the Father-Originator of the Universe. So a Kingdom could be established beyond death. People could be safe from the aftermath of their sins. Their own repentance and request for forgiveness would assure them of this. Peter tells the crowd that King David in fact foresaw that a greater kingdom than his own would eventually come. Peter shows that with Jesus, this Kingdom has indeed arrived. The resurrection of Jesus shows this. Ultimately, (as Mark showed) all the anxieties about establishing a viable type of society come down to the safety of the individual. The Kingdom that has been brought in by Jesus can reach throughout this world and, into the next one.

In terms of the line of logic followed by *Reality Search*, the type of society and way of life presented by Jesus re the balance of time and place, enables people to reach a deeper harmony with the overall structure of the Cosmos. In the gospel of John (to be written around the turn of the first century) people will be challenged to intimately identify with the balance that is integral to the cosmos and which is integral to the Originator of the Cosmos.

<p><b>4. Cure of lame man</b></p>	<p><b>Ch 3:1-4:4</b></p>	
<p>3:1-4:4 It happened Peter and John were going up to the temple at the time of prayer which is the ninth hour (3 p.m.). A certain man who had been lame from birth was being carried. They used to put him each day at the door of the temple which was called Beautiful, to ask alms from those who went into the temple. Seeing that Peter and John were about to go into the temple he asked them for some alms. Looking at him with John beside him, Peter said to him "Look at us." He paid attention to him expecting to receive something from them. Peter said "I do not have silver and gold. But what I have I give to you. In the name of Jesus Christ the Nazarene, walk." And taking him by the right hand he raised him up. At once (the man's) feet and ankle-bones were made firm. Leaping up he stood and walked. He went into the temple with them walking and jumping and praising God. All the people (there) saw him walking and praising God. They recognised him - that this was the man who would sit asking for alms at the Beautiful gate of the temple. They were filled with amazement and bewilderment at what had happened to him. As he was attached to Peter and John all the people ran together at the porch of Solomon greatly amazed. And seeing (them) Peter answered the people. "Fellow Israelites why do you</p>	<p>marvel at this man or at us. Why do you look (as if it is) by our own power or piety we have made him walk? The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus whom you delivered and denied in the presence of Pilate when he had decided to release him. You denied the holy and just one and asked that a murderer be granted to you (instead). And the Author of life, you killed. (This is he) whom God raised from the dead and which we witnessed. (It was) faith in the name of him (Jesus) that this man that you see and know has been made firm (in his feet.). It is faith in the name of (Jesus) and through him that gave (this man) firmness of foot and (this is evidence) before all of you. And now brothers. I know that it was because of ignorance that you acted (c/f denying Jesus) and it was also (because of) your rulers. But God fore announced through the mouth of all the prophets that his Christ was to suffer. And this was fulfilled in this way. Repent therefore and turn that your sins may be wiped away. This is so that refreshing times may come upon you from the presence of the Lord and that he may send the fore appointed Christ Jesus for you. It behoved heaven to receive (him) until</p>	<p>the times of restitution of all the things of which God spoke through the mouth of the holy prophets. Indeed Moses said "A prophet will be raised up for you from amongst (you) as he (raised up) myself. You shall hear him according to everything he may speak to you. Every soul who does not listen to that prophet will be cast out from the people. Also all the prophets from Samuel and those who came after him announced these days (which are now here). You are the sons of the prophets and the covenant which God made with our fathers. God said to Abraham "You will be blessed in your seed and (through your seed) all the families of the earth (will be blessed). . God on having raised up his servant sent him to you as a blessing to help each one of you to turn away from your sins."                  4:1-4 While they were still speaking to the people, the priests and the Commandant of the temple and the Sadducees came upon them. They were greatly troubled because in their teaching they (Peter and John) were announcing to the people the resurrection of Jesus from the dead. They had hands laid upon them (Peter and John) and they had them put under guard until the morrow - for it was now evening. But many of those who heard the word, believed and the number of men believing numbered five thousand.</p>

One wonders what would have happened to the Judaism of the 1st AD if in fact Jesus had not come. The clash between the rulers of Judaism and the Roman army with the siege of Jerusalem in 70AD seemed to be a fairly inevitable thing. But Jews were already scattered around the Roman Empire and continued with their identity as Jews in the local synagogue. Perhaps what happened to Jesus, helped the rank and file Jews to realise how corrupted their externalised system of law as based around the Temple had actually become. They didn't really need this system to survive. We know that Paul about whom much of *Acts* is written, was a brilliant student of the great Jewish scholar Gamaliel. Gamaliel therefore had great influence on Paul and indirectly on Christianity. But was there also influence from Paul back to Gamaliel? Gamaliel in fact is mentioned in some of the crucial decisions made about both groups, for example he suggests that the Jews hold off persecuting the emerging Christian group in case God's spirit was acting within it. To what extent did Gamaliel (and Jesus) influence the future of Judaism as well?

## 5. Peter's Address

## Ch 4:5-31

4: 5-31 On the next day the rulers and elders and scribes in Jerusalem assembled. Amongst them were Annas the high priest and Caiaphas and John and Alexander and as many as were high priests. Having stood them (Peter, John and the cured man) in their midst they inquired. "By what power or in whose name did you do this?" Then Peter, filled with the Holy Spirit said to them: "Rulers of the people and elders. If we today are to be examined on a good deed done to an infirm man, by what power has this man been healed? Let it be known to all of you and to all the people of Israel that it was in the name of Jesus Christ the Nazarene, whom you crucified and whom God raised from the dead; it is in this name that this man stands before you whole. This is the stone despised by you the builders and it has become the head corner stone. . *c/f Lk 20:17* And we cannot be saved by any other name under heaven which has been given to men." And seeing the boldness of Peter and of John and perceiving that they were unlettered men and laymen, they (the assembly) marvelled. They recognised that (Peter and John) had been with Jesus. They saw the man who had been healed standing with them. They had nothing to say against them. So having ordered them to go outside the council they discussed (this) with one another saying "What can we do to these men? It is indeed a remarkable sign that has

happened through them. It is obvious to all those who live in Jerusalem. We cannot deny it. But in case it is talked about (even) more amongst the people let us threaten them not to speak about this name to any one else. And so calling them (back into the assembly) they ordered them not to speak of nor teach in the name of Jesus *c/f Lk 20:2*. But Peter and John answering said to them. "Should we listen to God or to you? You decide. We cannot fail to speak about what we saw and heard." And so they (the assembly) added more threats and released them. They could not find any way to punish them because of the people and because everyone was praising God about what had happened. The man on whom this sign of a cure had happened of cure was more than forty years old. And so on being released they (Peter and John) went back to their own people and reported what things the chief priests and the elders had said to them. And having heard this they (their own people) lifted up their voice with one mind to God. They said "Master you who have made heaven and earth and the sea and everything in it. You are our Father. Through the Holy Spirit and by the mouth of your servant David you said "Why do the nations rage and people devise vain things? The kings of the earth and its rulers assembled together against the Lord and against his Christ. For in truth in this (very) city there was an assembly

*Continued*



<p><b><i>Continued</i></b>        (pitted) against your holy servant Jesus whom you anointed. Both Herod and Pontius Pilate with the nations (Gentiles) and the peoples of Israel did the things that you fore ordained to happen. And now Lord look at their threats. Give your slaves</p>	<p>boldness to speak out your word. Stretch out your hand to cure and allow signs and wonders to happen through the name of your servant Jesus." And, as they were making the request, the place in which they were assembled was shaken. They were all filled with the Holy Spirit and spoke the word of God with boldness.</p>
<p><b>6. All things in common</b> <span style="float: right;"><b>Ch 4:32-37</b></span></p>	
<p>4:32-37 Now the multitude of those who believed with one heart and soul did not have any possessions of his (or her) own but held all things in common. With great power they witnessed to the resurrection of the Lord Jesus. Great grace was upon all of them. Nor were there any needy ones amongst them. For those who owned lands or houses were selling them and bringing the</p>	<p>money of everything sold and putting it at the putting it at the feet of the apostles. So it was distributed to each according to anyone who was in need. (For example) Joseph who was surnamed Barnabas by the apostles (translated Son of Consolation) was a Levite and Cypriot by race, had a field. He sold it and brought the proceeds and placed it at the feet of the apostles.</p>
<p><b>7. Reprimands couple</b> <span style="float: right;"><b>Ch 5:1-11</b></span></p>	
<p>5:1-11 There was a certain man named Ananias with a wife named Sapphira. He sold a property and he and his wife took the money from it. They brought a certain part of it and placed it at the feet of the apostles. Peter said "Ananias why has Satan filled your heart that you should (try to) deceive the Holy Spirit and appropriate (something) from the price of the land? Did it not belong to yourself and was it not sold with your own authority? Why was the (idea) of this action put into your heart? You did not lie to people but to God." And hearing these words Ananias fell down dead. Then a great fear came on all those who heard it. Rising up the young men wrapped</p>	<p>him (Ananias) up and carried him out to bury him. And about three hours later his wife, not knowing what had happened came in. Peter said to her "Tell me did you sell the land for such and such?" She said "Yes for so much." Peter said to her "Why was it agreed with you to tempt the Spirit of the Lord? Look the feet of those who have just buried your husband are (now) at the door and they will carry out you (as well)." She fell at once at his feet and expired. Entering in, the young men found her dead. Carrying her out they buried her beside her husband. And so a great fear came on all the church and on those who heard about these things.</p>
<p>An interpretation of this event is that at that time the presence of the Holy Spirit was such a force that it bound the disparate group into "one mind". When a couple of people tried to undercut this "one mind" with deceit the connection they had with their own 'life force' was severed.</p>	



**8. Healed all****Ch 5:12-16**

5:12-16 Through the hands of the apostles there were many signs and wonders (worked) amongst the people. All would be gathered with one mind in the porch of Solomon. None of the rest (of the temple officials?) dared to be joined to them. But the people held them in high regard. More and more believers in the Lord were added in multitudes - both of men and of women.

People would even bring out their ailing (friends & relatives) to place on pallets and mattresses so that as Peter (came by), even his shadow might fall on some of them. The multitude also came together from the cities around Jerusalem, carrying ailing ones and those being tormented by unclean spirits. All were healed.

It could be asked why this opening Section A of *Acts* does not appear to fall into the 'analysis mode' of the bulk of the gospels and *Acts*. Rather it is presented here in a fairly unanalysed form, similar to the opening passages of Matthew and Luke's gospel. Is there a connection here? A number of times in this Section A the reader is told that the Apostles and disciples and new converts are "of one mind". Recall that the underlying line of logic of the gospels is to try to pull together two conflicting types of mindsets. The introductory Section A compares to some extent with the start of the gospels of Matthew and Luke. The introduction is about the immediate aftermath of the "birth" of the church. It appears that at first there was a 'fusion' of thinking - because of the forceful presence of the Holy Spirit. Therefore the writer presents the new community before settling down to trying to develop a line of argument as to how such a community could be launched on a permanent basis.

As the references show, the writer is working backwards into the previous gospel with his subject matter so a reader can see that the second book and its steps in logic flow out of the preceding one.

Towards the end of Section A (in the paragraph to follow) the two 'mindsets' are re-emerging after the original 'fusion'. The "Hellenists" (c/f Greek-based philosophy) are starting to loudly complain about the "Hebrews" (c/f Jewish society) because of their failure to include widows of a different background.

This initial conflict reminds one of the end of Luke's gospel when he shows a tendency towards narrowness in a law-based society (c/f Peter in the warmth of the High Priest's courtyard refusing to acknowledge Jesus). The conflict at the end of Section A started with the narrowness of one group (c/f Jewish Christians) which then resulted into the loud voice of the other (c/f Gentile Christians). Mention of this conflict also reminds one of the way Pilate, the Roman governor, (c/f an order-based society) caves in under pressure from the "loud voice" of the Jewish Council. The two factors - of narrowness and the "loud voice" - are pivotal to the structure of *Acts*. This was because the emerging church had to find a way of dealing with potential weaknesses of both groups (Jews and Gentiles) if a 'hybrid' society was to be formed.



## 9. Angel opened door

## Ch 5:17-6:7

5:17-6:7 The high priest and all those with him, the existing sect of the Sadducees, were filled with jealousy. They laid hands on the apostles and put them into public custody. But *an angel* of the Lord, during the night *opened the doors* of the prison and lead them out. (The angel said). "Go and stand up in the temple and tell the people everything about this (way of) life. And having heard they went at about dawn into the temple and taught. Having come (to the assembly area) the high priest and those with him called together the council and the whole senate of the sons of Israel. They sent to the jail to have them (the apostles) brought to them. But the attendants did not find them in the prison. Having returned (to the high priest etc) they reported saying "We found the jail shut and all the security there with the guards standing by the doors. But on opening it we found there was nobody inside." As they heard these words, both the commandant of the temple and the chief priests doubted (the attendants) and wondered what was to happen. Then someone came and reported to them "Look the men that you put into the prison are in the temple standing there and teaching the people." Then going (there) the commandant and his attendants brought them back, but not with force, for they feared that the people may stone them. After they were brought in the apostles stood before the council. The high priest

questioned them saying "We strictly charged you not to teach in this name (of Jesus). And look you have filled Jerusalem with your teaching and you intend to place the blame of the blood of this man upon us." Answering (them) Peter and the apostles said "Should we not obey God rather than men? The God of our fathers raised Jesus whom you killed, hanging him on a tree. God has exalted this man as a Ruler and a Saviour. He has put him at his right hand to give repentance to Israel and forgiveness of their sins. We are witnesses of these things and of God giving the Holy Spirit to those who obey him. When they (those at the council) heard this they were enraged and intended to kill them. But standing up in the council, a Pharisee whose name was Gamaliel and who was a teacher of the law and honoured by all the people ordered that the men be put outside for a time. He then said to (the council). "Fellow Israelites. Be careful what you do to these men. Recall that before this time there was Theudas who was claiming to be somebody and to whom about four hundred men were attached. He was killed and all those who obeyed him were dispersed and came to nothing. After this there was Judas the Galilean in the days of the enrolment. He drew people away after him. But that man perished and as many as obeyed him were scattered. And now I say to you stand aside from these men and leave them alone. If this counsel or work is of men

it will be destroyed. But if it is of God you will not be able to destroy them and you will be found to be fighting against God." They did what he said. Having re-called the apostles and beating them they ordered them not to speak in the name of Jesus. Then they released them. (The apostles) went out from the presence of the council. They were celebrating because they were deemed worthy to be dishonoured on behalf of the name. And every day in the temple and from house to house they did not cease from teaching and preaching the Christ Jesus *c/f Lk 19:47*.

6:1-7 Now at that time as the disciples were multiplying there was a murmuring of the **Hellenists against the Hebrews** because their widows were being overlooked in the daily service. Having called them (together) the twelve (apostles) said to the multitude of disciples. "It is not acceptable that we need to leave the word of God in order to serve at tables. Therefore brethren take from yourselves seven men of good repute who are full of the Spirit and of wisdom and we will appoint them over this office. But we (ourselves) will keep to prayer and the service of the word." This word (of the apostles) pleased the multitude. They chose Stephen, a man full of faith and the Holy Spirit and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus of Antioch (someone who had been converted to Judaism) They put these before the apostles who having prayed, placed their hands upon them. The word of God grew and the number of disciples in Jerusalem multiplied greatly. (There was also) a big crowd of priests who obeyed the faith.

"multiplied the number of disciples in Jerusalem"(6:7)

## Section B

### RECOGNISE AUTHENTICITY OF OUTSIDERS

**Acts 6:8 - 11:29**

**Paragraph "Hooks" are places where New Converts are Located**

<b>Beyond religious law system</b>	<b>Ref</b>	<b>Location</b>	<b>disciple and 'outsider'</b>	<b>V4 Page</b>	<b>V5 Page</b>
1. . Power is in Person (not a system)	6:8-8:3	Outside Jerusalem	Stephen & Saul	196	169
2. . Separation of spiritual favour and money	8:4-25	Samaria	Philip & Samaritans	199	172
3. . Inter-racial	8:26-40	Ethiopia	Philip & Ethiopian	199	172
4. . Power outside of priests	9:1-31	Damascus	Ananias & Saul	201	174
5. . Movement promoted	9:32-34	Lyydda	Peter & Aeneas	202	175
6. . Oriented towards re-birth	9:35-43	Joppa	Peter and Dorcas	202	175
7. . Inter-cultural	10:1-48	Caesarea	Peter & Cornelius	203	176
8. . Readiness to adjust	11:1-1-18	Jerusalem	Peter & ones of circumcision	204	177
9. . Mutual financial support	11:19-29	Antioch	Barnabas, Paul & 'Christians'	205	178

**Christians at Antioch sending alms to elders in Judea . .c/f 11:25**



Beyond Religious Law System	Ref	Location	Disciple and 'outsider'
1. . Power is in the person not a system	6:8-8:3	Outside Jerusalem	Stephen & Saul

6:8-8:3 **Stephen** who was full of grace and power did great signs and wonders amongst the people. But there was a group in the synagogue who were called Freedmen. They were Cyrenians and Alexandrians and people from Cilicia and Asia. They were disputing with Stephen but were not able to withstand the wisdom and the spirit with which he spoke. Then they instigated men to say "We have heard him speaking blasphemy against Moses and God." They stirred up the people and the elders and scribes. Coming at him they seized him and led him to the council. False witnesses stood there saying "This man does not stop speaking against this holy place and the law. We have heard him saying that Jesus the Nazarene will destroy this place and will change the customs which Moses delivered to us." Looking at him all those sitting in the council saw that his face was like the face of an angel. 7:1 The high priest said "Have you done these things?" He

said. "Brethren and fathers listen. The God of glory appeared to our father Abraham who was living in Mesopotamia before he lived in Charran. God said to him "Go out of your land and your kindred and go to the land that I show you." Then going out of the land of the Chaldaeans he lived in Charran. And after that his father died and God moved him on into this land where you now live. Yet he did not give him an inheritance in it - not a foot's space. (Rather) he promised to allow himself and his descendants to live in it, even though he had no child. God told him that his seed would live in a land (c/f Egypt) that belonged to others. These others would enslave (his descendants) and would ill-treat them for four hundred years. God said "in whichever nation they will serve I will judge it. (Then) after these things they will come forth and will worship me in this place." He (God) gave (Abraham) a covenant of circumcision. And so he fathered Isaac and circumcised

him when he was eight days old. Isaac fathered Jacob and Jacob fathered the twelve patriarchs. The patriarchs (when they were young men became jealous sold Joseph into Egypt. God was with him and rescued him from all his afflictions and gave him favour and wisdom before Pharaoh, king of Egypt. The latter appointed (Joseph) governor over Egypt and all his household. But a famine came over all of Egypt and Canaan with great affliction. Our fathers had nothing to eat. But Jacob heard there was corn in Egypt. He sent our fathers first. The second time Joseph made himself known to his brothers and the race of Joseph became known to Pharaoh. Sending, Joseph called his father Jacob and all his family of seventy-five people. Jacob went down to Egypt and died there with our *Continued*

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)



**Continued**

fathers. He was transferred to Sychem and was put in the tomb which Abraham had bought for a price of silver from the sons of Enmor in Schem. As the time drew near for the promise which God had made to Abraham, the people multiplied in number in Egypt. (This happened) until another king rose up over Egypt who did not know Joseph. This man was dealing craftily with our race and ill-treated the fathers so as to expose their babies so that they would die. It was at that time Moses was born and he was fair in the eyes of God. He was reared for three months in his father's house. When he was exposed Pharaoh's daughter picked him up and reared him as her own son. So Moses was trained in all the wisdom of the Egyptians. He was powerful both in his words and works. But when he was forty years old the time came in his heart to visit his brothers and the sons of Israel. On seeing one of these being injured he defended him. He wrought vengeance for them and struck the Egyptian. Now he supposed that his brothers would understand that God would give them salvation through his hand. But they did not understand. On the next day he appeared they were fighting. He attempted to reconcile them into peace saying "You are brethren. Why do you injure each other?" But the one who was injuring his neighbour

pushed him away saying "Who appointed you ruler and a judge over us? Do you want to kill me in the same way as you killed the Egyptian yesterday?" So Moses fled at this word and became a dweller in the land of Midian where he fathered two sons. And when forty years were fulfilled an angel appeared to him in the desert of mount Sinai in the flame of a burning thorn bush. Moses marvelled on seeing the vision. As he approached to take a better look there was a voice of the Lord. "I am the God of your fathers, the God of Abraham and of Isaac and of Jacob". But Moses was trembling and dared not take notice. The Lord said to him "Loosen your sandal from your feet for the ground on which you are standing is holy. I have been seeing the ill-treatment of my people in Egypt and I have heard their groan. I have come down to rescue them. So come and I will send you to Egypt." (Stephen continued in his address). "It was this Moses whom (someone amongst his people) denied saying "Who appointed you a ruler and judge?" It was this man that God sent, both as a ruler and as a redeemer with the hand of the angel that had appeared to him in the bush. It was this man who led them (God's people) out and (afterwards) did signs and wonders in the land of Egypt, in the Red Sea and in the desert over forty years. It was this Moses who was saying to the sons of Israel "God will

raise up a prophet from amongst you as he has raised me." This is the one (Moses) who was raised up in the congregation in the desert. The angel spoke to (Moses) in Mount Sinai (with the giving of the commandments) and (also spoke) with our fathers. They received living oracles (commandments) to give to you. But our fathers did not wish to become obedient. They thrust (Moses) away and turned in their hearts (back) to Egypt. They said to Aaron (Moses' brother) "Make gods for us which will go before us. We do not know what has happened to this Moses who led us out of the land of Egypt." (because he was still up on Mt Sinai). And so they made the model of a calf in those days and brought up a sacrifice to this idol and worshipped what they had made. And so God turned and delivered them to worship the host of heaven (instead of himself) as it has been written in the roll of the prophets." "You did not offer victims and sacrifices to me in the forty years (you spent) in the desert O house of Israel. (Rather) did you not take up the tent of Moloch and the star of the god Rompha and the idols that you made in order to worship them?"

(After they turned back to the Lord) Our fathers had the tent of witness in the desert. Moses directed the one who made this to do so according to the model which he had seen. Having received (the

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tent) our fathers brought it (into the land) with Joshua when he took possession of the land from the nations (who had been here beforehand ). And so (the tent) was, until the days of David. David found favour before God and wanted to build a place of dwelling (rather than a tent) for the house of Jacob. It was Solomon (his son) who built a house for (God.)"

(Stephen continued) "But the Most High (God) does not dwell in places made by hand. As the prophet says "Heaven is a throne for me and the earth is a footstool for my feet". The Lord says "What house can you build for me? Or what place of rest? Did not my hand make all of these things? and uncircumcised in the heart and ears as you are you always oppose the Holy Spirit."

(Stephen then spoke directly to the council.) "Hard-necked as your fathers also. Which of the prophets did your fathers not persecute? They killed those who were announcing beforehand about the coming of the righteous one (Jesus). You became betrayers and murderers (of him). You received the law given by angels and did not keep it." On hearing these things they (members of the council) were cut to their hearts and raged at (Stephen). But being full of the Holy Spirit he gazed into the heavens. He saw the glory of God and Jesus standing at the right hand of God. He said "Look I see the heavens opened up and the Son of man standing at the right hand of God." Crying out with a great voice they closed over their ears. They rushed with one mind upon him. Casting him

outside the city they stoned him. The witnesses took off their garments and put them at the feet of a young man called **Saul**. As they stoned him Stephen called upon God saying "Lord Jesus, receive my spirit." Kneeling down he cried out with a great voice "Lord do not place the blame of this sin upon them." And so saying he fell asleep. Saul approved of the killing of him. 8:1-3 That day there was a great persecution started against the church in Jerusalem. (Its members) all scattered throughout the countries of Judea and Samaria except for the apostles. Devout men recovered the body of Stephen and mourned greatly for him. But Saul ravaged the church. He went (around) house by house, entering in and dragging both men and women out to be delivered to prison.



There are a number of levels being addressed in Stephen's self-defence made to the Jewish Council. Luke is giving Theophilus, his non-Jewish reader, a quick overview of Jewish salvation history. He is making the point that the law of the Jews was given

to them by God. This remains the case even if the Jews of the day were breaking it. Luke also recalls how major figures in Jewish history "moved out" Abraham began this by leaving family and country. Then Jacob went to Egypt. Later Moses moved out of Egypt and took his people out as well. Finally, after the speech, Stephen himself is 'moved out'. There is an echo here of the way Jesus was cast out of Nazareth. As Stephen is dying there is a deliberate echo of the way that Jesus died. He commends his spirit. He asks forgiveness for those who killed him. On another level again Luke starts to address ways of dealing with the tendency that a law-based society has, to be narrow and enclosed. He introduces a young firebrand named Saul (to be re-named Paul). Even as other Christians are 'moving out' of Jerusalem, the apostles will be challenged to 'move out' towards the acceptance of someone (Paul) who has persecuted them.



<p><b>2. . Separate spiritual favour and money</b></p>	<p><b>8:4-25</b></p>	<p><b>Samaria</b></p>	<p><b>Philip &amp; Samaritans</b></p>
<p>8:4-25 Those who had been scattered (out of Jerusalem) went around preaching the word. <b>Phillip</b> was gong down to the city of Samaria to proclaim the Christ to them. The crowd heeded the things being said by Philip with one mind. They also saw the signs he was working. Many of those who had unclean spirits came out crying with a loud voice. Many who were paralysed and the lame were healed. There was much joy in that city. Now there was a certain man named Simon who was previously practised magic in the city and who astonished all of <b>Samaria</b>. They thought he was someone great and all of them, from the greatest to the least heeded him. (They said) "This man is great in the power of God" They heeded him because he had astonished them with his magic for a considerable time. But when they believed Phillip who was preaching about the kingdom of God and in the name of Jesus Christ, they were baptized, both men and women. Now Simon himself also believed. And having been baptized he was attaching himself to Philip. On seeing the signs and the great and powerful deeds happening he was amazed. Meanwhile in Jerusalem the apostles heard that <b>Samaria</b> had received the word of God. They sent Peter and</p>	<p>John to them. On going down they prayed for them so they (the Samaritans) might receive the Holy Spirit. For he (the Holy Spirit) had not fallen on any of them. They had only been baptized in the name of the Lord Jesus. Then they (Peter and John) laid hands on them (the Samaritans) and they received the Holy Spirit. On seeing (all this) Simon saw that through the laying on of the hands of the apostles the Spirit was given. He (therefore) offered them money saying "Give me this authority as well so that on whomever I lay my hands he may also received the Holy Spirit." But Peter said to him. "May your silver be to your perdition because <i>you have supposed that you could obtain the gift of God through money.</i> You have no right in this matter for your heart is not right before God. Therefore repent from this wickedness and ask the Lord if perhaps he will forgive you the thought of your heart. For I see in you a gall of bitterness and a bond of iniquity." And answering Simon said "You ask the Lord for me so that none of the things you have spoken about will come upon me." They (Peter and John) therefore gave solemn witness and on speaking the word of the Lord they returned to Jerusalem. Many of the villages of the Samaritans were evangelized.</p>		
<p><b>3. . Trust the Inter-racial</b></p>	<p><b>8:26-40</b></p>	<p><b>Ethiopia</b></p>	<p><b>Philip &amp; Ethiopian</b></p>
<p>8:26-40 But an angel of the Lord spoke to <b>Philip</b> saying. "Get up and go south to the road that goes down from Jerusalem to Gaza." Now this is desert. Rising up he went. And behold he came across an <b>Ethiopian</b> man who was a eunuch and <i>a courtier of Queen Candace of Ethiopia.</i> He was in charge of all her treasure and had come to Jerusalem to worship. He was returning (home) and sitting in his chariot reading the prophet</p>	<p>Isaiah. The Spirit said to Philip "Go up to him and keep company with him in his chariot." So running up Philip heard him reading Isaiah the prophet. He said "Do you know what you are reading?" He said "How indeed am I able to unless someone guides me? " And he asked Philip to get up and sit with him. Now the passage of the Scripture which he was reading was this "As a sheep to slaughter he was led. <i>Continued</i></p>		

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As a lamb before the shearer he is dumb and does not open his mouth. In the humiliation of judgment he was taken away. Who can describe his generation because it has taken away his life from the earth."

And answering the eunuch Philip said. "I ask you. Who is the prophet talking about when he said this, about himself or about someone else?"

And opening his mouth and beginning from this section of Scripture he told him about Jesus. As they were going along the way they came upon

some water. The eunuch said "Look there's some water" What's stopping me from being baptized now?" He ordered the chariot to stop and both of them went down into the water, both Philip and the eunuch. And he baptized him. When they came up out of the water the Spirit of the Lord seized Philip and the Eunuch did not see him any more. He went on his way happy.

But Philip was found to be in Azotus. Passing through here he evangelized all the cities until he came to Caesarea.



4. . Recognise power outside of any central group	9:1-31	Damascus	Ananias & Saul
<p>9:1-31 (In the meantime) Saul was still threatening murder against the disciples of the Lord. He <i>approached the high priest and asked him for letters of reference</i> for the synagogue at Damascus. This was so that if he found any of those in "the way", either men or women he could take them prisoner and bring them to Jerusalem. Now as he drew near to Damascus, suddenly there shone round him a light out of heaven. On falling to the ground he heard a voice saying to him "Saul, Saul, why are you persecuting me?" He said "Who are you Lord?" He answered "I am Jesus whom you are persecuting. Get up and go into the city. You will be told what to do (there)." Now the men who were journeying with him stood by speechless. They heard indeed the sound but saw nobody. Saul was lifted from the ground but he could see nothing. Leading him by the hand they brought him into Damascus. He was there three days unable to see and he neither ate nor drank.</p> <p>Now there was a certain disciple in Damascus called <b>Ananias</b>. The Lord said to him in a vision "Ananias" He answered "Here I am Lord." The Lord said to him. "Get up and go to the street called Straight. Ask in the house of Judas for Saul, a Tarsian by name. He is praying." Ananias (then) saw in a vision a man coming n and putting his hands on him (Saul) so he could see again. Ananias answered "Lord I have heard from many about this man, and how many evil things he did to your saints in Jerusalem. Here he has authority from the chief priests to arrest all those who call upon your name." But the Lord said to him. "Go because <i>this man is a vessel</i> chosen by myself to carry my name before both the kings of the nations (Gentiles) and the sons of Israel. I will show him how many things he will have to suffer for the sake of my name. Ananias went away and entered into the house. He put his hands on him (Saul) and said "Saul, brother, the Lord has sent me. This is Jesus who</p>	<p>appeared to you on the road where you were traveling. (He sent me) so that you can see again and be filled with the Holy Spirit. Immediately the scales fell away from (Saul's) eyes and he saw again. On getting up he was baptized and was strengthened by eating.</p> <p>Now he was with the disciples in Damascus for some days. Then immediately he proclaimed Jesus in the synagogues, saying that this one is the Son of God. All those hearing were amazed and said "Was this not the one who destroyed those in Jerusalem who invoked this name. Now he has come here to arrest them and bring them before the chief priests? But <b>Saul</b> was filled (even) more with power and confounded the Jews who were living in Damascus, proving that it is this one (Jesus) who is the Christ. When a considerable number of days had passed the Jews consulted together and decided to kill him. But their plot was made known to Saul. They carefully watched the gates both day and night so as to destroy him. But the disciples took him by night through the wall and then lowered him down in a basket. On arriving at Jerusalem (Saul) tried to join the disciples. (But) all feared him, not believing that he was a (real) disciple. But Barnabas took hold of him and led him to the apostles. He narrated to them how he (Saul) saw the Lord and that he (the Lord) spoke to him. (Then Barnabas) said how in Damascus (Saul) spoke boldly in the name of Jesus. He was with them (Barnabas &amp; co) going in and out to Jerusalem and speaking boldly in the name of the Lord. He (Saul) both addressed and was in discussion with the Hellenists who attempted to kill him. But knowing (what was happening) the brothers brought (Saul) down to Caesarea and (then) sent him on to Tarsus.</p> <p>(After this) the church throughout all of Judea and Galilee and Samaria had peace. It (the church) was built up in the fear of the Lord and in the comfort of the Holy Spirit. Membership was multiplied.</p>		

In Luke's gospel he associates "the word" with nature images with potential life e.g. seed, a child asking the Father for an egg, the womb and the action of receiving and keeping the word. He also draws contrasts by using negative images of containers c/f a tomb, dirty dishes, a body described as a house with evil spirits in it etc.

In *Acts* with the coming of the Holy Spirit we find 'the word' is not only something distinct. It engenders new life into those who receive it. In a sense the 'word' with a small letter becomes the "Word" with a capital letter. In *Acts* Luke develops understanding of "the Word" as being alive. John will later on take the theology of "the Word" much further. In the previous paragraph here, the Lord Jesus describes Saul as a "chosen vessel". This fits in with both the imagery and the ideas that are being developed. Also note the phrase used before someone proclaims 'the word' i.e. "He opened his mouth"



<b>5. . Encourage movement</b>	<b>9:32-35</b>	<b>Lydda</b>	<b>Peter &amp; Aeneas</b>
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9:32-34 Now it happened that <b>Peter</b> was passing through <i>here and there</i> and he came down to the saints who were living in Lydda. He found a certain man there called <b>Aeneas</b> who had been lying on a mattress for eight years	because he was paralysed. Peter said to him "Aeneas, Jesus Christ cures you. Get up and dress yourself. Immediately he rose up. (When) all those who lived in Lydda and Saron saw him, (all of them) turned to the Lord.
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<b>6. . Be oriented towards re-birth</b>	<b>9:35-43</b>	<b>Joppa</b>	<b>Peter and Dorcas</b>
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9:35-43 Now in Joppa there was a certain disciple who was called Tabitha. This is being translated here as Dorcas. This woman was full of good works and acts of charity. It happened that at time she was ill and died. Having washed her they put her in an upstairs room. Now Lydda was near to Joppa. The disciples heard that <b>Peter</b> was there and sent two men to him asking "Come to us straight away." Peter went with them. On their arrival they led him up into the upper room. All the widows stood beside him	weeping and showing (him) tunics and garments that <b>Dorcas</b> had made with them. Putting them all outside Peter knelt down and turning to the body he said " <i>Tabitha. Get up.</i> " She opened her eyes and seeing Peter she sat up. He gave her a hand and raised her up. (Then) calling the saints and the widows he presented her to them alive. (This) became known throughout all of Joppa. Many believed in the Lord. (Peter) remained many days in Joppa staying with a tanner called Simon.
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7. . Appreciate the Inter-cultural	10:1-48	Caesarea	Peter & Cornelius
<p>10:1-48 There was a certain man in Caesarea whose name was <b>Cornelius</b>. He was a centurion of what was called an Italian cohort. He was a devout man and feared God along with all his household. He gave many donations to the people and petitioned God continually. (One day) at about the ninth hour (c/f 3 p.m.) an angel of God entered him and said to him "Cornelius." He looked at him (the angel) and becoming terrified he said "What is it Lord?" He said to him. "Your prayers and your alms have gone as a memorial before God. And now send to Joppa and ask for Simon, the one who is surnamed Peter. This man is lodged with a tanner named Simon. He has a house by the sea." As the angel who was speaking to him went away he called two of the household slaves and a devout soldier who were in attendance. He explained all this to them and sent them to Joppa. On the next day as they journeyed and drew near to the city Peter went up onto the roof to pray at about the sixth hour (midday). He became hungry and wanted to eat. While they prepared (the meal) an ecstasy came upon him. He saw heaven being opened and a certain vessel, like a great sheet held by four corners` appeared to be let down onto the earth. In it were all the quadrupeds and reptiles of the earth and birds of the air. Then there came a voice to him saying "Get up Peter. Kill and</p>	<p>eat." But <b>Peter</b> said " Not at all Lord. I have never eaten anything that is common and unclean." Again a second time a voice came to him "<i>What things God has cleansed, you cannot treat as being unclean.</i>" This happened on three occasions. (Then) immediately the vessel was taken up into heaven. Now Peter was doubting within himself what the vision that he saw actually meant. Then the men who had been sent by Cornelius (arrived) asking for the house where Simon was. (Peter was) standing at the porch. Calling out to him they asked if Simon, surnamed Peter was living here. Peter was there pondering about the vision. The spirit said "Look at the two men who are looking for you. Get up and go down with them. Doubt nothing because I have sent them." (And so) going down Peter said to the men "Look, I am the one you are looking for. Why are you here?" They said "Cornelius, a centurion who is a just man and fears God and who respected by all of the Jews, was told by a holy angel to summon you to his house so that he can hear from you." Therefore he invited the men in to stay there. The next day, getting up he went off with them. Some of the brothers from Joppa went with him. The day after that he (Peter) went into Caesaria. Cornelius was waiting for him. He had called together his relatives and close friends. Now when Peter</p>	<p>entered Cornelius came to meet him. Falling at his feet he worshipped him. But Peter raised him up saying "Stand up I am only a man." And so talking with him he came in and found that there were many people together there. He said to them "You understand that it is not lawful for a Jew to belong with or to approach an outsider. (But) God has shown me not to call anything common or unclean, including people. And so I came when asked (by you) without question. I am therefore asking why you summoned me?" Cornelius told him "Four days ago at about this time I was praying at the ninth hour and lo and behold a man stood before me in bright clothing. He said "Cornelius your prayer and your alms have been remembered before God. Therefore send to Joppa and ask for Simon who is surnamed Peter. This man is lodged in the house of Simon, a tanner and it is by the sea." Therefore at once I sent messengers to you and you have done well in arriving. Now therefore all of us are present here to hear what has been commanded to you by the Lord." And so Peter opening his mouth said "In truth I perceive that God is not a respecter of person. But in every nation there are people fearing him and doing works that are acceptable to him. The word which he sent to the sons of Israel preaching peace through Jesus Christ. It is this one which is Lord of all.</p>	



<p><i>Continued</i>                  You know what took place throughout all Judea starting from Galilee After John's proclamation of baptism. (You know) how Jesus of Nazareth was anointed by God with the Holy Spirit and power and he went about doing good and curing all the people oppressed by the devil because God was with him. We are witnesses of all the things he did both in the country of the Jews and Jerusalem. (But) they killed him by hanging him on a tree. This same person was raised by God on the third day</p>	<p>afterwards and God made him visible, not to all the people, but to us, witnesses previously appointed by God. We ate and drank with him after he rose again from the dead. He commanded us to proclaim to the people and give solemn witness that this man is the one designated by God to be judge of the living and of the dead. It is to this man that all the prophets give witness so that forgiveness of sin is to be received though his name by everyone believing in him. While Peter was still speaking these words the Holy Spirit fell on those who</p>	<p>heard him. And those in favour of circumcision who accompanied Peter were amazed because the gift of the Holy Spirit had been poured out on people of 'the nations' as well. They heard them speaking in tongues and magnifying God. Then Peter answered. "Nobody can forbid the water of baptism to these people who have received the Holy Spirit in the same way as ourselves." He commanded that they be baptized in the name of Jesus Christ. Then the people asked him to remain with them for some days longer.</p>	
<p><b>8. . Be ready to adjust</b></p>	<p><b>11:1-18</b></p>	<p><b>Jerusalem</b></p>	<p><b>Ones of circumcision &amp; Peter</b></p>
<p>11:1-18 Now the apostles and the brothers throughout Judea heard that the non-Jewish people ('the nations') also received the word of God. When <b>Peter</b> went up to Jerusalem those <b>people who stressed the need for circumcision</b> disputed with him. They were saying. "You went into the houses of people who were uncircumcised and ate with them." Peter began to explain why he did this saying "I was in the city of Joppa praying. And I saw in an ecstasy a vision. It was coming down as a kind of vessel in the shape of a great sheet. The four corners were as though they were being let down out of heaven. It came up to me. Looking into it I perceived the quadrupeds of the earth and the wild beasts and the reptiles and the birds of heaven. I also heard a voice saying to me. "Get up Peter. Kill and eat." I said "Not at all Lord because a common or unclean thing has never gone into my mouth." A second time a voice out of heaven answered. "What God has cleaned, you are not to regard as common." This took place on three occasions and again all the things were</p>		<p>pulled back up to heaven. And behold at once there were three men who stood at the house in which I was staying. They had been sent down from Caesarea to me. The Spirit told me to go with them and doubt nothing. Also there were six brothers who came with me. We entered into the house of the man. He reported to us how he saw the angel in his house standing there and saying. "Send to Joppa and summon Simon who is surnamed Peter. He will speak words to you by which you and all your household may be saved." As I began to speak the Holy Spirit descended on them just as it did onto us at the beginning (of our ministry). Then I remembered the word of the Lord and how he said "John indeed baptized you with water. But you will be baptized in the Holy Spirit." If therefore God gave them a gift equal to what was given to us on believing in the Lord Jesus Christ, who I was I to be able to hinder God?" <i>And so on hearing these things they (the ones supporting circumcision) kept silence.</i> They glorified God saying "Then God has also given to non-Jews his repentance into life?"</p>	



<p><b>9. . Encourage mutual financial support</b></p>	<p><b>11:19-29</b></p>	<p><b>Antioch</b></p>	<p><b>Barnabas, Paul &amp; 'Christians'</b></p>
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<p>11:19-29 The people who had been scattered (from Jerusalem) because of the persecution occurring over Stephen, passed through to Phoenicia and Cyprus and Antioch. They did not speak 'the word' to anyone except to Jews. But some of them were men from Cyprus and Cyrene who came to Antioch. They also spoke to the Greeks, preaching the Lord Jesus to them. The hand of the Lord was with them and a great number of people believed and turned to the Lord. An account of this reached the church in Jerusalem and they sent Barnabas to Antioch. On arriving and seeing the grace of God he rejoiced and exhorted all to remain with the Lord with purpose of heart. He (Barnabas) was a good man and full of the Holy Spirit and faith. A considerable crowd was added to the Lord. He</p>	<p>(then) went forth to Tarsus to seek Saul. On finding him he brought him to Antioch. It happened that for a whole year they assembled in the church to teach a large crowd. It was in Antioch that the disciples were first called <b>Christians</b>. In these days some prophets came from Jerusalem to Antioch. One of them named Agabus rose up and signified through the spirit that a great famine was about to come over all the inhabited world. This happened in the time of (Emperor) Claudius. And so any of the disciples who were prosperous <i>decided that each of them would send something from their ministry</i> to the brothers dwelling in Judea. They indeed did this and sent something to the elders through the hand of <b>Barnabas and Saul</b>.</p>
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**Christians at Antioch sending alms to elders in Judea c/f 11:25**



## Section C

**COPE WITH OPPOSITION TO OUTREACH****Acts 12:1 - 15:29****Paragraph "Hooks" are places where New Converts are Located**

<b>Coping Response</b>	<b>Reference</b>	<b>Opposer</b>	<b>Likely Motive</b>	<b>V.4 Page</b>	<b>V.5 Page</b>
1. . Power through Prayer	12:1-23	Herod	Politics	207	180
2. . Power through truth	12:24-13:12	Sorcerer	Monetary	208	181
3. . Material Independence	13:13-52	The Jews	Influence amongst wealthy	209	182
4. . Perception to escape	14:1-6	The disobeying Jews	Crowd influence	210	183
5. . Stress on humanness	14:7-18	Crowds	Adulation	211	183
6. . Brotherly Support	14:19-28	Iconium Jews	Desire for leadership	211	184
7. . Salvation through grace	15:1-29	Some of Pharisee sect	Sect control	213	184

**Apostles and elder brothers sending reduced rules throughout Antioch, Syria and Cilicia 15:29**

Coping Response	Reference	Opposer	Likely Motive
1. . Power through Prayer	12:1-23	Herod	Politics

<p>12:1-23 Now at that time <b>Herod the King</b> had hands laid on some of those from the church to ill-treat them. He killed James the brother of John with a sword. Seeing that this was pleasing to the Jews he went on to arrest Peter also. This was in the days of unleavened bread. He seized him and put him in prison delivering him to four squads of soldiers to guard him. He intended after the Passover to bring him up to the people. Therefore Peter was kept in the prison. <i>But prayer was earnestly being made by the church to God concerning him.</i> During the night before Herod was about to bring him forward, Peter was sleeping between two soldiers. He had been bound with two chains and guards were before the door keeping watch at the prison. And behold an angel of the Lord came upon them. A light shone in the building. (The angel), striking the side of Peter raised him up saying "Get up quickly." The chains fell off his hands. The angel said to him. "Dress yourself and put on your sandals." He did so. He told him "Wrap your mantle around you and follow me." And so going forth he (Peter) followed. He was not sure if what was happening through the angel was real. He thought he was seeing a vision. And going through the first prison and (then) the second they came to the iron gate which led to the city. This opened to them of its own accord. And going out they went forward into a street. Immediately the angel departed from him. Peter said to himself "Now I truly know that the Lord sent forth his angel and has delivered me from the hand of Herod and the expectation of the people (leaders?) of the Jews." On realizing this he came upon the house of Mary, the mother</p>	<p>of John who was surnamed Mark. There were many who had assembled there and who were praying. As he knocked on the door of the porch a maidservant approached. to listen. Her name was Rhoda. On recognizing the voice of Peter she was so happy she did not open the porch but ran to announce to those inside that Peter was standing outside the porch door. They said to her "You are raving." But she emphatically insisted it was so. They said "It is his angel" But Peter continued knocking. On opening it they saw him and were amazed. Beckoning to them with his hand to be quiet he told them how the Lord led him out of the prison and said "Tell James and the brothers about these things." And so going out he went on to someone else.</p> <p>When it was day there was not a little disturbance amongst the soldiers as to what had become of Peter. Herod searched for him and on not finding him he examined the guards and commanded that they be led away (to execution). Then he (Herod) went down from Judea to Caesarea and stayed there.</p> <p>Now he was furious with the people of Tyre and Sidon. With one mind they came to him. They persuaded Blastus who was in charge of the King's bedchamber (to get them an audience). They asked for peace because their country relied on the king for food. On an appointed day Herod, having been arrayed with regal clothing and sitting on the tribunal made a public speech to them. The mob cried out. "He has the voice of a god and not of a man." At once an angel of the Lord smote him because he did not give glory to God. He was eaten by worms and died.</p> <p><small>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>
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It seems that following the death of James, the brother of John, the 'other' apostle named James that is son of Alphaeus, was elected as second in charge.

Luke the writer, is conscious of parallels in the previous paragraph. He presents Herod the official King of the Jews as a contrast to the situation of Jesus. It appears that Herod deliberately seized Peter at the Passover time, imprisoned him and made the Jews, (it would seem the Jewish council of leaders), aware that Peter would be brought before them and condemned to death as Jesus himself had been condemned. We recall that Herod was keen to see a 'miracle' of Jesus. In this case a miracle did occur - Peter's release. But Herod was not impressed this time and he withdrew, possibly in fear. Then his anger turned on the townships of Tyre and Sidon. The cities have a connection to Herod through a household servant (an echo of Jesus' connection through a household servant). Herod appears before the people as though transfigured (another echo). They are before him with "one mind", but not with the same mind as the disciples of Jesus. They call out in the "loud

voice" that is referred to by Luke. They claim Herod speaks as though he were a god. This is another echo c/f 'the word' of God being spoken or proclaimed through the mouth of the apostles. But Herod takes any such praise to himself and his destiny is linked with that of 'worms' which recall the images used in Scripture to reflect damnation.



2. . Power through truth	12:24-13:12	sorcerer	monetary
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<p>12:24-13:12 But the word of the Lord grew and increased. Barnabas and Saul returned from Jerusalem having completed their mission, taking with them John who was surnamed Mark. 13:1. Now in Antioch amongst existing church prophets and teachers there were both Barnabas and Simeon who was called Niger. There were Lucius the Cyrenian and Manaen who was a foster brother of Herod the tetrarch and Saul. As they ministered to the Lord and fasted, the Holy Spirit spoke to them. Separate off for me Barnabas and Saul for the work to which I have called them. Then having fasted and having prayed and laid hands on them they (leaders of the church in Antioch) dismissed them. They (Barnabas and Saul) therefore were sent out by the Holy Spirit and went down to Seleucia and from there sailed away to Cyprus. Being in Salamis they announced the word of God in the synagogues of the Jews. They also</p>	<p>had John (Mark) as an attendant. Passing through all the island until Paphos they found a certain man who was a <b>magician</b> and a false prophet. He was Jewish and was named Barjesus. He was with the proconsul Sergius Paulus, an intelligent man. This man called Barnabas and Saul to him in order to hear the word of God. But Elymas (which was the translated name of the sorcerer) was opposed to them. He sought to divert the proconsul from the faith. But Saul (also called Paul) was filled with the Holy Spirit and gazed at him and said "<i>You are full of deceit and fraud</i> and a son of the devil the enemy of all righteousness. Will you not stop perverting the righteous ways of the Lord Now behold the hand of the Lord is on you. You will be blind, not seeing the sun until a certain time." And at once a mist and darkness fell on him (the sorcerer) and he sought out people to lead him by the hand. Then the proconsul on seeing what had occurred believed. He was astounded at the teaching of the Lord.</p>
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3. . Material Independence	13:13-52	The Jews	Influence amongst wealthy
<p>13:13-52 Those who were with Paul set sail from Paphos and came to Perga of Pamphylia. Then John (Mark) departed from them and returned to Jerusalem. The others continued, going from Perga and arriving in Antioch of Persidia. They then went into the synagogue on the Sabbath day and sat down. After the reading of the law and of the prophets the synagogue rulers said to them "Brethren. If there is any word of exhortation amongst you for the people say it." So rising up Paul motioned with his hand and said "Fellow Israelites and those who fear God, listen. The God of this people Israel chose our fathers and exalted their people during their sojourn in the land of Egypt. Then with a raised arm he led them out of it. They endured in the desert for about forty years. Then having destroyed seven nations in the land of Canaan the land was given to them for about four hundred and fifty years. After this God gave (them) judges until the time of Samuel a prophet. Then they asked for a king and God gave them Saul the son of Cis of the tribe of Benjamin for forty years. Then removing him he (God) raised David up for them as a king. He also gave witness to (David) saying "I have found David the son of Jesse to be a man according to my heart who will do all that I want." According to his promise God raised from the descendants of this man a Saviour called Jesus and brought him to Israel. Before His public entrance John proclaimed a baptism of repentance to all the people of Israel. As this (preparation) was completed John said "Who do you suppose me to be? I am not the promised one. He is coming after me and I am not worthy to loosen the sandal on his foot."</p> <p>(Paul continued) "Brethren, sons of the race of Abraham and those amongst you who fear God, the word of this salvation was sent forth to us. But those who live in Jerusalem and their rulers, did not recognise him. So they fulfilled the judgement of the voices of the prophets being read through on every Sabbath. On finding no reason to condemn him to death they asked Pilate to destroy him. Then when they finished doing all the things which had been written concerning him they took him down from the tree and laid him in a tomb. But God raised him out of the dead and he appeared over many</p>	<p>days to those who had come up with him from Galilee to Jerusalem. They are now witnesses about him to the people. What we preach to you, is that the promise made to the fathers has come about. God has fulfilled that promise to our children by raising up Jesus. This has been as it is written in the second psalm. "You are my son. Today I have begotten you." And (also) "He raised him up out of the dead so that he would no longer return to corruption." Thus he has said "I will give to you the holy things of David the faithful one. Wherefore also in another psalm he says "You will not give your holy one to see corruption." As far as David himself was concerned having served his own generation with the counsel of God he fell asleep and was added to his fathers and he did see corruption. But the one (Jesus) whom God raised (from the dead) did not see it." Know therefore and let it be understood brethren that it is through this man (Jesus) that forgiveness of sins is announced. (Through him) you are (saved) justified from all the things that you could not be saved from by the law of Moses. Indeed everyone is justified by believing in this man. Watch out therefore in case what has been said in the prophets (re warnings) comes upon you. i.e. "You scoffers, marvel and perish because I work something in your time, yet it is something you refuse to believe in when you are told about it." And as they (Paul and Barnabas) went out the people asked them to tell them more about this during the week. When the assembly (in the synagogue) was broken up many of the Jews and the worshipping proselytes (converts to Judaism) who were speaking to Paul and Barnabas urged them to continue. And so on the next Sabbath almost all the city was assembled to hear the word of God. But on seeing the crowds <b>the Jews were filled with jealousy</b> and contradicted the things spoken by Paul and so they blasphemed. Paul and Barnabas spoke out boldly and said. "It was necessary for the word of God to be spoken to yourselves first of all. However since you put it away and were not worthy (of it) judge yourselves regarding eternal life. Behold we are going to turn to the Gentiles (non-Jews). For the</p> <p><b>Continued</b></p>		



**Continued**

Lord has commanded us to do this. (God said) "I have set you as a light for the nations (meaning non-Jews) to be for the salvation (of all) to the ends of the earth."

On hearing about this the non-Jews rejoiced and glorified the word of the Lord. As many as were disposed towards eternal life believed. Thus the

word of the Lord was carried throughout all the country. But the Jews pressured the more influential women and chief men of the city and so brought persecution against Paul and Barnabas. Thus they expelled them from their borders. But they (Barnabas and Paul) shook off the dust from their feet (i.e. they moved on ) and came to Iconium. The disciples were filled with joy and the Holy Spirit.

In the speech of the above paragraph Paul (as recounted by Luke) raises the massive question of "Justification by Faith." This has been a linch pin in the position of Protestants since they broke from the 'Roman' Church about five hundred years ago. But perhaps the position of both groups is similar and it comes down to a matter of degree as to which of two "prongs" each of them emphasise. How does this fit in with the line of logic as portrayed in *Reality Search*? As a re-cap, the two societies, one of which is based on law or time and the other which is based upon order or place are both inadequate. People in a 'law-based only' society are likely to realise this. Probably as people listened to Paul they knew that even though they kept to the law of Moses as prescribed in Jewish society they were still guilty of failing to come up to the quality of life that was intended in the Ultimate Plan of the Universe. So did the non-Jews. And so they were still as it were "off-key" to some extent. On the other hand the way of life as proclaimed in "the Word" about Jesus would help them to attain a more balanced approach. In the speech above, the best of both types of societies are presented and people are warned about the inadequacies of each of them. By keeping to the "Way" of life as exemplified by Jesus, that is by keeping faith in himself and what he stood for, people are more likely to be able to function according to the Ultimate Plan of the Universe. Thus they are less likely to be alienated from it.

In the above passage Jesus is presented as a Source of Life as well. As Paul said to the Jews, it was fitting to proclaim 'the Word' relating to Jesus to themselves first of all. This was because, like the down-beam of the cross, natural law as such forms the basis of any society, starting with the animal world. At the same time 'the Word' relating to the way of life of Jesus contains within itself sufficient wisdom about law including the moral law, for it to move out from Judaism into the wider world.

**4. . Perception to escape**

**14:1-6**

**The disobeying Jews**

**Crowd influence**

14:1-6 Now it happened that as they entered into the Jewish synagogue together to speak, a great company of both Jews and Greeks believed. But the **Jews who did not agree** excited and embittered the minds of the non-Jews against the brothers. The latter continued for a considerable time to speak boldly about the Lord. They witnessed to the life of God (grace) within the

word, working signs and wonders through their hands. But the multitude of the city was divided. Some were with the Jews but others were with the apostles. When there was a plan of both Jews and non-Jews and their rulers to rush at the (apostles) to insult and stone them *they perceived this*. They escaped to the cities of Lycaonia, Lystra and the neighbourhood of Derbe and evangelized there.



<p><b>5. . Stress on humanness</b></p>	<p><b>14:7-18</b></p>	<p><b>Crowds</b></p>	<p><b>Adulation</b></p>
<p>14:7-18 They were evangelizing there (Lycaonia etc) and a certain man who had no power in his feet was sitting by. He had never walked and had been lame from birth. This man listened to Paul speaking. Paul gazed at him and saw that he had the faith to be healed. He said with a loud voice "Stand up on your feet erect." (The man) leaped up and walked. The <b>crowds</b> on seeing what Paul did lifted up their voice around Lycaonia saying "These men are like gods who have come down to us." So they called Barnabas Zeus and (they called) Paul Hermes since it was he who was the leader of the discourse. The priest of Zeus brought bulls and garlands to the gates of the city and with the crowds wanted to</p>		<p>make a sacrifice. But on hearing about it Barnabas and Paul tore their clothes and rushed out into the crowd crying out and saying "Men why are you doing these things? <i>We are only men like yourselves.</i> We are preaching to you about turning away from these vanities towards the Living God who made heaven and earth and the sea and everything in them. In generations past he has allowed all the nations (non-Jews) to go on in their ways. Yet even so, he has witnessed to himself in doing good from heaven like giving rain and at times the bearing of fruit. He has filled our bodies with food and our hearts with gladness." But in saying these things they scarcely stopped the crowds from sacrificing to them.</p>	
<p><b>6. . Brotherly Support</b></p>	<p><b>14:19-28</b></p>	<p><b>Iconium Jews</b></p>	<p><b>desire for leadership</b></p>
<p>14:19 -28 There were <b>Jews</b> who came from <b>Antioch and Iconium</b>. They swayed the crowds (at Lycaonia etc) and so Paul was stoned and dragged outside the city. It was supposed that he had died. But as <i>the disciples surrounded him</i> he got up and went (back) into the city. The next day he went out (from there) with Barnabas and on to Derbe. Having evangelized that city and having made many disciples they returned to Lystra and to Iconium and to Antioch. They confirmed the minds of the disciples, exhorting them to continue in the faith, (and telling them) that it is through many afflictions that it behoves us to enter into the</p>		<p>kingdom of God. Then, having appointed elders for them in every church and after praying with fasting, they committed them (Paul and Barnabas) to the Lord in whom they had believed. They (then) passed through Pisidia and came to Pamphylia. They were speaking the word in Perga and (then) they came down to Attalia and from there sailed away to Antioch. It was there they were commended to the grace (life) of God for the work which they had accomplished. So having arrived and having assembled the church they reported what things God had done with them - that he had opened a door of faith to the nations (non-Jews). They stayed quite some time with the disciples there (at Antioch).</p>	

C/f the line of logic presented in *Reality Search* why would Paul teach that it is with 'affliction' that one enters into the kingdom of heaven? If the kingdom of heaven is a type of hybrid society resting on a base of both time and place wouldn't those who gear their lives in this way be accepted by all. On the contrary, people entrenched in one or other of these societies would recognise that the people who base their lives on "the way" also have the traits of a differing type of society. For example, 'conservatives' would consider them too 'liberal'. 'Liberals' would rate them as too 'conservative' etc. So it is likely there would be hostility towards them.

In the overall structure of Luke's Sections B and C in *Acts*, the early church endeavours to overcome the narrowness of Judaism by moving out into the non-Jewish world. But by doing this they cut across a range of vested interests in the status quo. Conflict is inevitable. Section C as a whole presents a range of ways by which the early church endeavoured to deal with this 'blocking' kind of opposition.

In the final paragraph of the Section C (to follow) the Apostles and Elders in Jerusalem follow the judgment of James. This was probably son of Alphaeus and not James, brother of John as the latter James was already killed by Herod.) They 'pare' down the observance of Moses' law by Gentile Christians to its very essentials. This is discussed in Appendices of Version Two of *Reality Search*. It is pointed out here there are parallels between these 'laws' and the first three commandments as given by Moses about the worship of God. Then, in terms of the ten commandments, "blood" connects with "Thou shalt not kill" (c/f the fifth commandment) and blood sports. "Fornication" connects with "Thou shalt not commit adultery" (c/f sixth commandment). Then, "Things strangled" has Scriptural links with the unjust practices of usury which links with "Thou shalt not steal" (c/f seventh commandment or in Protestant Scriptures the eighth commandment).

It is interesting to note that in the following paragraph James appears to think that people will remain familiar with the guidance of Moses' law. This is because at that time the law was read on the Sabbath in local synagogues throughout the known world and Christians could attend there. However as it turned out, a few decades after this edict from the Apostles and elders, the Jews introduced a prayer into the synagogues which put a curse on Christians. This prayer then effectively banned Christians from the synagogues and they had to create their own house churches.



<p><b>7. . Salvation through spiritual strength</b></p>	<p><b>15:1-29</b></p>	<p><b>Some of Pharisee sect</b></p>	<p><b>Sect control</b></p>
<p>15:1-29 Some people went down (to Antioch) and taught the brothers "Unless you are circumcised according to the custom of Moses you cannot be saved." This caused considerable discord and questioning by Paul and Barnabas with them. So they agreed to go up to Jerusalem with Paul and Barnabas and some of the others amongst them in order to meet with the apostles and elders in Jerusalem and deal with this question. In the process of being sent forward by the church they passed through both Phoenicia and Samaria. They related there about the conversion of the nations (non-Jews/ gentiles) and caused great joy amongst all the brothers. Then having arrived in Jerusalem they were welcomed by the church and the apostles and the elders. They reported on what things God had done with them. <b>But some of those from the sect of the Pharisees</b> who had been converted stood up. They said "It is fitting to circumcise them and tell them to keep the law of Moses."</p> <p>The apostles and the elders assembled to see about this matter. After much questioning had taken place, Peter rose up and said to them. "Brethren, you realise that from the beginning (of our ministry) God chose that the nations would hear the word of the gospel through my mouth and believe it. And <i>God the Heart-knower accepted them and gave them the Holy Spirit to them</i> in the same way as to us. There was no distinction made between themselves and us. It was by faith that their hearts were cleansed. Now therefore why do you test God by putting a yoke on the neck of the disciples. (a yoke) which neither our fathers nor ourselves were able to bear. It is through the grace (life) of the Lord Jesus that we believe that we are saved just as they also believe. All the multitude were silent. They (then) heard Barnabas and Paul relating what signs and wonders God had done amongst the nations through themselves. After that they kept</p>	<p>silence. James answered them saying "Brethren hear me. Simon (Peter) told how God first visited him so that he would take his name out to the nations. This agrees with the words of the prophets for it has been written. "After these things I will return and rebuild the tent of David which has fallen. And I will rebuild everything that has been overturned. I will rear it again so that the rest of men may seek the Lord - even all the nations on whom my name has been conferred says the Lord. Doing these things has been known from the beginning."</p> <p>Because of this I (James) do not want to trouble those Gentiles who are turning to God. Rather write word to them telling them to abstain from the pollution of idols and fornication and anything strangled and also blood. For Moses from ancient generations in every city has had (all sorts of) people reading him (and his law) in the synagogues on every Sabbath.</p> <p>So it then seemed good to the apostles and to the elders and all the church to send men chosen from amongst them to Antioch with Paul and Barnabas. Thus Judas called Barsabbas and Silas who were leading men amongst the brothers (went with them) with the following letter. "The apostles and the elders send greeting to the gentile brothers throughout Antioch and Syria and Cilicia. We heard that some of us have troubled you with what was said and have unsettled you minds. We had not commissioned this. Therefore it has seemed good to us with one mind to send some men chosen from amongst us to yourselves with our beloved Barnabas and Paul. These men have given up their previous lives on behalf of the name of our Lord Jesus Christ. We have sent Judas and Silas so that they through speech can announce the same things. It has appeared good to the Holy Spirit and to us to put no more burden on yourselves than these necessary things. Abstain from idol sacrifices and blood and strangled things and fornication. In doing this you will do well. Farewell.</p>		
<p><b>Apostles and elder brothers sending reduced rules throughout Antioch, Syria and Cilicia 15:29</b></p>			

## Section D

### HEED MULTIPLE VOICES AND THE LIVING WORD

Acts 15:30 - 20:38

Paragraph "Hooks" are references to the 'Word of God'

#### Steps towards the "Living Word"

	Section/ Verse	V4 Page	V5 Page
1. The "word" is taught and preached by many	15:30-35		
. . <i>Paul and Barnabas . . teaching and preaching . . others many the word of the Lord</i>	15:35	215	187
2. The "word" continues to live on with those who 'have' it	15:36-41		
. <i>Let us visit . . (where) . we announced the word . (and see) how they have (it)</i>	16:33	215	187
3. Speaking the "word" is permitted by the Ultimate Spirit	16:1-16:10		
. . <i>prevented by - Holy Spirit to speak - word in Asia . . not allowed them - Spirit of Jesus</i>	16:6	216	188
4. The "word" is spoken to those ready to believe	16:11-40		
. <i>Believe . . and they spoke to him the word of God with all . . in the house of him</i>	16:32	217	189
5. The "word" is received by people who include the wealthy	17:1-34		
. . <i>and these were more noble . . who received the word with all eagerness</i>	17:11	218	190
6. The "word" has opponents	17:13-34		
. . <i>announced by Paul the word of God, they (Jews) came there also . . troubling</i>	17:13	219	190
7. The "word" urges proclamation	18:1-6		
. . . <i>Paul was urged by the word to solemnly witness to ... Jesus being the Christ</i>	18:5	220	191
8. Teaching the "word" is commanded by the Final "I AM"	18:7-23		
. . <i>said . Lord . speak and not keep silence . I am with thee . . teaching . . word of God</i>	18:11	220	192
9. The "word" expects attention	18:24-19:10		
. . <i>some hardened and disobeyed, (others) came to hear word</i>	19:9	221	193
10. The "word" is increased and strengthened by the "I AM"	19:11-20		
. . <i>by might of the Lord the word increased and was strong</i>	19:20	221	194
11. The "word" is linked in with "the way"	19:21-41		
. <i>no small amount of trouble concerning 'the way'</i>	19:23	222	194
12. The "word" continues the work of "I AM"	20:1-38		
. . <i>I commend you to the Lord and to the word of the grace of him being able to build</i>	20:32	223	195

*The 'flock' accompany Paul to the ship to Jerusalem . .20:28*

**Paragraph "Hooks" are references to the "Word of God"**

<b>Steps towards the "Living Word"</b>	<b>Verse</b>	<b>Section</b>
<b>1. The "word" is taught and preached by many</b>		

<i>Paul and Barnabas many others</i> <i>teaching and preaching, the word of the Lord</i>	<b>15:35</b>	<b>15:30-35</b>
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<p>15:30-35 On being dismissed (by the apostles and elders in Jerusalem) they (Paul and Barnabas etc) went down to Antioch. They assembled the multitude (of disciples) and handed them the letter (from Jerusalem). On having read it they (the multitude) rejoiced at the exhortation (i.e. telescoped laws). Judas and Silas (sent from Jerusalem) who were prophets themselves addressed the meeting</p>	<p>with much exhortation. They confirmed the brothers (in what they were doing). After having continued a time (at Antioch) these two were farewelled with peace from the brothers and sent back to those (in Jerusalem) who had sent them. But Paul and Barnabas stayed on in Antioch, <i>teaching and preaching the word of the Lord along with many others.</i> <small>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>
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<b>2. The "word" continues to live on with those who 'have' it</b>
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<i>. Let us visit . .(where) . we announced the word . (and see) how they have (it)</i>	<b>16:33</b>	<b>15:36-41</b>
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<p>15:36-41 Now after some days Paul said to Barnabas "Let us return and visit the brothers throughout every city in which we announced <b>the word of the Lord</b> and see how they are." Barnabas wanted to take with them as well John who was called Mark. But Paul thought it fit not to take this person with them given his</p>	<p>withdrawal from them at Pamphylia and not continuing the work with them. There was sharp feeling, such as to separate them from each other. Barnabas took Mark to sail away to Cyprus. But Paul, having chosen Silas went out being commended to <i>the grace (or life) of the Lord</i> by the brothers. He went through Syria and Cilicia <i>confirming the churches.</i></p>
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### 3. Speaking the "word" is permitted by the Ultimate Spirit

**.. prevented by - Holy Spirit to speak -  
word in Asia . .not allowed them - Spirit of Jesus**

**16:6**

**16:1-16:10**

16:1-10 He (Paul) also came down to Derbe and to Lystra. Now there was a certain disciple there who was called Timothy. He was the son of a faithful Jewish woman. But his father was a Greek. He was well spoken of by the brothers in Lystra and Iconium. Paul wanted to take this man with him on his travels. So, taking him apart he circumcised him because of the Jews in that area. They knew that he (Timothy) had a Greek father. As they went through the cities they urged them (the disciples) to keep to the decrees decided upon by the apostles and elders in Jerusalem. The churches were therefore

strengthened in the faith and increased in number daily. As they went through the regions of Phrygia and Galatia they were prevented by the Holy Spirit from speaking **the word** in Asia. On coming opposite Mysia they attempted to go into Bithynia. But the Spirit of Jesus would not allow them. So passing by Mysia they came down to Troas. During the night Paul had a vision. A man from Macedonia appeared. He was begging him (Paul) and saying. Cross into Macedonia and help us. So after the vision that he saw we immediately sought to go forth to Macedonia, concluding that God had called us to evangelize them.

After all they had been through Paul and Barnabas were still 'human' enough to have a major rift. By this stage there appeared to be a fluidity amongst who was with whom. In the above paragraph someone from Paul's group is directly relating what happened. Was Luke himself there? Also one wonders why the Spirit did not want the word preached to the Asians. Was it because of their lack of contact with both Jews and Greeks at that time? Paul finally did spend time there, at least in near Asia.

Another question concerns the heading of this Section which mentions "multiple voices". A look at the literal text shows the theme of people talking in every way. There are at least 32 different words to describe this (c/f the literal gospel translation in Version Five in *Reality Search*) Luke appears to be setting a framework in which 'the word' extends beyond a straight proclamation about Jesus being the Christ. Even in his gospel Luke was developing the idea of 'word' as a seed, egg etc and people being like a receptacle. This development continues. It connects in with the 'Living Word' presented further in John's gospel. In the line of logic presented by *Reality Search* this 'living word' is a counter to 'the loud voice' .





#### 4. The "word" is spoken to those ready to believe

*. Believe . . and they spoke to him the word of God with all . . in the house of him*

16:32

16:11-40

16:11-40                      Setting sail from Troas we ran a straight course to Samothracia then on the next day to Neapolis and then to Phillippi. This is the first part of Macedonia, a colony city. We were in this city staying there for some days. On the Sabbath day we went outside the gate (of the city) by a river where we supposed there was a place of prayer. Sitting there we spoke to the women who had come together. Amongst them there was a certain woman whose name was Lydia. She was a dealer in purple dyed garments of the city of Thyatira. She worshipped God and when she heard the things spoken about by Paul *the Lord opened up her heart to take heed*. When she was baptized together with her household, she asked (us) saying "If you have judged that I am faithful to the Lord come into my house and stay there." And so she urged us.

Now it happened that as we had gone up to the place of prayer there was a certain slave girl who had the spirit of a python and had come to meet us. She earned a lot of money for her masters by the practice of soothsaying. She followed after Paul and the rest of us crying out and saying "These men are slaves of the God Most High. They announce to you a way of salvation." She continued doing this over many days. Paul was becoming greatly troubled (about this) and turning to the spirit (of the python) he said "I order you in the name of Jesus Christ to come out of her." It did come out within the same hour. But the masters (of the slave girl), on seeing that their hope of earning money had gone, seized Paul and Silas. They dragged them to the marketplace before the rulers. Then bringing them to the magistrates they said "These men are troubling us greatly in the city. They are Jews and they announce customs which it is not lawful for us to take on because we are Romans. So the crowd rose up together against them. The magistrates tore off their clothes and commanded them to be flogged. There were many stripes laid upon them. Then they were thrown into prison. The jailor was ordered to

keep them secure. On receiving such an order (the jailor) threw them into the inner prison and secured their feet in the stocks. Then about midnight Paul and Silas were praying and singing a hymn to God. The prisoners listened to them. Then suddenly there was a great earthquake so that the foundations of the jail were shaken. At once all the doors were opened and the bonds of all were loosened. The jailor woke up. Seeing that the doors of the prison had been opened he drew his sword and was about to kill himself. He supposed that the prisoners had escaped. But Paul called out (to him) with a great voice saying "Do not do yourself harm. We are all here." So asking for lights he (the jailor) rushed in. Trembling he fell before Paul and Silas. Then he led them forward outside and said "Sirs what should I do to be saved?" They said. "*Believe in the Lord Jesus and you will be saved together with your household.*" So they spoke **the word of God** to him as well as to those in his household. And so taking them in that hour of the night he washed where they had been whipped. (Then) he and all of his household were baptised at once. Then bringing them into the house he set a table before them. He with all his household celebrated and believed in God.

When day came the magistrates sent the police saying "Release those men." The jailor announced this to Paul. The police had been sent to release you. Go now in peace. But Paul said to them (the jailor and police) "They (the magistrates) have beaten us publicly without our being condemned. And we are Roman citizens. (Then) they threw us into prison. Now they want to expel us secretly. No indeed. Rather let them come themselves to let us out." So the police reported these words to the magistrates. Now (the magistrates) were afraid on hearing that they (Paul and Silas) were Roman citizens. Coming they pleaded with them and bringing them out (of the prison) they asked them to go away from the city. And so going out from the prison (Paul and Silas) went to the house of Lydia. Then after seeing and exhorting the brothers, they departed.

**5. . The "word" is received by those who include the wealthy**

*. . and these were more noble . . who received the word with all eagerness*

**17:11**

**17:1-12**

17:1-12 Travelling through Amphipolis and Apollonia they came to Thessalonica where there was a Jewish synagogue. According to Paul's custom he entered it and over a period of three Sabbaths he lectured to them from the Scriptures. Opening these up he set (the Scriptures) before them showing that it was fitting that Christ should suffer and rise again from the dead. (He said) "This Jesus whom I am telling you about was and is, the Christ." Some of them were persuaded and threw in their lot with Paul and Silas. This included a great number of worshipping Greeks and not a few of *the leading women*. But the Jews became jealous. Taking aside some wicked men who were lounging around in the market place and gathering up a crowd they disturbed the city. (Then) coming on to the house of Jason they sought to bring them (Paul and Silas) out to the mob. But on not

finding them they dragged out Jason and some of the brothers (and took them) to the authorities crying "These men having turned the world upside down, have now arrived here and have been received by Jason. They are all acting contrary to the decrees of Caesar. They claim someone else called Jesus is king." And so they troubled the crowd. The authorities on hearing these things and charging Jason and the rest a fine, they released them. Then during the night the brothers quickly sent out both Paul and Silas to Beroea. Then on arriving here they went to the Jewish synagogue. Here the people were more noble than those in Thessalonica. **They received the word** with all eagerness. They examined the Scriptures daily to see whether or not these things (claimed by Paul) were so. And so many of them believed. Also (believing) *were honourable Greek women* and not a few (Greek) men.



**6. . The "word" has opponents**

*. . announced by Paul the word of God, they (Jews) came there also . .troubling*

**17:13**

**17:13-34**

17:13-34 But when the Jews from Thessalonica found out that they (Paul and Silas) were also in Beroea and **the word of God was announced** by Paul, they came here also, *stirring up and troubling the crowds*. So the brothers immediately sent Paul away as far as the sea. But Silas and Timothy stayed on there. The people conducting Paul brought him as far as Athens. Then he directed them that Silas and Timothy should come as soon as possible. And so those who had brought him here departed.

In Athens, while Paul was waiting for them (Silas and Timothy) he was provoked within his spirit on seeing the city to be full of images (of gods). He therefore addressed the Jews in the synagogue and those who worshipped (c/f non-Jews outside the city) and also people in the market place who happened to be there. Some of the Epicurean and Stoic philosophers fell into discussion with him. Some said "What does this ignorant plagiarist want to say?" Others said "He seems to be an announcer of foreign demons because he is preaching about Jesus and the resurrrection. And so taking hold of him they led him to the Areopagus saying "Can you help us to know about this new teaching you are talking about. For you are bringing startling things to our ears. We therefore want to know what these things may be." Now all Athenians and the foreigners who lived there, use their leisure to either talk about nothing that is different or they want to hear something new. So standing up in the midst of the Areopagus Paul said. "Athenian people I notice you are very religious in everything. Passing along and looking up at the objects of your

worship I found also an altar on which had been inscribed "To an unknown God." You (even) reverence what you are ignorant about. (So) I announce this to you. The God who made the world and all things in it, this one who is Lord of heaven and earth does not dwell in hand-made shrines. Nor is he served by human hands as he is not in need of anything. He gives life and breath and everything. He made every nation of people to live on the face of the earth out of one (man, Adam). He has appointed the seasons (for every nation) and the boundaries of their habitation. (He has made all people so that they) might sense God and may find him. Yet He is he is not far from every one of us. In him we live and move and have our being. Some of you who are poets have indeed said "We are his offspring." As offspring therefore of God, we should not supposed him to be made of gold or silver or stone or an engraved work of art. Nor is the divine nature like what man may consider. In times of ignorance God may have overlooked this. But God now declares to all people everywhere to repent. He set a day in which he is about the judge the inhabited earth according to righteousness. This is by a man whom he designated. He has offered a guarantee (of a just hearing) to all, by raising him out of the dead. Now on hearing about a resurrection of someone from the dead some (Greeks) scoffed. Others said "*We will hear you about this another time.*" So Paul went out from amongst them. But some people kept with him and believed. Amongst these were Dionysius the Areopagite and a woman whose name was Damaria and others with them.

In terms of the line of logic that Christianity is a hybrid society based on Judaism and Greek philosophy, the impact of Paul in Athens has significance. Luke the writer shows how the Athenians are locked into discussions and they appear to lack direction. They fail to listen with their heart. These are the weaknesses of an order based society that Christianity within the gospels (c/f *Reality Search*) is trying to deal with.

## 7. . The "word" urges proclamation

. . *Paul was urged by the word to solemnly witness to.... Jesus being the Christ*

18:5 18:1-6

18:1-6 After this he (Paul) left Athens and came to Corinth. He found a certain Jew called Aquila, a native of Pontus. (Aquila) had recently come from Italy with his wife Priscilla because Claudius had commanded that all the Jews were to leave Rome. He (Paul) went to see them because he was of the same trade as himself that is, they were tent-makers. And so he remained with them. On every Sabbath day he lectured in

the synagogue and persuaded both Jew and Greeks (towards his position). (Then), when both Silas and Timothy came down from Macedonia. Paul was **urged by the word** to *give solemn witness to the Jews that Jesus was the Christ*. But when they resisted and blasphemed he shook off his garments and said to them. "Your blood be upon your own head. I am clean of it and from now on I will go to the nations (non-Jews).

Paul was a brilliant scholar in the Scriptures and had trained 'at the feet' of Gamaliel, the greatest Scripture scholar of the day. It seems Paul could go so far in his explanation of the Scriptures. But when he proclaimed Jesus as the Christ it was too much for some of the Jews. So he would move on to another place. In this whole Section 'the word' takes on a 'life' of its own more and more. Here it appears to be reinforced enough by the arrival of Silas and Timothy to push Paul forward into a solemn proclamation about Jesus.

## 8. . Teaching the "word" is commanded by the Final "I AM"

. . *said . Lord . speak and not keep silence . . .teaching . . word of God*

18:11

18:7-23

18:7-23 And so on leaving from there (the synagogue in Corinth) he went into the house of a person named Titus Justus who worshipped God. His house was actually next door to the synagogue. Now Crispus the synagogue ruler believed in the Lord (Jesus) as well as all his household. (In fact) many of the Corinthians on hearing (Paul) believed and were baptized. (Then) one night *the Lord spoke* to Paul through a vision. "Do not be afraid but *speak out and do not keep silent*. I am with you. Nobody will set upon you to ill treat you because people in this city mean much to me. So (Paul) sat a year and six months **teaching the word of God** amongst them. When Gallio was proconsul of Achaia the Jews set upon Paul with one mind and brought him to the tribunal saying. This man urges men to worship God differently from the law. When Paul was about to open his mouth Gallio said to the Jews. "If indeed this was a crime or some villainous evil Jews (who were brought by you), I would rightly heed you. But if this is a matter

concerning a word and names and the law according to yourselves you will need to see to it yourselves. I do not intend to be a judge over it. And so he drove them away from the tribunal. But they all seized Sosthenes the synagogue ruler and they struck him in front of the tribunal. But none of this mattered to Gallio. Paul stayed on for many days but then he bade farewell to the brothers and sailed away to Syria. With him were Priscilla and Aquila. (Paul) had taken on a vow at Cenchrea and so shore his head. They came down to Ephesus. He left them (Priscilla and Aquila) there But he himself went into the synagogue and lectured to the Jews. They asked him to remain for a longer time but he did not consent to this. Rather he bade them farewell saying "God willing I will return to you." He then set sail from Ephesus and coming down to Caesarea he went and greeted the church. Then he went down to Antioch. Having spent some time there he departed in order to go through the district of Galatia and Phrygia and confirm all the disciples.



## 9 .The 'word' expects attention

*.. some hardened and disobeyed (others) came to hear word*

19:9,10

18:24-19:10

18:24 -19:41 There was a certain Jew called Apollos who was an Alexandrian by race. He was an eloquent man who was well versed in the Scriptures and who came to Ephesus. This man had been orally instructed in the way of the Lord. He was very keen and spoke and taught about Jesus in an accurate way. However he only had an understanding of the baptism of John. He began to speak boldly in the synagogue. On hearing about him Priscilla and Aquila took him aside and explained the way of God to him more accurately. When he intended to go on through Achaia he was encouraged by the brothers who wrote to the disciples telling them to welcome him. When he arrived he greatly contributed to those who had believed (in salvation) through grace (the life of God). He argued with the Jews vehemently in public and proved, through the Scriptures, to be the Christ. 19:1 Now it happened that while Apollos was in Corinth Paul had passed through the upper parts of the country and came to Ephesus where he found some disciples. He said to them. Have

you believed in and received the Holy Spirit?" They said to him We have not even heard of the Holy Spirit." He said "To what therefore were you baptised? (c/f converted)?" They said "To the baptism of John." Paul said "John baptized a baptism of repentance to the people, telling them they should believe in the one coming after him. This one is Jesus." On hearing this they were baptized in the name of the Lord Jesus. Paul laid his hands on them and the Holy Spirit came upon them. They spoke in tongues and prophesied. All told, there were about twelve men there. And then entering into the synagogue he (Paul) spoke boldly over three months lecturing and persuading people concerning the kingdom of God. But as some people were *hardened and disobeyed* (the Spirit?), speaking ill of 'the way' before the multitude, he (Paul) withdrew. He lectured the disciples separately every day in the school of Tyrannus. This went on over two years so that all who inhabited Asia **came to hear the word of the Lord**. This included both Jews and Greeks.

## 10. . The "word" is increased and strengthened by the "I AM"

*.. by might of the Lord the word increased and was strong*

19:20

19:11-20

19:11-20 And God worked powerful deeds that were not ordinary, through the hands of Paul. These works were such that even things that had touched his skin such as handkerchiefs or aprons which were put onto people, rid them of their diseases and evil spirits went out of them. But there were also some itinerate Jews who attempted exorcism. They pronounced the name of the Lord Jesus over evil spirits saying "I adjure you (to leave) by the Jesus that Paul proclaims." There was a Jewish chief priest named Sceva with seven sons who were doing this. But the evil spirit answered and said to them "Jesus indeed I know and Paul I understand. But who are you?" And the (possessed), man

leapt upon them He was strong against them and overpowered them. (But) they escaped out of that house naked and wounded. This (event) became known to all the Jews and Greeks living in Ephesus. Fear fell upon all of them and the name of the Lord Jesus was magnified. There were many people who believed and came confessing and talking about what they had done. A considerable number of them who practised magic brought their rolls (c/f books) together and burned them before all. They reckoned the prices of these (rolls) and found them to be worth five thousand pieces of silver. Thus *by the might of the Lord the word increased and was strong*.

Luke the writer is gradually developing more ideas and understanding about 'the way' and 'the name' of Jesus and these are linked in with 'the word' . .

## 11. . The "word" is linked in with "the way"

. . *no small amount of trouble concerning 'the way'*

19:23

19:21-41

19:21-41 And when these things were completed Paul decided within his spirit to pass through Macedonia and Achaia and go to Jerusalem. He was saying "What should I do? It behoves me to see Rome as well." And sending two of the people ministering to him, that is Timothy and Erastus, into Macedonia he stayed for a time in Asia. Now there was at about that time no small amount of trouble concerning '**the way**'. There was someone called Demetrius who was a silversmith. He made silver shrines of Artemis and provided the artisans with no small amount of trade. He assembled the workmen connected with this and said "Men you understand that this trade is our livelihood. You see and hear that not only in Ephesus but in almost all of Asia Paul has persuaded a considerable crowd of people saying that what we make are not gods. Now this is endangers our livelihood bringing it into disrepute. Also the temple of the great goddess Artemis is reckoned as nothing and her greatness is diminished. Yet all of Asia and the inhabited earth worship her. On hearing (this) and becoming full of anger they (the workmen) cried out saying "Great is Artemis of the Ephesians." Thus the city was filled with confusion and they (the crowd) rushed with one mind into the theatre keeping a firm grip on the Macedonians, Gaius and Aristarchus; who were traveling companions of Paul. Paul intended to go into the mob but the disciples would not allow him. There were also some of the Asiarchs who were his friends who

sent messages to him and begged him not to go into the theatre himself. Others indeed cried out something different. For the assembly was in confusion and most people did not know why they had come together. Some of the crowd instructed Alexander whom the Jews put forward (to speak to the crowd). Alexander waved his hand wanting to make a defence. But knowing that he was a Jew there was the one voice from all, over a period of about two hours, crying out "Great is Artemis of the Ephesians." (Eventually) the town clerk quietened the crowd saying "Fellow Ephesians who indeed amongst men does not know that (people of) the city of the Ephesians are not the temple wardens of the great Artemis and the image that has fallen from the sky? These things are undeniable and necessary. Therefore you should be quiet and do nothing rash. You have brought these men here and they are neither temple robbers nor blasphemers against your goddess. If therefore Demetrius and those artisans with him have an account against anyone, the courts are held and proconsuls are there. Let them bring a charge against (these men). But if there is anything further that you want, it will be settled in the lawful assembly. Indeed we are in danger of being charged with insurrection to-day (by the Romans). For there is no cause of concern that we can account for to justify (all) this commotion.) And so, after saying these things he dismissed the assembly.

If "the word" is being used by the writer as a 'paragraph hook' how come mention of this is not to be found in this paragraph? Obviously the incident in itself stands on its own as a distinct paragraph within the general story. It appears that what we have here is the presentation of a babel of confusion which is associated with the worship of idols. The story presents like the antithesis of what 'the word' entails. So omission of 'the hook' may be deliberate. Rather, the idea of 'the way', which is the outcome of 'the word' is presented.

In the paragraph to follow, the last in Section D, the 'word' is presented as the grace or life of Jesus. This 'life' is able to grow and pass on the sanctification or Life of God within people. Also mentioned in this last paragraph are "the words (plural) of the Lord Jesus" and 'the word' of Paul himself. But these mentions are not used in the same sense of 'proclamation' as elsewhere in the Section. Rather, they link the destiny of Jesus with that of his disciple Paul.



## 12. . The "word" continues the work of "I AM"

. . *I commend you to the Lord and to the word of the grace of him being able to build*

20:32

20:1-38

20:1-38 After the uproar ceased Paul summoned the disciples and after exhorting them he took leave and left to go to Macedonia. Then having gone through those parts and having exhorted them with much speech he came into Greece. After spending three months there and because there was a plot against him by the Jews he was about to set sail for Syria. He had a mind to return through Macedonia. Accompanying him were Sopater (son) of Pyrrhus a Berean, and the Thessalonians Aristarchus and Secundus, and Gaius who was a Derbean and Timothy. There were the Asians Tychicus and Trophimus. These men went forward and waited for us in Troas. After the days of unleavened bread we sailed away from Philippi and in five days we came to them at Troas where we stayed seven days. On the first day of the Sabbath we were assembled to break bread. Paul lectured to them (the assembly) because he was about to leave the next day. He continued his speech until midnight. Now there were a considerable number of lamps in the upper room (where) we were assembled. There was a certain young man named Eutychus sitting on the window sill. He was overcome by a deep sleep since Paul lectured for a longer time than usual. Overcome by sleep (Eutychus) fell from the third floor down onto the ground and was picked up dead. But going down Paul lay over him and embraced him closely. He said "Do not be terrified for life is in him." And going upstairs and breaking the bread and eating it he conversed for a considerable time until it was daylight. Then he departed. They brought (in) the lad who was alive and they were comforted (about this) in no small way. We got onto the ship (that was) setting sail to Assos. We then intended to pick up Paul as arranged because he was intending to go (there) on foot. Now when he met with us in Assos we brought him on board and we came to Mitylene. Sailing from there the next day we arrived off Chios and (then went on to) Samos. Next we came to Miletus. Paul had decided to sail past Ephesus so that he would not spend time in Asia for he was in a hurry. (He was hoping) if possible for him to be in Jerusalem on the day of Pentecost. From Miletus he sent to Ephesus and summoned the elders of the church. When they came to him he said to them. "You understand that from the first day I set foot in Asia how I lived the whole time. (I was) serving the Lord with all humility and with the tears and trials that were happening to me because of the plots of the Jews. I kept nothing back of

things that would be beneficial to declare and publicly teach you from house to house. (I was) solemnly witnessing both to Jews and to Greeks (the need for) repentance toward God and faith in our Lord Jesus. And now behold I have been bound by the Spirit to go to Jerusalem so I can meet with what is unknown, apart from the fact that the Holy Spirit has solemnly shown me in every city, that bonds and afflictions wait for me. But I make no account of my life. What is precious to me is that I may finish my course and the ministry which I received from the Lord Jesus. This is to solemnly witness to the gospel (good news) of the grace (life) of God. So now behold I know that you will not see my face again, neither will you, nor all (those) amongst whom I went about proclaiming the kingdom. So I witness to you today that I am clean of the blood of all men. I did not refrain from declaring to you all the counsel of God. Take care of yourselves and also all *the flock*. The Holy Spirit has given it to you to oversee and shepherd the church of God which he acquired through the blood of his own (son). I know that after my departure wolves will come in causing grief amongst you and who will not spare the flock. (Also) men will rise up from amongst yourselves speaking perverted things (in order) to drag the disciples away after them. Therefore keep watch. Remember that for three years, night and day I did not cease admonishing with tears each one of you And now I commend you **to the Lord and to the grace of his word**. (This will) enable you to build and to pass on the inheritance of all those who have been sanctified (with the life of grace). I have not coveted anyone's silver or gold or clothing. You yourselves know that my own hands ministered to my needs and to those (of the people) who were with me. I showed you all things so that in thus labour it was fitting to help those ailing (in faith) and to remember the words of the Lord Jesus, that is, when he said "It is blessed to give rather than to receive." And so having said these things and kneeling down with all of them he (Paul) prayed. There was considerable weeping amongst all. They fell onto Paul's neck and fervently kissed him. They were suffering most over the word that he had said - that they would never see his face again. And so they escorted him to the ship

**The Flock (20:28)**

<b>9. . the Governor</b>	<b>23:25-24:27</b>	<b>Felix</b>	<b>gave on-going protection</b>
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<p>23:25-24:27 He (the Tribune) (then) wrote a letter along these lines. "Claudius Lysias sends greetings to the <b>most excellent governor Felix</b>. This man (Paul) has been arrested by the Jews and was about to be killed by them when my soldiery came upon the scene and I rescued him. I have learned that he is a Roman. As I wanted to know fully as to why they were accusing him I brought him down to their council. I found that he was being accused about questions relating to their law, But there was nothing (he had done) that deserved either death or imprisonment. When it was revealed to me that there was</p>	<p>a plot against the man I have at once sent him to you. I have also ordered that his accusers state their case before yourself. And so the soldiers, according to their instructions took Paul and brought him during the night to Antipatris. The next day the horsemen departed with him while (the soldiers) went back to the fort. On entering into Caesaria and on handing over the letter to the governor Paul was also presented to him. On reading (the letter) and asking what province he was from and learning it was Cilicia he said</p>	<p>"I will hear you when your accusers also arrive. " He then commanded that he be kept in Herod's Praetorium. 24:1 And after five days the high priest Ananias came down (to the governor at Caesaria) with an orator named Tertullus. They informed the governor against Paul. When he was called (forward), Tertullus began to make accusations saying "We have obtained much peace and reform from you for this nation. You have carried this out with much forethought and we welcome it both in everything and everywhere most excellent Felix. We thank (you for it). However</p>
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Continued

though I do not want to hinder you further I implore you to hear us briefly in your forbearance. For, having found this man to be a pestilence and moving sedition amongst all the Jews throughout the world and a ringleader of the Nazarene sect, who also tried to profane the temple and whom we also arrested. You will be able to see this for yourself on having examined all these things so that you will fully know what we accuse him about." And so the Jews also joined in alleging that all these things were the case. And Paul answered when the Governor signalled him to speak. "For many years you have been a judge over this nation, and you understand it. I therefore cheerfully defend myself. As you are able to know, about twelve days ago I went up to Jerusalem to worship. And they did not find me in the temple discoursing with anyone. Nor was there a crowd collecting, either there nor in the

synagogues, nor throughout the city. Nor are they able to prove to you what they accuse me of. But I confess this to you, as they say, that according to the way in which they say that I worship the ancestral God in a sect, and believing all things according to the law and all that was written in the prophets, I also have hope in God, like these people. I believe in a resurrection both of the just and of the unjust. By this I have always exercised a blameless conscience towards God and men. After years and much almsgiving to my nation I arrived with offerings. They found me on having been purified in the temple, neither with a crowd nor with an uproar. But there were some Jews from Asia who it may behove you to have brought forward and (let them) accuse me if they have anything against me. Or let them say how they found misdeeds against me while I stood before the council. Only with one voice have I cried out amongst them concerning a

resurrection of a dead person. I am being judged about this to-day before you. Then Felix postponed the session wanting to know more exactly about the things concerning 'the way' saying "When Lysias the chilarch comes down, I will determine things regarding yourself." So, commanding the centurion to keep him and to have indulgence and allow his own people to attend him, and after some days after arriving, Felix with Drusilla his wife who was a Jewess sent for Paul. He heard from him about his faith in Christ Jesus. He (Paul) told him about righteousness and self-control and the coming judgment. Becoming afraid Felix answered. "Go along for the present but I will send for you later on. At the same time he was hoping that Paul would give him money. So he sent for him more frequently and conversed with him. Two years went by until Felix received a successor, that is, Porcius Festus. And, wishing to show a favour to the Jews, Felix left with Paul still in prison.

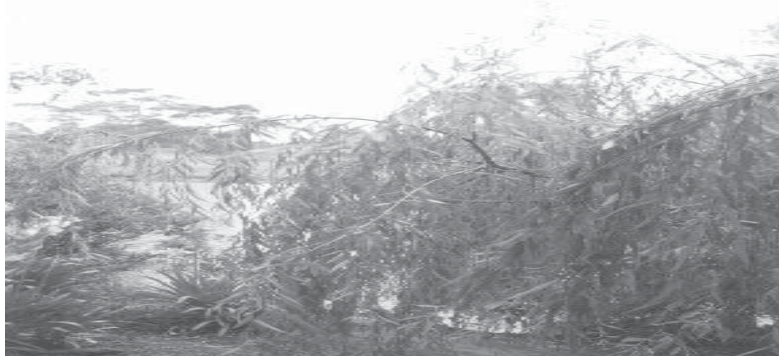
The message of Jesus was "for all nations". But the Jews here show they thought of Christians as 'the Nazarene sect' within Judaism. Jesus identified himself as "the son of man" that is, the 'son of humankind'. In justice to his message, the New Testament texts are written in terms of facing outwards and away from the identification of Jesus with a sect.

Regarding the matter here at hand. Felix has put his finger on the problem. This is not about desecrating the Temple but about 'the way'. The Jews saw this as the basis of a sect which rejected the Jewish law. Paul saw it as coming from mainstream Judaism and as its fulfilment.



<p><b>10. . the Successor</b></p>	<p><b>25-1-7</b></p>	<p><b>Festus</b></p>	<p><b>weighed up case</b></p>
<p>25:1-12 <b>Festus</b> (The new governor) therefore came into the Province. After three days he went up to Jerusalem from Caesarea. The chief priests and the leaders of the Jews informed him about their accusations against Paul. They asked a favour against him (Paul) so that he (Festus) might summon him to Jerusalem. (The Jews) were making a plot to kill him on the way. (But) Festus answered that Paul was to be kept in Caesarea and he himself <i>would go and attend to</i></p>		<p><i>him</i> shortly. He said "Therefore send able men from amongst you to go down (to Caesarea) with me. If there is anything amiss in this man let them accuse him." And having stayed amongst them no more than eight or ten days he (Festus) went down to Caesarea. On the next day, when sitting on the tribunal he ordered that Paul be brought in. When he (Paul) arrived the Jews who had come down from Jerusalem stood around him and brought against him charges which they were not able to prove.</p>	
<p><b>11. . the Emperor</b></p>	<p><b>25:8-12</b></p>	<p><b>Caesar</b></p>	<p><b>provided base for world outreach</b></p>

<p>25:8-12 Paul defended himself (saying). Neither against the law of the Jews nor against the Temple, nor against Caesar have I done any wrong." However Festus, wanting to show the Jews a favour answered Paul "Would you like to go up to Jerusalem to be judged before me about these things there?" Paul said "I am standing before the tribunal of Caesar (here) where it is fitting</p>	<p>for me to be judged. I have not wronged the Jews as you very well know. I have not done wrong or anything deserving death I do not seek to escape death. But if there is no one (here) able to accuse (and prove anything against) me then nobody can give me up to them (the Jews in Jerusalem). I appeal (therefore) to <b>Caesar</b>." Then Festus, having talked with the council answered, "You have appealed to go before Caesar and to Caesar you will go."</p>
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12. . Monarchy	25:13-26:32	Agrippa & Bernice	gave a hearing
<p>25:13-26:32 When some days had passed <b>Agrippa the king and Bernice</b> arrived at Caesarea and greeted Festus. As more days passed they stayed (on) there. Festus set forth the matters regarding Paul to the king saying "There is a certain man who has been left by Felix as a prisoner. When I was in Jerusalem the chief priests and elders of the Jews informed me about him, asking for a sentence against him. I answered them that it is not a custom with Romans to condemn any man, before the one who is being accused meets his accusers face to face in that place, in order to provide a defence against the charge. I made no delay (in arranging for this) and they came together the next day when I was sitting on the tribunal. I ordered the man to be brought in. But the accusers standing there could not bring any charge which I thought was evil against him. They had certain questions with him in relation to their own religion about someone called Jesus. He had died and Paul claimed him to be alive. Being perplexed about these things that were being debated I asked him if he wanted to go (back) to Jerusalem and be judged there about these matters. But Paul appealed to be kept on, so that Augustus (the emperor) should make a decision, I ordered (therefore) that he be kept (at Caesarea) until I can send him up to Caesar. " Agrippa said to Festus. I was minded myself to</p>	<p>hear the man. So Festus said "Tomorrow you will hear him." On the next day therefore Agrippa and Bernice came with much display and entered into the place of audience with both the military Tribunes and chief men of the city Festus then ordered that Paul be brought in. Festus said. "King Agrippa and all those present together with us. You are looking at this man about whom the multitude of the Jews petitioned me, both in Jerusalem and here (in Caesaria). They were crying out that he should not live any longer. But I have not found him to have done anything that is worthy of death. When he appealed to (Caesar) Augustus I decided to send (him there). However I am not certain what to write to the lord (Caesar) and so have brought him before you (all) and (before) you most of all King Agrippa. When there has been an examination I may have something to write. It seems unreasonable to me to be sending a prisoner on and not to have any charges against him. 26:1 Agrippa said to Paul "<i>You are allowed to speak on behalf of yourself.</i>" So Paul stretched out his hand to defend himself saying "King Agrippa I consider myself happy to be able to defend myself before you to-day regarding all the things about which I am accused. This is especially so as you are an expert in knowing all the customs and questions amongst the Jews. Therefore I beg you to patiently hear you.. From my youth both in my own nation</p>	<p>and in Jerusalem, all the Jews have known my manner of life from the beginning of it. They can if they are willing to testify, that I lived as a Pharisee, the most exact sect of our religion. And now I stand here being judged in terms of my hope in the promise that God made to our fathers. It is in terms of this hope that our twelve tribes worshipped with all earnestness, waiting for (for what they hoped for) to arrive. It is concerning this hope that I am being accused by the Jews O King. Why would you consider it to be incredible that God should raise dead persons. (As for myself) I indeed intended to do many things against the name of Jesus the Nazarene and I did do these things in Jerusalem. I shut many saints up into prison after receiving authority to do so from the chief priests. When it was being decided to kill them I cast a vote. (I went) throughout all the synagogues, often punishing them and compelling them to blaspheme. I raged against them so excessively that I even went to persecute them in far away cities. (But something happened) while I was journeying to Damascus with the authority of the chief priests. As I was going along at midday I saw O King, a light with the brightness of the sun. It came from heaven and shone all around myself and those who were on the journey with me. When we had all fallen down to the earth I heard a voice saying <i>Continued</i></p>	

**Continued**

to me in the Hebrew language. "Saul, Saul, why do you persecute me?" It is hard for you to kick against the goad. (spiked stick for driving cattle)" I said "Who are you Lord?" The Lord said "I am Jesus whom you are persecuting. "But get up and stand on your feet. This is why I have appeared to you - to appoint you as a servant who will witness to what you have seen. I will appear to you and deliver you from the people and the nations to whom I send you in order to open their eyes and to turn darkness into life. Thus they will be delivered from the authority of Satan and turned towards God. This is so that they may receive forgiveness of sins and many of them may be sanctified by faith in

me." And so King Agrippa, I was not disobedient to the heavenly vision. (Rather) I first went to those in Damascus and also Jerusalem and all the country of Judea and to the nations. I announced repentance to them so that they would turn towards God and do works that are worthy of this repentance."

(Paul) defended himself by saying this with a great voice (But) Festus said "You are raving Paul. Your great learning has turned you mad." But Paul said I do not rave most excellent Festus but am talking of the truth and am speaking words of good sense. The King understands about these things. And it is to himself that I am speaking boldly. I am persuaded it is

not appropriate for these things to be hidden in a corner. Do you believe this King Agrippa? I know that you believe in the prophets." Agrippa said to Paul "Are you trying in a short time to make me into a Christian?" Paul said "I would pray to God whether in a short or a long time to not only make (yourself a Christian) but also all those who hear me today so that they may become like myself here, except for these bonds."

Both the king and governor and Bernice rose up as also the people with them. On having left they spoke to one another saying "This man is neither worthy of death nor of prison." Agrippa said to Festus. "This man could have been released if he had not appealed to Caesar."

**To Rome (26:32)**





## Section F

### CHALLENGE THE POWER BASE OF THE WORLD

Acts 27:1 - 28:31

Paragraph "Hooks" are References to Centurion

Authority Figure (Centurion)	Ref	Background	V. 4 Page	V. 5 Page
1. Kingdom figure sets sail under secular law enforcer	27:1-5	"we" set sail for Italy	241	206
2. Kingdom figure offers advice	27:6-10	"now dangerous"	241	206
3. Law enforcer refuses Kingdom figure's advice	27:11-29	he took wrong advice and shipwreck looms	241	207
4. Law enforcer heeds Kingdom figure's warning	27:30-41	Centurion forbids the killing of prisoners	242	208
5. Law enforcer saves Kingdom figure	27:42-28:10	Paul's 'internalised law' accepted	242	208
6. Law enforcer accepts internalised law	28:11-31	Paul's 'internalised law' accepted	244	209

**Paul in Rome proclaiming the kingdom (to the world) 28:31**

Authority Figure (Centurion)	"Hook"	Ref	Assistance given
<p><b>1. Kingdom figure sets sail under secular law enforcer</b></p>	<p>27:1-5</p>	<p>"we" set sail for Italy</p>	
<p>27:1-10 When it was decided that we should set sail to Italy they delivered both Paul and some other prisoners to a <b>centurion</b> whose name was Julius. He was of an Augustan cohort. We set sail embarking in a ship that belonged to Adramyttium and which was about to sail along the coast of places in Asia. With us was Aristarchus, a Macedonian of Thessalonica. The next day we</p>		<p>were brought to land at Sidon. Julius treated Paul kindly and allowed him to go to his friends to be cared for. Then putting to sea we sailed close to Cyprus because of adverse winds. We sailed over the sea past Cilicia and Pamphylia and came down to Myra of Lycia. <small>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>	
<p><b>2. Kingdom figure offers advice</b></p>	<p>27:6-10</p>	<p>"now dangerous"</p>	
<p>27:6-10 There <b>the centurion</b> found an Alexandrian ship sailing down to Italy and he put us on board. We sailed slowly over several days because the wind was not favourable. We sailed close to Crete off Salmone and with difficulty we came to a certain place called Fair Haven. Near this was a</p>		<p>city of Laesea. When we arrived a lot of time had passed and the voyage was now dangerous. The fast (tide?) had now gone by. Paul advised them saying "Men I see that it will be only with injury and loss, not only of the cargo and of the ship but also of our lives (if we continue) the voyage."</p>	
<p><b>3. Law enforcer refuses Kingdom figure's advice</b></p>	<p>27:11-29</p>	<p><b>he took wrong advice and shipwreck looms</b></p>	
<p>27:11-29 But <b>the centurion</b> was persuaded by the steersman and the shipmaster rather than by what Paul said. The port was unsuitable for wintering (waiting out the bad weather). The majority decided to set sail from there (hoping) they might somehow arrive at Phoenix to pass the winter (there). This was a port of Crete looking toward the south-west and toward the north-west. When a south wind blew gently they thought they had obtained favourable conditions and raising the anchor they coasted by Crete close to the shore. But not long after there beat down a tempestuous wind called a 'northeaster'. The ship was grabbed (by the wind) and it was unable to struggle against it. Rather we were carried away by the wind. There was a certain islet close to the lee (shore</p>		<p>shelter from the wind) called Claudia. With great difficulty we were able to get enough control of the boat to hoist it up. They undergirded the ship fearing they might run into rocks. Then lowering the gear we went on. But as we were well in the grip of a storm. On the next day they threw the cargo overboard. On the third day they threw out the tackle of the ship. Over many days neither sun nor stars appeared and storm weather was pressing us hard. By now all hope that we might be saved had been given up. They (everyone) had been a long period without food when Paul stood up in their midst and said. "<i>You men should have done what I said</i> and not set sail from Crete and so come into this injury and loss. Now I advise you to be of good heart. <i>Continued</i></p>	

<p><i>Continued</i>                  There will be no loss of life but only loss of the ship. For tonight an angel of the God whom I serve stood by saying "Do not be afraid Paul, it is fitting for you to stand before Caesar. God will save all those who are sailing with you." Therefore be of good heart men. I believe things will work out in the way that God has told me. It will happen that we will run onto some island." Now when the fourteenth night arrived while we</p>	<p>were being carried about in the Adria (sea), about the middle of the night the sailors supposed some country was on the horizon. Having sounded (the depths) they found they were twenty fathoms from the bottom. (Then) having moved again they found the bottom to be fifteen fathoms down. They were afraid lest somewhere we might run into a rough patch (of rocks) so they threw four anchors out of the stern and prayed for day to come.</p>
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<p><b>4. Law enforcer heeds Kingdom figure's warning</b></p>	<p><b>27:30-:41</b></p>	<p><b>Paul warns sailors are about to desert</b></p>
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<p>28:30-41 Then the sailors sought to flee from the ship and they lowered the boat (small boat?) into the sea under the pretence of throwing the anchors out of the bow (front of) the ship. Paul said to the <b>centurion</b> and the soldiers. "<i>Unless these (sailors) remain in the ship you cannot be saved.</i>" So then the soldiers cut away the ropes of the (small) boat and let it fall off (the ship).</p> <p>As day was about to come Paul urged everyone to eat saying "You have continued until today, the fourteenth day without food. I beg you to eat for this will be the saving of you., for not a hair from your head will be damaged." And so saying these things and taking some bread he gave thanks to God before all and</p>	<p>breaking it began to eat. Everyone picked up in spirits as they also ate. Now in the ship, all of us numbered two hundred and seventy-six people. Having eaten they lightened the ship by throwing out the wheat into the sea. (Then) when day came they (saw) land which they did not recognise. But they noticed that a certain bay had a shore and they decided to try and steer the ship there. Having (already) cast off the anchors they left them in the sea. At the same time they loosened the fastenings of the rudders and raising the foresail to the breeze, they held the ship (under control) till they reached the shore. (Then) coming upon a spur between two bodies of water the vessel ran aground and couldn't move any further. Then the stern broke up with the force (of waves).</p>
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<p><b>5. Law enforcer saves Kingdom figure</b></p>	<p><b>27:42-28:10</b></p>	<p><b>Centurion forbids the killing of prisoners</b></p>
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<p>27:42-28:10 Now the soldiers had a mind to kill the prisoners in case anyone swam out and escaped. But <b>the centurion</b> <i>wanted to save Paul</i> and forbade them to do this. (Then) he ordered that those who could swim were to jump overboard first and get out onto the land. The rest were to follow,</p>	<p>some on planks and others floating on some of the things from the ship. And so it happened that everyone was saved and reached the land. Having been saved we then found out that the island was called Malta. The foreigners showed us extra kindness. Having lit a fire they welcomed all of us because of the rain coming on and</p> <p style="text-align: right;"><i>Continued</i></p>
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*Continued*

because of the cold. Paul collected a quantity of sticks and put them on the fire. But a snake came out from the heat and fastened on his hand. When the foreigners saw the beast hanging from his hand they said to one another. "This man is surely a murderer. He was saved from the sea but justice does not allow him to live." He (Paul) then shook off the beast into the fire but suffered no harm. They expected him to be about to swell up or to suddenly fall down dead. They continued to expect this over a considerable time. But they saw that nothing amiss happened to him. So they changed their minds and said he must be

a god. Now in the area around, there were lands owned by the chief man of the island whose name was Publius. He welcomed us and for three days treated us with hospitality. Now it happened that the father of Publius was suffering from feverish attacks and dysentery. He was lying down and Paul went (in to him) and praying, put his hands (on him) and cured him. When this happened the rest of the other people on the island who had ailments came up (to Paul) and were healed. And so it was with many honours that we put (back) to sea and we had everything we needed.

In the wider sense what is going on here? At the end of the last Section (c/f the analysis of *Reality Search*) Paul cuts, what some may have perceived to be, an almost pathetic figure. It appears he has 'boxed' himself into a corner - too dangerous to be released as far as the Jews were concerned yet innocent as far as the representatives of the 'Gentile' world could see. As a biblical scholar and as an Apostle he is convinced that his position about the minimisation or internalisation of the law and faith in the cosmic presence and power of Jesus Christ, is the fulfilment of Judaism. Yet the Jews do not see this position as being realistic.

With a clash of both theological logic and realism going on, Luke the writer then takes the reader into a detailed description of a huge storm. Surely this is a reflection of what internal and external pressures the emerging church was going through at the time, as it tried to sort out its position.

Luke the third and last synoptic gospel writer (synoptic meaning similar) has taken a reader to the point when there is a dawning realisation that Christianity is indeed something different. But at the same time it has, what appears to be, some basic and inherent contradictions.

Consider contradictions in the light of the line of logic presented by the analysis of *Reality Search*. The contradictions include the situation that Christianity combines two different societies. One is based upon time and the other is based

upon place. They involve two different mind sets, even a contradiction in terms. Yet the one supports the existence of the other. The Christian 'type' - of the adult-child is also a contradiction in terms.

Something that makes the C21st cosmology of "The Big Bang" an interesting starting position for this line of logic and the structure of the Church itself is that both time and place started out together. At some stage they did fit as a fusion. So also were the 'Cause' of the big bang and its 'result' together, or in other language, the Creator and the created were at one. Perhaps there is some sort of 'force' within nature trying to bring about some form of 'reconciliation' between the two.

It appears there is some sort of realisation about inherent contradiction, towards the end of *The Acts of the Apostles* and this finds expression in the description of the storm. The next gospel writer, John, who wrote some decades later, appears to 'embrace' such the realisation of contradiction. Instead of reaching such an idea towards the end of his writing, he in fact starts with it - in the very first sentence. "In the beginning was the Word and the Word was with God and the Word was God." Then he proceeds with the rest of his gospel. He redefines Christianity in terms of the fact that it is a contradiction.



**6. Law enforcer accepts internalised law**

**28:11-31**

**Paul's 'internalised law' accepted**

28:11-31 After three months, having passed the winter on the island we embarked on a ship.. This was Alexandrian with a sign of Dioscuri. Having been brought to land at Syracuse we remained there three days. From there by tacking (the boat) we arrived at Rhegium. After one day, as a south wind came on, we came on the second day to Puteoli. Having found brothers there, we were asked to remain seven days with them and so in this way we went on to Rome. There the brothers had heard the things concerning us and they came as far as Apil Forum and Three Taverns to meet with us. On seeing them Paul thanked God and he took courage. When we entered into Rome **he (the centurion)** *permitted Paul to stay on his own with a soldier guarding him.*

It happened that after three days he called together those who were Jews and when they came together he said to them "Brethren I have done nothing against the (Jewish) people or (against) ancestral customs. As a prisoner from Jerusalem I was delivered into the hands of the Romans. On having examined me they were minded to let me go as I had done nothing to deserve death. But when the Jews spoke against me I was obliged to appeal to Caesar, not that my nation had anything to accuse (me of). Because of this therefore I called you (together) to see and to speak to you. It is for the sake of the hope of Israel that I have this chain around me." They (the Roman Jews) said to him.

"We have not received letters about you from Judea. Nor have any brothers on arriving told (us about you) or spoke about you as being evil. We think it is right to hear from you and what you think about this sect (called the Nazarene sect by the Jews) which is known to us and which is spoken against everywhere." And so on arranging a day they came to his lodging again. He set forth solemnly a witness to the kingdom of God and persuaded them about Jesus both in terms of the law of Moses and the prophets. He taught from morning until evening. Some of them were persuaded by the things being said. Others disbelieved and on disagreeing with one another they departed. This was especially after one statement of Paul, that is, "The Holy spirit spoke through Isaiah the prophet to your fathers saying "Go to this people and say: "In hearing you will hear but by no means understand. In looking you will look but by no means see. The heart of this people was thickened and they heard with heavy ears. They closed their eyes lest at any time they should see with their eyes and hear with their ears and understand with their heart and turn (so that) I can cure them. Let it therefore be known to you that the salvation of God was sent to the nations and they will hear." (Paul) remained a whole two years in his own hired apartment and he welcomed all those who came to him. **He proclaimed the kingdom of God and taught concerning the Lord Jesus Christ with all boldness and without any opposition.**





## 5. PASS ON THE POWER OF ONE

### as in the Gospel of John

©

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## 5. PASS ON THE POWER OF ONE

as in the Gospel of John

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### SECTION A

#### INTRO TO THE AUTHORISED LIVING WORD

##### *THE PROLOGUE*

1:1-18

1:1-18 In the beginning was the Word, and the Word was with God and the Word was God. This One was in the beginning with God. Everything came into being through him and not a single thing has been created without him. In him was life and this life was the light of humankind. This light shines in the darkness and the darkness has not overcome it. Now there was a man who was sent from God whose name was John. This man came to give witness that he might witness to the light so that everyone could believe through (his witness). (This man) was not that light but he came in order to witness to the light. It was the true light which enlightens every person coming into the world. He (the light) was in the world and the world had come into being through him. Yet the world did not know him. He came to his own creation but his own people did not receive him. Yet as many as did receive him he gave them the right to become children of

God. These people were those who believed in his name. These people were re-born not of blood nor of the will of the flesh nor of the will of humankind. They were born of God. So the Word became flesh and lived amongst us. We beheld his glory, glory that was from the only begotten of the Father (c/f the Original Cause of the universe). He (this man) was full of grace and truth. John gave witness concerning him. He cried out saying "This is the one of whom I spoke when proclaiming "The one coming after me ranks before me. He was (in existence) before me. It is because of his fullness (in the life of the 'Original Cause of the universe') that we have received such grace. The law was given through Moses. (But) grace (the life of God) and truth came through Jesus Christ. No man has ever seen God except for his only begotten one who is in the bosom of the Father (Original Cause of the universe) and who has made him known (to us).

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)



Biblical scholars see parallels between the opening of John's gospel and the first chapter of Genesis (1st book of the Bible). This begins with the creation of the universe or cosmos "In the beginning" when God says "Let there be light." It must surely be a wonder that the early poet that expressed this got it 'so right' The cosmology of the "Big Bang" also shows that the cosmos began with an explosion of light, that is, of light photons. John introduces the figure of Jesus and his theology in terms of the originating light of creation. At the same time he continues on, both from the position of Paul in the *Acts of the Apostles* and the position of Luke the writer of *Acts* who has continued to develop the theology of the three previous gospels.

Paul saw that faith in 'the way' of Jesus Christ, took Judaism into a kind of 'quantum leap', that is, onto a new level of social organisation. In John's opening chapter there is again an echo of the 'minimisation of law' as put forward by James, (in *Acts*). There is a reference to 'blood' c/f observance of the fifth commandment 'thou shalt not kill', then "flesh" c/f the sixth commandment 'thou shalt not commit adultery' and then 'the will of a man' c/f (loosely) observance of the seventh commandment 'thou shalt not steal' (e.g. through the imposition of unjust business practices).

Mark, the first gospel writer who historically, came after the initial impact of Paul, collected the stories and teaching of Jesus. One assumes this was done within in the framework of church leadership. His initial structure was further developed by the gospel writers to follow. Throughout the gospels and *Acts* Jesus was described as a 'Nazarene' which, in popular parlance, meant 'a community builder.' In the first three gospels there is an attempt to put together the 'nuts and bolts' of the construction of a Christian society as originally set up by Jesus. To illustrate, Mark puts forward the definitions of a society based upon Law and a society based upon Order. Then, Matthew sets out a detailed description of the construction of a society that is based upon Law. In a similar way Luke sets out the construction of a society that is based upon Order. After this Luke develops in *Acts* a theology which enables a community to draw these two differing types of societies together. Luke does this by his descriptions of the problems, theology and direction that was taken in the early years of the emerging church.

How does Luke do this? In *Acts* Luke demonstrates that a type of living authority in fact can exist in a cross section of society. So the church, while still basing itself on authorisation, can move beyond the legalistic structures of Judaism. Luke then demonstrates that a 'living voice' can counter the 'loud voice' of the totalitarianism into which a place-based society can lapse. The 'living voice' or 'living word' introduced by Luke also exists in a cross section of society. He shows how a whole range of people can provide support to an individual just as a whole range of people provided support to the Apostle Paul. They did this within their own realm of authority and with their own voice as Paul endeavoured to take the gospel further afield towards Rome.

John picks up on the theology of 'the Living Authority' and 'the Living Voice' as introduced by Luke in his *Acts of the Apostles*. He shows how these "things" were to be found within the historical person of Jesus. And, they continue on in a pervading presence of the Cosmic Christ. John introduces a reader to the sense of a Cosmic Christ. "Living Authority" and the "Living Word" also continue on within the nucleus of the disciples of Jesus as they gather and as they re-enact the fusion of time and place that are to be identified with him.

John the gospel writer is also dealing with the aim of *Acts* which is an attempt to sort out how two differing types of societies can be brought together 'under the one roof.' In the Section B of John's gospel (c/f *Reality Search*) the writer is addressing in particular the Gentile converts to Christianity. He demonstrates to them in particular that there is a Living Authority within the person of Jesus. He shows the qualities of such authority. In Section C of the gospel the writer addresses in particular and often harshly, the Jewish converts to Christianity. He shows how 'the Living voice or Word' is identified with Jesus. He shows what the qualities of 'the Living Word' are. It is the two factors of the 'Living Authority' and the 'Living Word' which enable the followers of Jesus to identify with him in turn and further his presence into the world and into the future.

## Section B

### HEED CHARACTERISTICS OF LIVING AUTHORITY

**John 1:19 - 5:47**

**Paragraph "Hooks" are Destinations for Jesus**

Role of Living Authority	1st Ref	Place	2nd Ref	Place	Power & Event	V. 4 Page	V. 5 Page
1. . Represents God	1:19-34	Bethany beyond Jordan	3:22-36	Judea at Jordan	Baptising	249	214
2. . Invites	1:35-51	Into Galilee	4:1-42	Into Galilee	Come / Give me	250	215
3. . Uses power	2:1-10	Cana/Galilee	4:43-50	Cana/Galilee	1st & 2nd signs,	252	217
4. . Relies on Household	2:11-12	Capernaum/Galilee	4:51-54	Capernaum/Galilee	c/f power exercise	252	217
5. . Works for Father	2:13-25	Jerusalem/Temple	5:1-24	Jerusalem/Temple	re 'house' & Sabbath	253	218
6. . Gives witness	3:1-21	came (to Jesus) at night time	5:25-47	an hour is coming (to Jesus)	witness re Moses	254	219



Role of Living Authority		Power and Event	
1st Ref	Place	2nd Ref	Place
1. Represents God		Baptising	
1:19-34	Bethany beyond Jordan	3:22-36	Judea at Jordan

1:19-34 This is the witness (given by John the Baptist, cousin of Jesus). The Jews from Jerusalem, that is the priests and the Levites, sent to ask him "Who are you?" He (the Baptist) confessed and did not deny, saying "I am not the Christ." They asked him "Are you Elias?" He says "I am not." They asked "Are you the prophet?" He answered "No" They therefore said to him "Who are you? Tell us something so we can give an answer to the people who have sent us. What do you say about yourself?" He (the Baptist) said "I am the voice of one who cries out in the desert "Make the way of the Lord straight" as the prophet Isaiah said." Now the people who had been sent were Pharisees. They asked him saying "Why do you baptize if you are not the Christ, nor Elias, nor the prophet?" John answered them saying "I baptize in water. But amongst you there stands someone whom you do not know. This one is coming after me. I am not even worthy to loosen the thong of his sandal." These things happened **in Bethany beyond the Jordan** where John was *baptizing*.

3:22-36 After these things Jesus and his disciples came into the land of **Judea**. There they continued (with their ministry) and *baptized*. John also was baptizing in Aion near Salim because there were many streams of water there. So they (Jesus and his disciples) came and were baptized. (They were able to do this) because John had not yet been thrown into prison. There was a degree of questioning of the disciples of John by a Jew about the subject of purifying. They (John's disciples) came to John and said to him. "Rabbi the one who was with you **beyond the Jordan** and to whom you bore witness, behold this man is baptizing and everyone is coming to him. John answered and said. "A man cannot receive anything unless it has been given to him from heaven. You yourselves know that I said I am not the Christ. Rather I have been sent before that one. It is the one who has the bride that is the bridegroom. But the friend of the bridegroom stands by and on hearing him is happy because this is the voice of the bridegroom. It is therefore with joy that I find my role has been completed. It is right for that one to increase. But as for me (it is right for me) to decrease. The one who comes from above is over all. The one (John himself) who comes from the earth is of earth and speaks of earth. The one from heaven in coming, is over all. What he has seen and heard is what he gives witness to. His witness is such that no one receives it (fully). On the other hand the person who does receive him is sealed in the conviction that God is truly (there). He (Jesus) whom God has sent, speaks the words of God. He gives the Spirit of God fully. The Father loves the Son and has given (him control) of everything - into his hand. The one who believes in the Son (Jesus) has eternal life. On the other hand the one who disobeys the Son will not see life. Rather the wrath of God remains upon him.

(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

Re the last sentences in the second paragraph here and re 'the analysis' presented in *Reality Search* one can understand the Baptist as saying the following. 'Jesus, in his teaching, presents the underlying pattern of the universe that is, according to the designs of its Maker. If someone rejects the balanced sort of life and society that he teaches, then they will be putting themselves out of kilter with the Ultimate Reality. This will affect their own being both in this life and beyond it.



Perhaps a word should be said here about the law of Moses and the teaching of Jesus. Apart from respect for parents, the key social commandments of Moses that is, the 5th commandment re murder, the 6th one about adultery and the 7th one about stealing, are taken to a new level by James (c/f analysis of *Reality Search* in *Acts*). James apparently warns against blood sports, fornication, and unjust business practices. On the other hand it may appear the gospel structures are about the construction of societies rather than 'pushing up the bar' as to what constitutes sin. The key 'sins' that Jesus chides people about, appear to revolve around the barriers they put up to prevent the building of a balanced society. Forgiveness is stressed and there are warnings about hardness of heart. So where is the connection between these two factors and the basic moral law of Moses? A balanced society allows the moral law to prevail. A balanced society requires forgiveness and a compassionate heart. These latter qualities may not appear to be crucial but in the general picture they are. Forgiveness fosters internalised law which in turn reflects the spirit of Living Law.

<b>2. Invites</b>		<b>Come and see/ Give me a drink</b>	
<b>1:35-51</b>	<b>Into Galilee</b>	<b>4:1-42</b>	<b>Into Galilee</b>
<p>1:35-51 The next day John (the Baptist) again stood (by the Jordan river) with two of his disciples. He was looking at Jesus walking along and said "Look, there is the Lamb of God." The two disciples heard him speaking (on these lines) and they followed Jesus. Then Jesus turned and seeing them following him said to them. "What are you looking for?" They replied to him "Rabbi - (which means teacher), where are you staying?" He says to them "<i>Come and see.</i>" They therefore went and saw where he was staying and stayed with him that day. At that time it was about the tenth hour (4 p.m.). One of these two was Andrew the brother of Simon Peter who had been listening to John and so followed (Jesus). The first thing he did was to go and find his brother Simon and say to him "We have found the Messiah - (which means the Christ). (Then) he led him to Jesus. Jesus looked at him and <i>Continued</i></p>		<p>4:1-42 When the Lord (Jesus) knew that the Pharisees had heard how he was making and baptizing more disciples than John, though it was his disciples baptizing and not himself, he left Judea and went back <b>into Galilee</b>. It suited him to pass through Samaria. He came therefore to a city of <b>Samaria</b> being called Sychar, near the piece of land that Jacob had given to his son Joseph. There was there a well of Jacob. Therefore Jesus who had become weary from the journey sat by the well. It was about midday. A woman of Samaria came along to draw water. Jesus says to her "<i>Give me a drink.</i>" His disciples had gone away meanwhile into the city to buy food. The Samaritan woman said. "How is it that you, who are a Jew ask me, a woman who is a Samaritan for a drink? Jews do not associate with Samaritans." Jesus answered and said to her. "If you knew the gift of God and who the one is who is asking you "Give me a drink", it would be yourself doing the asking and he would have given you living water." She said to him "Sir you do not have a bucket. And the well is deep. How then could you have living water? Are you greater than our father Jacob who gave us the well and drank of it himself as well as his sons and his cattle." Jesus answered and said to her "Everyone who drinks this water will thirst again. But whoever drinks of the water that I give to them will by no means thirst again until the end of the age. The water that I will give will become a fountain within that person and it will well up into eternal life." The woman says to him "Give me this water so that I will not be thirsty again nor need to come here to draw up water." He says to her "Go and tell your husband to come here." The woman answered and said "I do not have a husband." Jesus says to her "Well said by saying "I do not have a husband." Indeed you have had five husbands and the man who is with you now is not your husband. You have spoken truly." The woman says to him "Sir I perceive that you <i>Cont.</i></p>	



*Continued* said "You are Simon the son of John. You will be called Cephas - (which is translated Peter, the rock). On the next day (Jesus) headed **towards Galilee** and found Philip. Jesus says to him "Follow me." Now Phillip was from Bethsaida which was also the city of Andrew and of Peter. Then Phillip found Nathanael and tells him "We have found the one that was written about in the law of Moses and in the prophets. He is Jesus the son of Joseph from Nazareth. Nathanael said to him. "Can any good come out of Nazareth?" Philip says to him "Come and see." Jesus saw Nathanael as he approached and said about him "Look here comes a true Israelite. There is no guile in him." Nathanael (on coming up) said to him "How is you know me?" Jesus answered and said to him "Before Philip called you, when you were under the fig-tree, I saw you." Nathanael answered him "Rabbi, you are the Son of God. You are king of Israel." Jesus answered and said to him. "Do you believe (this) because I told you that I saw you underneath the fig-tree? You will see greater things than this." He (Jesus) said to Nathanael "Truly truly I tell you, you will see heaven opened up and the angels of God going up and coming down upon to the son of Man."

*Continued* that you are a prophet. Our fathers worshipped in this mountain and you say that Jerusalem is the place where one should worship." Jesus says to her "Believe me woman, the hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know. We worship what we do know because salvation (is to come) from the Jews. But an hour is coming and indeed has come, when the true worshippers will worship the Father in spirit and in truth. Indeed the Father is looking for those who will worship him (in this way). God is spirit and it behoves those who worship in spirit and in truth to worship him (this way)." The woman says to him "I know that the Messiah is coming. He is the one who is called Christ. When this one comes he will tell us everything." Jesus said to her "I am that one who is talking with you (here and now)." With this the disciples came upon him and they marvelled that he was talking with a woman. However nobody said "What are you looking for or why are you speaking with her?" Rather, the woman left her water pot and went away into the city. She said to the men there. "Come and see a man who has told me everything I have done. Would this not be the Christ?" They therefore went out of the city and came to him. In the meantime his disciples asked him saying "Rabbi (will you not) eat?" But he said to them "I have food to eat that you do not know about." The disciples therefore said to one another "Has someone brought him something to eat?" Jesus said to them "My food is to the will of the one who has sent me a so that I may finish his work. Do you not say that in four months there will be the harvest? Look I tell you, lift up your eyes and see the fields. They are white and ready to harvest (now). Already the one who reaps receives wages and gathers fruit to eternal life. So that the one who sows may rejoice together with the one who reaps. In this way the word is true that one person sows while another one reaps. I have sent you to reap what you have not laboured for. Others have laboured and you have entered into their labour." Meanwhile many people out of that Samaritan city believed in him because of the word of the woman who gave witness in saying "He told me everything that I have done." Therefore when the Samaritans came they asked him to stay with them and he did stay there for two days. There were more still, who believed because of his word(s). To the woman they said "We no longer believe because of what you say. We have heard for ourselves and we know that this man is truly the Saviour of the world."

At the back of John's gospel we have a situation in which Jewish Christians and Gentile Christians are trying to co-exist and find some specific ways of linking themselves together into the future. By John's selection of what was said and done, it appears he is addressing those of a Gentile background in his Section B in order to draw them towards a deeper appreciation of faith (and authority). What does he mean talking about those who sow being together with those who reap? Over the centuries the Jews had laboriously witnessed to the rest of the world, the existence of a moral God. It was they who 'sowed' this understanding of God amongst their neighbours. Now it is the believers of a Gentile background who are 'reaping' converts who are ready to become believers in such a God. John acknowledges the importance and validity of the background of the Jewish heritage and the Christians who have converted from Judaism..

<b>3. Uses power</b>		<b>1st &amp; 2nd signs</b>	
<b>2:1-10</b>	<b>Cana/Galilee</b>	<b>4:43-50</b>	<b>Cana/Galilee</b>

<p>2:1-11 On the third day (after John the Baptist) pointed him out) there was a wedding in <b>Cana of Galilee</b> and the mother of Jesus was there. Both Jesus and his disciples had been invited to the wedding. (It turned out) there was not enough wine (there) and the mother of Jesus says to him "They haven't any wine." Jesus says to her. "What concern is that to myself and to you woman? My hour has not yet come." His mother says to the servants. "Do whatever he tells you." Now there were six stone water-pots there according to the purifying (rituals) of the Jews. Each of them contained two or three measures (of water). Jesus said to them "Fill the water-pots with water." So they filled them to the top. Then he tells them "Now draw some out and carry it to the master of the feast." And so they took some (to him). When the master of the feast had tasted the water which in fact had become wine, he did not know where it came from. The servants however knew since it was they who had drawn the water to start with. The master of the feast called to the bridegroom and said to him. "People set out the good wine first and when people have drunk it they put out the worst. But you have kept the good wine until now."</p>	<p>4:43-50 After the two days (in the Samaritan city) He went on into <b>Galilee</b>. Jesus himself gave witness that a prophet is not honoured in his own native place. When therefore he came into Galilee the Galileans received him, having seen the things he did in Jerusalem at the feast. For they also had gone to the feast. He therefore came again to <b>Cana of Galilee</b> where he had made the water into wine. Now there was a certain courtier (there) whose son was in Capernaum and was ill. This man heard that Jesus had come out of Judea into Galilee and he went to him and asked if he would come down and cure his son for he was about to die. Jesus therefore said to him. "Unless you see signs and wonders you do not believe." The courtier said to him "Sir come down before my child dies." Jesus tells him "Go your son will live." The man believed in the word which was said to him by Jesus and went.</p>
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<b>4. Relies on Household</b>		c/f power exercise	
<b>2:11-12</b>	<b>Capernaum/Galilee</b>	<b>4:51-54</b>	<b>Capernaum/Galilee</b>

<p>2:11-12 What Jesus did in Cana of <b>Galilee</b> was <i>the beginning of his signs</i>. It showed his glory and helped his disciples to believe in him. After this he and his mother and brothers and his disciples went <b>down to Capernaum</b> but they did not stay there many days.</p>	<p>4:51-54 While he was going <b>down (to Capernaum)</b> his slaves met him saying that his boy was alive. He therefore asked at what hour the boy got better. They said to him "Yesterday at the seventh hour (1 pm) the fever left him." The father therefore knew that it was in that hour that Jesus had said to him "You son lives." Thus he believed as did the whole of his household. <i>This was a second sign</i> that Jesus did on having come out of Judea into Galilee.</p>
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<b>5. Works for Father</b>		<b>re 'house' &amp; Sabbath</b>	
<b>2:13-25</b>	<b>Jerusalem/Temple</b>	<b>5:1-24</b>	<b>Jerusalem/Temple</b>
<p>2:13-25 Near the time of the <i>Jewish feast</i> of the Passover <b>Jesus went up to Jerusalem.</b> In the <b>temple</b> he found people selling oxen and sheep and doves. The coin dealers were also sitting there. Having made a lash out of ropes he expelled all of them out of the temple with both the sheep and the oxen. As for the money changers, he poured out their coins and over-turned the tables. To the people selling doves he said "Take these things out of here. Do not make <i>my Father's house</i> into a market place."                  (At this time) his disciples remembered that it is written "The zeal for your house will consume me." (But) The Jews reacted to this and said to him "What sort of sign (of authority) can you show us doing these things?" Jesus answered "Destroy this shrine and in three days I will raise it up (again)." The Jews therefore said "It took <i>forty-six years</i> to build this shrine and are you going to raise it up (again) in three days? " But in fact he (Jesus) was talking about the shrine of his body. When therefore he was raised from the dead (later on) his disciples remembered that he had said this. They believed in both the Scripture passage and what had been said by Jesus.                  While Jesus was in Jerusalem at the Passover feast many people believed in his name on seeing the signs that he was working. But as for Jesus himself He did not commit himself to them because he understood people. Nobody needed to tell him about people because he already knew.</p>		<p>5:1-24 After these things (the cure of the courtier's son etc in Capernaum Galilee) there was a <i>Jewish feast</i> and <b>Jesus went up to Jerusalem.</b> Now in Jerusalem at the sheep gate, there is a pool of water with five porches. It is called in Hebrew Bethzatha. In these (porches) lay a crowd of people with ailments - people who are blind, lame, withered (etc). Now there was a certain man who had been there for <i>thirty-eight years</i> with his ailment. When Jesus saw this man lying there he already knew how long he had been there. He says to him "Would you like to be made whole? The invalid said "Sir, when the water is troubled (by a healing angel) I do not have anyone to put me into the pool. While I am coming towards it someone else goes down (to the pool) before me." Jesus says to him "Get up, take your mattress and walk." Immediately the man became cured and he took his mattress and walked.                  That day it was a Sabbath. The Jews therefore said to the one who had been healed. "Today it is a Sabbath day. It is not lawful for you to carry a mattress." But the one who was cured answered them saying "The man who cured me said to me "Pick up your mattress and walk." They asked him "Who is the man who told you to "Pick up (the mattress) and walk?" The one who was cured did not know who it was, for Jesus had withdrawn from the place because there was a crowd there.                  (However) after these things Jesus found (the one cured) in the <b>temple</b> and said to him. "Behold now you are whole (again) do not sin anymore in case something worse happens to you." The man went away and told the Jews that it was Jesus who had made him whole. The Jews therefore criticised Jesus because he had done these things on a Sabbath. But he answered them (saying) "<i>My Father</i> works right now (on a Sabbath) and I also work." Because of this therefore the Jews sought to kill him, not only because he (apparently) broke the Sabbath (day) but also because he had referred to God as his Father. By doing this he was making himself equal to God. Jesus therefore answered and said to them "Truly truly I tell you the son cannot do anything from himself except what he sees the Father doing. Whatever things (the Father) does the Son does these things as well. The Father loves the Son and shows him everything that he does. Indeed he will show him even greater works than these that you may marvel (about it). For, just as the Father raises the dead and gives life, so also the Son gives life to those whom he wills. Also, it is not the Father who judges. Rather he has given all judgment to the Son so that all people may honour the Son just as they honour the Father. The one who does not honour the Son does not honour the Father who has sent him. "Truly truly I tell you the person who hears my word and who believes in the one who has sent me, has eternal life. They will not come into judgement but rather pass over out of death into life."</p>	

<b>6 Gives witness</b>		<b>witness re Moses</b>	
<b>3:1-21</b>	<b>came (to Jesus) at night time</b>	<b>5:25-47</b>	<b>An hour is coming (to Jesus)</b>
<p>3:1-21 Now there was a man amongst the Pharisees whose name was Nicodemus. He was a Jewish ruler. This man <b>came to (Jesus) at night time</b> and said to him "Rabbi, we know that you have come as a teacher from God. There is no one who can do the signs that you do unless God is with him." Jesus answered and said to him "Truly truly I tell you, unless someone is born from above he cannot see the kingdom of God." Nicodemus says to him "How can a man be born when he is already old? He cannot re-enter the womb of his mother to be born a second time." Jesus answered "Truly truly I tell you unless one is born of water and the spirit he cannot enter into the kingdom of God. Whatever has been born of the flesh, is flesh. What has been born of the Spirit is spirit. Do not wonder because I told you it behooves you to be born from above. The spirit, like the wind, blows where it wants to. You hear its sound but you do not know from where it comes from or where it is going. So it is with everyone who has been born of the Spirit." Nicodemus answered and said to him " How can these things come about?" Jesus answered and said to him "You are the teacher of Israel and you do not know these things? Truly truly I tell you. We speak about what we know and we give witness to what we have seen. But you have not received our witness. (that of Jesus and disciples?) If I told you about earthly things and you did not believe are you likely to believe if I tell you about the things of heaven? No man has gone up into heaven except the one who has come down from heaven, that is the son of man. As <i>Moses</i> lifted up the serpent in the desert (when told by God to make a bronze serpent on standard so people looking on it could be saved from the bites of a plague of snakes), so it behooves the Son of man to be lifted up. This is so that everyone who believes in him may have eternal life. For God <i>Continued</i></p>		<p>5:25-47 "Truly, truly I tell you <b>an hour is coming (to Jesus)</b> and if fact is now here when the dead will hear the voice of the Son of God and those who hear it will live. Just as the Father has life in himself so he has given life to the Son so that he has this within himself. He has given him authority to judge because he is the Son of Man. Do not marvel at this because an hour is coming when all those in the tombs will hear his voice and those who have done good things will come forth into a resurrection of life. Those who have done evil things (on the other hand) will go to a resurrection of judgment (instead). I cannot do anything from myself. I judge according to what I hear and my judgment is just because I do not seek to do to what I want but rather (I seek to do) the will of the One who has sent me. If I give witness about myself, my witness is not true. (But) there is another who witnesses concerning me (that is, God) and I know that the witnesses that he gives concerning me is true. You have sent (people to observe) John and he has given witness to the truth. But I do not receive the witness given about me from people. (Rather) I tell you these things so that you can be saved. That man (John the Baptist) was a burning and shining lamp and you were willing to bask for an hour in his light. But I have a witness who is greater than John. It is the works which the Father has given me to do and to finish, that give witness concerning me and the fact that the Father has sent me. It is the One who has sent me, the Father, who has given witness about me. (But) you have never heard his voice and you have never seen his form. His word no longer remains in you because you do not believe in the one that he has sent. You search the Scriptures because you think them to have eternal life within them. Yet they (the Scriptures) are what give witness concerning me. And, you do not <i>Continued</i></p>	

**Continued**

so loved the world as to give his only begotten Son so that everyone believing in him may not perish but may have eternal life. For God did not send the Son into the world to judge it but (rather) that the world may be saved through him. The one who believes in him is not judged. But the one who does not believe has already been judged because he has not believed in the name of the only begotten Son of God. This is the judgment (upon such a one). The light has come into the world (but such a one) has loved men and the darkness rather than the light. Thus their works have been evil. Everyone who does evil things hates the light and does not come into the light lest his works are reprov'd. But the one who does deeds according to the truth comes to the light so that it may be shown that their works have been done in God (that is, in terms of the eternal plan)."

**Continued**

want to come to me in order to have eternal life. I do not receive glory from men. But I have known you (well enough to know) you do not have the love of God within yourselves. I have come in the name of my Father and you do not receive me. If someone else comes in his own name you will receive that one. How is it you believe you can receive glory from somebody else and yet (true) glory, which only comes from the only God, you do not seek? Do not think that I will accuse you to the Father (Rather) the one who is accusing you is Moses in whom you have hoped. If you did believe *Moses* you would have believed me for it is about myself that (Moses) wrote. But, if you do not believe the writings of that one (Moses) how are you going to believe my words?"

Throughout this Section B there are 'echoes' of people coming in from outside Judaic circles. Whether they 'come in' through baptism rather than through circumcision or in some other way are included in the 'circle' of Jesus. There is the Samaritan woman, a courtier from a secular court who as with Gentile custom owns a slave. There are some with a sinful past or who apparently ignore the Jewish Sabbath. Finally there are those who have passed beyond this world altogether. Such people, who represent within Christianity those of a Gentile background are challenged to believe in the authority of Jesus. Note how each of the second paragraphs here end with a challenge to believe.

The overall structure of this Section B (c/f analysis of *Reality Search*) puts a focus on the authority of Jesus as the "Living Authority". In terms of a follow-on from the theology of Luke in *Acts of the Apostles* and as this gospel develops, people are also encouraged to believe in the existence of authority that lies within themselves.

Regarding the first paragraph in the last pair of Section B. In the C21st one knows now from many stories of after-death experiences that people are drawn towards 'the light' as the soul leaves the body. On the other hand there is an occasional story of someone who finds themselves in a terrible place instead. In the second paragraph of this final pair there is the suggestion that people who have died before Jesus was born can now move towards the life and light that is centred upon him. In this way they will find on-going harmony with the universe. Until the last pair, the paragraphs of Section B have been 'matched' according to a specific location. But in last case the two paragraphs are connected by a specific mention of time. John the writer may have used this 'match' to show that there are links between time and place. Or, he avoids talking about "place" in both paragraphs of the last pair because he is discussing the after-life here where neither of these seem to exist.

In the second paragraph of the pair one is conscious of a 'battle' which has gone on within the community of the church and which continues on amongst John's readers. The Jewish Christians have tended to think of themselves as a sect within Judaism rather than belonging to a basically different community. By now, at about the turn of the first century, they have been banned from the synagogue through a prayer putting a curse on Christians. But they still think of the law as their first priority and are unsure about the centrality of Jesus the Christ. John, through his presentation of the teaching of Jesus, is indirectly taking them to task about this. He increases the pressure upon them in the Section C to follow.



## Section C

### HEED CHARACTERISTICS OF THE LIVING WORD

#### John 6:1 - 12:50

#### Paragraph "Hooks" are Directions for Jesus

Characteristic	Ref	Location	Ref	Location	Event	V4 Page	V5 page
1. Appeals to Crowd	6:1-14	across sea	10:40-42	across Jordan	5,000 fed/ many believed	257	222
2. Is sought after	6:15	mountain alone	11:1-6	remained in place	to make king/ to get help	258	222
3. Achieves goals	6:16-21	sea journey	11:7-37	on journey to	boat arrived/ brother to rise	259	223
4. Brings life	6:22-71	unbelief synagogue	11:38-52	tomb	words of life/ Lazarus new life	260	224
5. Is doubted and outlawed	7:1-13	not Judea	11:53-57	not openly	not believe/ to arrest	262	226
6. Is aware of death threats	7:14-53	Temple (c/f home)	12:1-11	Bethany (c/f home)	seek to kill/ day of burial	263	227
7. Has public witness	8:1-19	into Jerusalem	12:12-19	into Jerusalem	True to witness/ Hosanna	265	229
8. Is conscious of timing	8:20-59	Temple	12:20-36	(in Temple)	Hour not come/ hour has come	267	230
9. Light of the world	8:59 - 9:41	Jesus hidden	12:36-43	Jesus hidden	blind man/ blinded of them	268	232
10. Is commanded by Father	10:1-21	I am the door	12:44-50-	I a light have come	division / judging	271	233
11. Speaks like a Shepherd	10:22-39	Porch of Solomon			went forth out of hand of them	272	234





<b>HEED CHARACTERISTICS OF THE LIVING WORD</b>		<b>John 6:1-12:50</b>	
<b>1</b>	<b>Appeals to Crowd</b>	<b>5,000 fed/ many believed</b>	
<b>6:1-14</b>	<b>across sea and up mountain</b>	<b>10:40-42</b>	<b>across Jordan</b>
<p>6:1-14 After these things (that is, the challenge of Jesus to Jews about Moses), Jesus went <b>across the sea</b> of Tiberias in Galilee. A large crowd followed him because they had seen the signs that he worked on people who had ailments. Jesus went <b>up to the mountain</b> and he sat there with his disciples. Now the feast of the Jewish Passover was near. Jesus therefore when he lifted up his eyes and saw a <i>large crowd</i> coming towards him said to Philip "Where can we buy loaves so that these people can eat?" He said this (to Philip) to test him for he knew what he was about to do. Phillip answered "Out of two hundred denarii we cannot buy enough loaves of bread for them even if each person only had a little (to eat)." (Then) one of the his disciples who was Andrew, the brother of Simon Peter said to him. "There is a lad here who has five loaves of barley and two fish. But what is this amongst so many?" Jesus said "Make the men sit down." Now there was plenty of grass in that place. The men therefore sat down. They numbered about five thousand. Jesus therefore took the loaves and having given thanks he distributed these to the people who were reclining (on the grass). Likewise also (the people) were given as much of the fish as they wanted. Now when they had eaten he tells his disciples "Gather up the left overs so that nothing is lost." They therefore gathered these up and filled twelve baskets with the fragments of the five barley loaves. This is how much that was left after the people had eaten. When people saw what sign he had worked (here) they said "This is truly the prophet who has come into the world."</p> <p>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</p>			<p>10:40-42 He went away again <b>across the Jordan to the place</b> where John had at first been baptizing. And he remained there. <i>Many people</i> came to him and said "John indeed did not do any sign. But everything that John said about this man was true. So many people believed in Him."</p>



The Passover is a meal eaten in common within each household to recall the meal eaten before people fled from Egypt under the leadership of Moses. Right through the gospel of John one is constantly reminded that Jesus is the 'new Moses', In the Gospel of Mark one is given the figure of Jesus as the new 'King David.' In the case of Mark we were being introduced to the new Kingdom of God. In the case of John one is introduced to a new sense of a living law and authority, a living word and a new beginning . The second paragraph here recalling John's baptism also sets out a new beginning. The 'crossing over' of water at the start of each paragraph is another sign of a new beginning. What of 'the prophet'. It was thought that Elijah who went to heaven in a fiery chariot would one day return - *from beyond* time and space. People saw that Jesus had a similar approach.

<b>2. Is sought after</b>		to make him King / to stone him	
<b>6:15</b>	<b>mountain alone</b>	<b>11:1-6</b>	<b>remained...in place</b>
<p>6:15 Jesus therefore realised (because the crowd were calling him 'the prophet') that they were about to come and seize control of him so they could make him a king. He therefore departed and went back to the <b>mountain on his own</b>.</p>		<p>11:1-6 Now there was a certain man who was ailing. He was Lazarus from Bethany which was the village of Mary and Martha her sister. Mary was the one who had anointed the Lord with ointment and who had wiped off his feet with her hair. Her brother Lazarus was ill. His sisters therefore sent (a message to Jesus) saying "Lord the one that you love is ill." On hearing this Jesus said "This ailment is not to result in death but rather for the glory of God so that the Son of God may be glorified through it." Now Jesus loved Martha and her sister and Lazarus. When therefore he heard that he (Lazarus) was ill <b>he remained where he was</b> for two days.</p>	

John says here that Mary, the sister of Lazarus and Martha, is the mysterious ointment woman. One recalls that in terms of the structure of Mark's gospel 'an ointment woman' is the central figure in the concentric circle in his last Section D. (c/f the analysis in *Reality Search*). She is presented (arguably and c/f the analysis) as the 'definitive' person who understands Christ. It is because of Jesus' acceptance of her in Mark's gospel that his betrayal by Judas is triggered. In Matthew's gospel the ointment woman again appears and again Jesus' defence of her action triggers off his betrayal by Judas - this time Judas acts from the group of disciples who all disapproved of what she did.

In Luke's gospel the ointment woman is presented as a public sinner. Was this Mary the sister of Lazarus? Historically, did she ruin her reputation for example because of a liaison with a non-Jew? Some scholars suggest the family of Lazarus was connected to the priesthood. Bethany, near Jerusalem was a handy retreat for such a family to live in. If Lazarus is 'the other disciple' who followed Jesus after his arrest he must have had connections to walk into the High Priest's court then ask for Peter to be brought in as well. For a priestly family, a liaison with a non-Jew by Mary, sister of Lazarus, would have been anathema. If this liaison actually did take place 'the ointment woman' as presented in the synoptic gospels was not necessarily a prostitute as tradition generally assumes. Also, nobody says that this woman was Mary Magdalen which tradition also assumes. The sort of 'fall' brought about by an improper liaison might also fit in with the somewhat impetuous personality of Mary, sister of Lazarus and Martha. Luke as well as John says that Jesus himself was chided by Mary's sister Martha, for not telling Mary to go and help with preparations for the coming meal. Was this behaviour a habit on her part? Perhaps to Jesus, Mary was somewhat like a kid sister. Over the years and prior to the public life of Jesus, his family could have habitually stayed at Bethany for the week-long festivals in the nearby city of Jerusalem. In such case Jesus could have formed a deep bond with Lazarus which continued on into his public life and over those years he could also have watched Mary grow up.

In Luke's gospel there are details that are quietly mentioned about links between Jesus and the family of Lazarus at Bethany. For example, At the end of Luke's gospel, after Jesus has died and has risen again Luke says Jesus finally leaves his earthly existence from Bethany.

John also gives such details in relation to heated argument in the temple. In a paired paragraph the opponents of Jesus go off each to their own homes. In a parallel paragraph Jesus is in Bethany. John says that Mary the mother of Jesus is put into the care of the disciple that he loved. From that day she was taken to his own home. If this was Lazarus, she would have been taken to live at Bethany. Her presence there would be an added (or the major) reason for Jesus' choice of Bethany (c/f Luke) for his final leave-taking.

<b>3. Achieves goals</b>		<b>they arrive after storm / brother to rise</b>	
<b>6:16-21</b>	<b>sea journey</b>	<b>11:7-37</b>	<b>on journey to</b>
<p>6:16-21 When evening came his disciples went down to the sea. They set out on a boat <b>heading to Capernaum</b>. Now darkness had come and Jesus had not yet met up with them. There was a gale blowing and the sea was very rough. Having rowed about twenty-five or thirty furlongs they saw Jesus walking on the sea and coming towards the boat. They were afraid. But he (Jesus) said to them "It is myself". Do not be afraid. They wanted therefore to take him on board the boat and immediately the boat <i>arrived at the place to which they were going.</i></p>	<p>11:7-37 Then after this (his delay of two days) he says to the disciples. "Let us go again into Judea. The disciples say to him "Rabbi the Jews were looking to stone you (after Jesus said 'I am in the Father' etc) and yet are you going back there again?" Jesus answered "Are there not twelve hours (of daylight) in the day? If anyone walks in the day(light) he does not stumble because he sees the light of this world. But if someone walks in the night he does stumble because the light is not in him." After he said these things to them he said "Lazarus our friend has fallen asleep but I am going (back into Judea) so that I can wake him up. "The disciples therefore said to him "If he has fallen asleep he will get better." Now Jesus was actually talking about his death but the men hearing thought he was talking about sleep in terms of slumber. Jesus therefore told them plainly "Lazarus has died. (Yet) I am happy for your sake because my not being there will help you to believe. Let us go to him." Thomas called "the Twin" said to his fellow-disciples "Let us also go so that we may die with him."</p> <p>And so it was that when Jesus came he found that (Lazarus) had already been in the tomb for four days. Now Bethany is near Jerusalem, about fifteen furlongs away. Many of the Jews (from there) had come to visit Martha and Mary so they might console them about their brother.</p> <p>When Martha heard that <b>Jesus was coming</b> she went to meet him. But Mary remained sitting in the house. Martha said to Jesus "Lord if you were here my brother would not have died. Now I know that whatever you ask for, God will give it to you." Jesus said to her "<i>Your brother will rise again</i>". She says to him "I know that he will rise again in the resurrection in the last day." Jesus said to her "I am the resurrection and the life. The one who believes in me, even if he should die, will live. Any person who lives and believes in me will not die (and have to wait for ) the end of time. Do you believe this?" She says to him "Yes Lord. I have believed that you are the Christ the son of God who has come into the world." And on saying this she went away and called Mary her sister aside privately saying "The Teacher is here and is asking for you." When (Mary) heard this she rose quickly and came to him. Now as yet Jesus had not come into the village. He was still in the place where Martha had met him. Therefore the Jews who were with her (Mary) in the house and consoling her, on seeing that Mary quickly got up and went out, followed her. They were thinking "She is going to the tomb so that she can weep there." Mary came to where Jesus was and on seeing him she fell at his feet saying to him. "Lord if you had been here my brother would not have died." Jesus, when he saw her weeping and also saw that the Jews coming with her were weeping groaned within his spirit and was himself upset. He said "Where have you put him?" They said to him "Lord come and see." (By this time) Jesus was weeping. The Jews therefore said "See how he loved him." But some of them said "Could not he who opened the eyes of the blind man have prevented this man from dying?"</p>		

A key factor in the kingdom of Jesus was that people's well-being would extend into the after-life. The first paragraph ends with the center of a concentric circle relating to water that extends throughout the gospel of John (c/f analysis of *Reality Search*) that is, "they immediately arrived at where they were going". The second paragraph shows that the goal of the kingdom is achieved, because by believing in Jesus (and his way of life) one can live on into the after-life. The proof of this (in a paragraph to follow) will be demonstrated when Jesus calls Lazarus back from there. This will be his greatest 'sign'.

<b>4. Brings life</b>		<b>words of life / Lazarus come forth</b>		
<b>6:22-71</b>	<b>unbelief in synagogue</b>	<b>11:38-52</b>	<b>tomb</b>	
<p>6:22-71 The next day the crowd that was standing on the other side of the sea saw that the other boat had gone and only one was left. They knew that Jesus did not go in the boat but that his disciples had gone away on their own. (Then) other boats from Tiberias arrived near the place where they had eaten the bread after the Lord had given thanks. So, when the crowd saw that neither Jesus nor his disciples were there they (also) embarked in the boats and came to Capernaum looking for Jesus. On finding him to be on the other side of the sea they said to him "Rabbi how is it that you have come here?" Jesus answered them and said "Truly, truly I say to you, you are looking for me not because you saw signs but because you ate of the loaves and were satisfied (with them). Do not work for food that perishes but (rather) for the food that remains into eternal life. This is what the Son of man will give you. For on this one has God the Father set his seal (of approval)." They therefore said to him "What may we do so that we do the works of God?" Jesus answered and said to them "This is the work of that, that you believe in who has sent that one." They therefore said to him "What sign will you work so that we may see and believe you? What will you work? Our fathers ate manna in the desert just as it was written "He gave them bread from heaven to eat." Jesus therefore said to them "Truly truly I tell you it was not Moses who gave you bread from heaven. It was my Father (who did so and) who (also) gives true bread out of heaven. The bread of God is the one who comes down out of heaven and gives life to the world." They therefore said to him "Lord give us this bread all the time." Jesus said to them "I am the bread of life. Anyone who comes to me will not hunger. The one who believes in me will never be thirsty. But I I have told you both that you have seen me (who I am) and yet you do not believe. All that the Father gives to me will come (about) and the one who comes to me will by no means be cast outside. I have come down from heaven not to do my will but the will of the one who has sent me. And, this is the will of the one who has sent me, that I should not lose any of what he has given me, but rather I should raise it up in the last day. For, it is the will of my Father that everyone who sees the Son and believes in him may have eternal life and I will raise him up in the last day. <i>Continued</i></p>		<p>11:38 Jesus therefore again groaned within himself. He came to the tomb. Now this was a cave and there was a stone lying on it. Jesus said "Lift up the stone." Martha, the sister of the one who had died said "Lord by now he would smell for it is the fourth day." Jesus says to her "I told you that if you believe you will see the glory of God. Have I not told you that if you believe you will see the glory of God?" They therefore lifted the stone. "Jesus lifted his eyes up to and said "Father I thank you that you have heard me. I know that you always hear me. But because of the crowd I have said this that they may believe that you have sent me." And so after saying these things he cried out with a great voice "Lazarus, come out." <i>Continued</i></p>		

**Continued** The Jews murmured about him (Jesus) because he said "I am the bread who has come down out of heaven." They said "Is this man not Jesus the son of Joseph, whose father and mother we know? How is it that he now says "I have come down out of heaven."

Jesus answered them and said "Do not murmur with one another." Nobody can come to me unless my Father who sent me should draw (attract) him. And, I will raise him up in the last day. It has been written in the prophets "They shall all be taught about God. Everyone who hears from the Father and learns will come to me." It is not that anyone has seen the Father except for the one who has come from God. He has seen the Father. Truly truly I say to you that the one who believes has eternal life. I am the bread of life. Your fathers ate manna in the desert and died. This is the bread from out of heaven which has come down so that anyone who eats of it may not die. I am the living bread who has come down, from out of heaven. If anyone eats of this bread he will live for ever. Indeed the bread which I will give is my flesh for the life of the world."

The Jews therefore argued with one another about this saying "How can this man give us his flesh to eat?" Jesus therefore said to them "Truly truly I say to you, unless you eat of the flesh of the Son of man and drink his blood you do not have life within yourself. The one who eats of my flesh and drinks of my blood has eternal life and I will raise him up in the last day. For my flesh is truly food and my blood is truly drink. The one who eats my flesh and drinks my blood remains in me and I in him. As the living Father has sent me so I live because of the Father. Also the one who eats me will live, even that one, because of me. This is the bread from heaven which has come down, not like the fathers who ate (c/f in the desert) and died. (Rather) the one who eats this bread will live unto the age."

These things he said while teaching in a **synagogue** in Capernaum. Many of the disciples on hearing this said "This is a hard (type of) word. How can one hear (and accept) it?" But Jesus, on knowing within himself that his disciples were murmuring about this said to them "Does this offend you? What then if you saw the Son of man ascending back up to where he was before? It is the spirit who gives life. The flesh is of no avail. The words that I have spoken to you are spirit and life. But there are some of you who do **not believe.**" Jesus in fact knew from the beginning who those people were who did not believe and who the one was who was betraying him. He said "I have told you that nobody can come to me unless it has been given to him (that is, the attraction to do so) from the Father."

From his saying this, many of his disciples went away and no longer walked with him. Jesus therefore said to the twelve. "Do you not wish to go as well?" Simon Peter answered him "Lord to whom will we go? You have the words of eternal life. We have believed and have known that you are the holy one of God." Jesus answered them "Did I not choose twelve of you. Yet one of you is a devil." Now he spoke of Judas the son of Simon Iscariot for it was this one, who was one of the twelve, who was about to betray him.

**Continued** And, the one who had died and had been bound hands and feet with bandages and who had his face bound round with a napkin came out. Jesus said "Loosen him and let him go." After this many of the Jews who had come to Mary and who had seen what he did believed in him (Jesus); But some of them went away to the Pharisees and told them what Jesus had done. The chief priests and the Pharisees therefore assembled a council and said "What are we doing (about this), because this man is working so many signs? If we leave him to go on with this everyone will believe in him. (Then) the Romans will come and take from us both our place and the nation." But a certain one amongst them, Caiaphas, who was high priest that year said to them. "You do not know anything. Nor do you understand that it is expedient for us that one man should die for the people rather than that the whole nation should perish." But (in saying this) he did not realise that he was actually making a prophecy as high priest for that year. He prophesied that Jesus was about to die for the nation, and indeed not only for the nation but for all the scattered children of God so that he (Jesus) might gather them into one.



Note in the pair of paragraphs above here how there is betrayal discussed in the first paragraph while in the second one some of those who have witnessed the rising of Lazarus go to the Jewish leaders in Jerusalem who then decide to 'sacrifice' Jesus. As well as the theme of betrayal both paragraphs here show a self-giving by Jesus.

One could wonder if, 2,000 years after the words of Jesus about giving his flesh to eat and his blood to drink it is any easier for someone to either understand this or to accept it.

Much of the first paragraph below appears to be repetition. But if (c/f the analysis of *Reality Search*) Jesus reflects the true order of the universe, it follows that people who try to pattern their lives on what he has set out will find a greater identification with Ultimate Reality. As Jesus c/f the cosmic Christ, exists within (but is not identical with) the universe, then it follows that his existence could also be found within something material and which he specifies. "Touching" this could help people become more linked in with his "way".

<b>5. Is doubted and outlawed</b>		<b>to be killed, sought after in temple, discussed</b>	
<b>7:1-13</b>	<b>in Galilee . . not Judea</b>	<b>11:53-57</b>	<b>not openly</b>

<p>7:1-13 After these things (his offer of life-giving bread and the rejection of this by many of his disciples) Jesus continued to walk around <b>Galilee</b>. He did <b>not</b> want to go around <b>Judea</b> because the Jews were seeking to kill him. <i>Now the Jewish feast of the Tabernacles was near.</i> His brothers therefore said to him "Leave here and go into Judea so that your disciples (those that had left him?) can see the things that you are doing. After all nobody would want to do these sorts of things in secret. but would rather seek to be in the open. If you are doing these things show yourself to the world." His brothers said this because they did not believe in him.</p> <p>Jesus therefore says to them "My time has not yet arrived. But your time is always ready. The world cannot hate you. But it hates me because I show that its works are evil. You go up to the feast. I am not going up to this feast because my time has not yet been fulfilled." And saying this to them he stayed on in Galilee. But when his brothers had gone up to the feast, then he also went up, not openly but as if in secret. Therefore the Jews were looking for him at the feast and they said "Where is that man?" There was much murmuring about him in the crowds. Some said "He is a good man." But others said "No. He deceives the crowd." But nobody openly spoke about him because of their fear of the Jews.</p>	<p>11:53-57 From that day on (after Caiaphas prophesied that one man would die for the nation) they (the Jewish council) considered that they might kill him. Therefore Jesus <b>no longer walked openly</b> amongst the Jews. Rather he went away from there into the country near the desert, to the city called Ephraim and he remained there with his disciples.</p> <p><i>Now the Passover of the Jews was near</i> and many people from the country went up to Jerusalem before the feast so that they might purify themselves. They therefore sought Jesus (there) and said to one another while standing in the Temple. "What do you think? It appears that he is definitely not coming to the feast?" Now the chief priests and the Pharisees had given the order that if anyone knew where he was they should inform on him so that they might arrest him.</p>
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<b>6. Is aware of death threats</b>		<b>ye seek to kill / she prepares me for day of burial</b>	
<b>7:14-53</b>	<b>Temple / home</b>	<b>12:1-11</b>	<b>Bethany/home(?)</b>

7:14-53 Now as it was in the middle of the feast Jesus went up to the **temple** and taught (openly). The Jews marvelled at him saying "How does this man know (so much) since he has not been trained (by the chief scribes etc)? Jesus therefore answered them and said "My teaching is not mine but it comes from the one who has sent me. If anyone wants to do his will (the One who sent him) he will know about my teaching and whether it is from God that I speak or from myself. The one who speaks from himself is seeking his own glory. But the person who seeks the glory of the one who has sent him, this man is true and there is no unrighteousness within him. Did not Moses give you the law? Yet none of you carries out the law. Why do you seek to kill me?" The crowd answered "You have a demon. Who wants to kill you?" Jesus answered and said to them "I did one work (the miracle of the curing the man at the pool of Bethsaida?) and you all make a fuss about it. It was because of this (your narrowness?) Moses has given you circumcision, not that it was of Moses but rather of the fathers. On a Sabbath you circumcise a man. If a man receives circumcision on a Sabbath and the law of Moses is not broken, why are you angry with me because I made a man whole and healthy (on the Sabbath). Do not judge according to "face" but judge according to what is right." Now some of the people who lived in Jerusalem said "Is not this the man that they are seeking to kill? Yet here he is speaking openly and they say nothing to him. Perhaps indeed the rulers have known that this is the Christ? But we know where this man comes from. When the Christ comes, no one will know about where he comes from." Therefore Jesus cried out in the temple as he taught saying "You both know me and you know where I come from. (But) I have not come from myself. The one I have come from is truth itself and him you do not know. I know him because I exist from him and he has sent me." They therefore sought to arrest him yet nobody laid a hand on him because his hour had not yet come. Amongst the crowd there were many who believed in him and said "When the Christ comes, could he work any more signs that what this man has done?"

The Pharisees heard the crowd murmuring these things about him. The chief priests and the Pharisees sent attendants to arrest him. Jesus therefore said "For a little time I am with you and then I am going to the one who has sent me." You will seek me and will not find me for where I am you cannot come." The Jews therefore said to themselves. "Where is this man about to go to that we will not find him? Is he about to go to the dispersion of the Greeks (around the Roman Empire) and so teach the Greeks? What does this word mean that he said "You will seek me and will not find me and where I am you cannot come?"

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12:1-11 (Because people come to the Passover early to purify themselves), Jesus came to **Bethany** (near Jerusalem) six days before the Passover. This was where Lazarus lived. He was the one whom Jesus had raised from the dead. They made a supper for him there and Martha served. Lazarus was one of those who were reclining with him (Jesus). Therefore Mary, taking a pound of pure and costly spikenard ointment anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the odour of the ointment. Now Judas the Iscariot, one of his disciples and who was the one who was about to betray him said "Why was this ointment not sold for three hundred denarii and given to the poor?" But he said this, not because the poor mattered to him but because he was a thief. He carried the bag that was common to the group. Jesus said *Continued*

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Now on the last and major day of the feast Jesus stood up and cried out saying "If anyone is thirsty, let him come to me and drink. As for the one who believes in me it will be as the Scripture says "Rivers of living water will flow out of him." Now he said this in relation to the Spirit which those who believed in him were about to received. As yet the Spirit had not come because Jesus was not yet glorified. Some of the crowd, on hearing these words said "This man is truly the prophet. Others said "This man is the Christ." But others said "But the Christ does not come out of Galilee. Doesn't the Scripture say that (he comes) from the seed of David and from the village of Bethlehem which was the village of David?" And so there was a division within the crowd because of him (Jesus). Some of them wanted to arrest him but no one laid a hand on him.

When the attendants returned to the chief priests and Pharisees they said to them "Why did you not bring him back with you?" The attendants answered "Never has a man spoken like this man speaks." The Pharisees therefore answered them "Have you not also been deceived as well? Is it not so, that none of the rulers or Pharisees believe in him? But this crowd, because it does not know the law is cursed. Then Nicodemus who had actually come to him (Jesus) and who was also one of the Pharisees, said to them "Doesn't our law require that a man is not judged unless he is heard first and what he does is examined." They answered and said to him "Are you also linked with Galilee? Search (the scriptures) and see that no prophet is raised out of Galilee. Then, they all went **home**.

"Leave her alone. It is right that she keeps it (the ointment) for the day of burial. The poor you always have. But me you do not always have.

There was a great crowd of Jews who knew that he was there and they came, not only because of Jesus but because they wanted to see Lazarus whom he had raised from the dead. The chief priests took counsel about whether or not they might kill Lazarus as well. It was because of him that many of the Jews went (to Bethany) and believed in Jesus.

One can only wonder about the 'ointment woman' incident here. Again there is criticism from Judas about the use of the ointment. But here is Jesus in what is most likely the nearest thing he had to a home. It is a fairly natural gesture for Mary here not to waste the expensive ointment so she dries this off with her hair. (Was this ointment left over from Lazarus' burial?) Lazarus his dear friend is reclining as the custom was, with Jesus at the table.

It seems instead of transferring Mary over to the scene in the Pharisee's house and presenting her with the image of a public sinner, the gospel writer John has rather taken the incident of the ointment woman with all its confrontation and put it into a domestic situation where (apart from Judas) people share in mutual love, respect and concern.

If one looks at the four accounts of the ointment woman, each is different. Together they suggests there was a story - even a family scandal, that went on in the background. Is this why church tradition aligns the ointment woman with Mary Magdalen and it ignores the testimony of John's gospel? Was Mary, sister of Lazarus, from a prominent family of priests and unable to marry a non-Jew? Did she actually elope to the city? Did she then realise the damage this was doing to her family and return distraught. Even so, was she still considered by Jews as a sinner and unclean? Was Jesus' acceptance of her considered to be a final scandal as to what constitutes the "type" of someone in the Kingdom of Jesus? Did John add in the story of the woman taken in adultery because she was the ointment woman?

There are some interesting parallels here with the *Tao Te Ching* of Taoism! One chapter exhorts the reader to "keep to the role of the female," and "if you are a ravine to the empire..... you will return to being a babe", and also "keep to the role of the disgraced." It seems Mary, sister of Lazarus matches all of this.

## 7. Has public witness

### 8:1-19 Into Jerusalem

8:1-19 Jesus did not go 'home' but had gone to the **Mount of Olives**. Again *at dawn* he arrived **in the temple** and all the people came to him. Sitting down he taught them.

Then the scribes and the Pharisees led in a woman who had been caught in adultery. They made her stand in the middle of those there. They said to him "Teacher this woman has been caught in the act of committing adultery. Now the Law that Moses gave us requires the stoning of such a one. What do you say?" They said this in order to trick him so that they would have something to accuse him about. But Jesus stooped down and wrote in the earth with his finger. However they stayed on questioning him. So he stood up straight and said to them. "Let the one amongst you who is sinless be the first to cast a stone at her." Then he stooped down again and wrote on the ground. They, on hearing this went out one by one, beginning with those who were older. So he was left alone with the woman still standing there. Standing erect Jesus said to her "Woman where are they? Has no one condemned you?" She said "No one sir." Jesus said (to her) "Neither do I condemn you. Go and from now on do not sin any more."

Jesus again spoke to them (the people in **the temple**) saying "I am the light of the world. The one who follows me will not walk in the darkness but will have the light of life." The Pharisees therefore said to him "You are bearing witness to yourself and your witness is not true." Jesus answered and said to them. "Even if I give witness concerning myself the witness is true because I know where I came from and where I am going to. But as for you, you do not know where I came from or where I am going. You judge according to the flesh. I do not judge anyone. But even if I do judge my judgment is true because I do not do so alone but with the one who has sent me. Even in your law it has been written if a witness is given from two men then that witness is true. I am witnessing concerning myself and the one who has sent me is also witnessing (to me)." They therefore said to him "Where is your Father?" Jesus answered "You do not know either myself or my Father. If you did know me you would have also known my father."

### 12:12-19

### Into Jerusalem

12:12-19 *The next day* there was a big crowd coming to the feast. On hearing that Jesus was coming **into Jerusalem** they took the branches of palm-trees and went out to meet with him. They cried out "Hosanna. Blessed is the one who comes in the name of the Lord, who is the King of Israel." Jesus, having found a young ass was seated on it, as it had been written "Do not be afraid daughter of Sion. Look your king is coming seated on the foal of an ass." At first the disciples did not realise these things. But when Jesus was glorified they remembered what had been written about him and what they had done to him. The crowd who were with him were there when he called Lazarus out of the tomb and out of the dead. Then they were met with a crowd who had heard that he had worked this sign. Therefore the Pharisees said amongst themselves "See that you achieve nothing (in stopping Him). The whole world has gone after him."





The story of the woman taken in adultery is considered by scholars as an addition. If so, the coming into Jerusalem (c/f the paragraph hook) is still common to both paragraphs as is the theme about witnessing to the identity of Jesus. The addition of the story of the adulterous woman in the first paragraph however also ties in with the salutation "Do not be afraid daughter of Sion etc. " in the second paragraph. On reflection both the woman and the 'daughter of Sion' that is, both the Judaism of the time and the budding Christian church were being oppressed by over-emphasis on external law.

Consider again the general cosmological background from which John was writing and which was evolving with the combination of two perspectives, that of the Jews and that of the Greeks. The early Church, starting with Paul and/or before this time were familiar with the Greek language, Greek methods of teaching through logical argument and Greek dualism between spirit and matter. One could argue that after the conversion of Emperor Constantine (died AD 337), the cosmology of the Greeks was also reflected for the centuries to follow into the medieval church. The world was thought to be flat in something like a spherical dome similar to what the Greek Ptolemy set out after AD 150. It was thought the stars were fixed on revolving spherical 'wheels' in the heavens and the light of God in heaven shone through them. Below was darkness and the realm of Satan. In medieval times the seven 'days' of creation as taught by the Genesis poet were telescoped into seven ordinary days. Humans were at the center of all. Jesus (and humans) were thought to be spirit and matter.

Fast forward to around the time of Copernicus and Galileo. Suddenly the stars were understood to be moving spheres in a vast universe and the earth was only the tiniest part of this. The cosmology of the Church and ancient Greece were therefore thrown into disarray. But the sense of on-going time was still excluded.

Against the cosmology of a C20th background (prior to the 'big bang') it is little wonder that 'end points' and moral absolutes were often claimed to be lost and in some philosophies a "God is dead" approach emerged. But with the cosmology of the "Big Bang" some of the certainties of a Greek model of reality in dialectical tension with Judaism in fact return. Because of the "Big Bang" one knows the universe came from a pinpoint spot about 13.7 billion years ago. This point could be found by measuring backwards according to the speed of galaxies. Again the world is in a definite framework, that is, in terms of time and place.

Again there is a sense of where the Original Cause is located, that is, in the realm before 'time and place' came into being and/or beyond it. The only major question is whether or not such an Originating Cause was (and is) alive! With a Big Bang framework for cosmology people can sense a closeness to the center of the universe in terms of what balance they cultivate between the two factors of time and place. It is in the original union of the two, in that split second of time, that Creator and creature were also at one. The Big Bang cosmology demonstrates that light photons came from the source of the universe within that smallest of split seconds. John says that Jesus is the light of the world.

Because of parallels between the cosmology of the Judaic/ Greek systems and the cosmology of the Big Bang people of the 21st century suddenly find themselves in a new comfort zone in terms of what the gospels are saying.

8. . Is conscious of timing		Hour not come /hour has come	
8:20-59	Temple	12:20-36	(in Temple)
<p>8:20-59 He spoke these words (re his relationship to the Father) in the treasury while teaching in the <b>temple</b> and nobody arrested him because <b>his hour had not yet come</b>. He therefore repeated to them "I go and you will look for me. You will die in your sin. Where I go you cannot come." The Jews therefore said "Will he kill himself because he says "Where I go you cannot come." He said to them. "You are of the things below. I am of the things above. You are of this world. I am not of this world. I therefore said to you that you will die in your sins. For, if you do not believe who I am you will die in your sins." They therefore said to him "Who are you?" Jesus said to them "Why do I talk to you at all? I have much to say about you and much to judge. But the one who has sent me is true. I heard from himself these things that I speak about in the world." They did not know that he spoke of the Father to them. Jesus therefore said "When you lift up the Son of man then you will know that I am. From myself I do nothing. But I speak thee things as taught to me by the Father. The one who sent me is with me. He did not leave me alone because I always do what is pleasing to him."</p> <p>As he said these things many believed in him. Jesus therefore said to the Jews who believed in him. "If you continue in my word you are truly my disciples. You will know the truth and the truth will set you free." They (those who believe and yet are critics?) answered him "We are the seed of Abraham and no one has ever enslaved us. How is that you say that you will become free?" Jesus answered them "Truly truly I tell you that everyone committing sin is a slave of sin. But the slave does not remain in the house until the end time. It is the son who remains until the end time. If therefore you are freed by the Son then you will indeed be free. I know that you are the descendants of Abraham. But you seek to kill me because my word finds no room in you. What I have seen with the Father I speak about. And as for you, you do what you have heard from your father. They answered and said to him "Our father is Abraham." Jesus says to them "If you are children of Abraham you would do the works of Abraham. But now you seek to kill me. A man who has the truth has spoken to you. This (is truth) which I heard from God. Abraham did not hear this. You do the works of your father." They said to him "We were not born of fornication. We have one father that is God." Jesus said to them. "If God was your father you would have loved me, for I have come forth from God. I have not come from myself but from the one who sent me. Why do you not understand my speech. It is because you cannot</p> <p style="text-align: right;"><i>Continued</i></p>		<p>12: 20-23 Now there were some Greeks who were going up (to <b>Jerusalem</b>) in order to worship at the feast. These therefore approached Philip. This is the one who was from Bethsaida of Galilee. They asked him saying "Sir we want to see Jesus." Philip comes and tells Andrew then Andrew and Phillip come and tell Jesus (<b>who was teaching in the temple</b>). Jesus answers them saying "<b>The hour has come</b> that the Son of man is to be glorified. Truly, truly I say to you unless the grain of wheat falling in to the ground dies, it remains on its own. But if it dies it bears much fruit. The one who loves his life loses it. The one who hates his life in this world keeps it into eternal life. 26-36 "If anyone serves me then let him follow (me). Where I am, there also my servant will be. If anyone serves me the Father will honor him. Now my soul has been troubled and what may I say? Father save me from this hour. But it is because of this hour that I came. Father glorify your name. <i>A voice therefore came out of heaven</i></p> <p style="text-align: right;"><i>Continued</i></p>	

Historically John did not totally succeed in convincing Christians about the identity of Jesus. Some centuries later people were still arguing about this and it was because of this, to some extent, that Muhammed started Islam.



<p>hear my word. You are of your father who is the devil and you want to carry out the desires of your father. That one was a murderer from the beginning and he did not stand in the truth because the truth was not in him. When he speaks the lie it is out of his own things that he speaks because he is a liar and the father of the lie. But as for me, because I say the truth, you do not believe me. Who of you reproves me about sin? If I say the truth why do you not believe me? The one who is of God hears the words of God.</p> <p>As for you, you did not hear because you are not of God. " The Jews answered and said to him. "Do we not say well when you say you are a Samaritan and have a demon.?" Jesus answered "I do not have a demon. But I honor my Father and you dishonor me. I do not seek my glory. But there is one who seeks and who judges. Truly, truly I tell you. If anyone keeps my word he will not see death until the end of time." The Jews said to him." Now we know that you have a demon. Abraham died and also the prophets. Yet you say "If anyone keeps my word, he will by no means taste death until the end of time." You cannot be greater than our father Abraham who died and the prophets (who) died. Whom do you make yourself out to be?" Jesus answered, "If I glorify myself my glory is nothing. It is <i>my Father who is glorifying me</i>, (the one) whom you say is God of you. Yet you have not known him. But I know him. If I say that I do not know him I shall be like yourselves, that is, a liar. But I know him and I keep his word. Abraham your father was glad that he should see my day. He saw (it) and rejoiced." The Jews therefore said to him "You are not yet fifty years old and have you seen Abraham?" Jesus said to them "Truly, truly I tell you, before Abraham came to be, I am." They therefore took stones that they might cast on him..</p>	<p>"I have <i>glorified it and I will glorify it again.</i>" The crowd standing by and hearing this said it had thundered. Others said "An angel has spoken to him." Jesus answered and said "It is not because of me that this voice has happened but because of you. Now is the judgment of this world. Now the ruler of this world is to be cast out outside. And (as for me) if I am lifted up out of the earth, all men will be drawn to myself." He said this in order to signify by what kind of death he was about to die. The crowd therefore answered him "We heard from the law that the Christ will remain until the end time. How is it that you say it is appropriate for the Son of man to be lifted up? Who is this Son of man?" Jesus therefore said to them "Yet for a little time longer the light remains amongst you. Walk while you have the light lest darkness overtakes you. And then the one who is walking in the darkness does not know where he is going. While you have the light believe in the light so that you can become sons of light."</p>
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<b>9. Light of the world</b>		<b>blind man/ blinded of them the eyes cast out/ lest be put out</b>	
<b>8:59 -10:21</b>	<b>Jesus was hidden</b>	<b>12:36-50</b>	<b>Jesus ... was hidden</b>
<p>8:59 - 9:41 but <b>Jesus was hidden</b> and went forth <b>out of the temple</b>.<sup>9:1</sup> <b>Passing along</b> he (Jesus) saw a man who had been blind from birth. The disciples of Jesus asked him "Rabbi who was it that sinned, this man or his parents, that he was born blind?" Jesus answered. <i>Cont.</i></p>		<p>12:36-50 <b>Jesus</b> spoke these things and (then) going away <b>was hidden</b> from them. ...Cont.</p>	



*Continued*

"Neither this man, nor his parents sinned. (He was born blind) so that the works of God may be shown in him. It is fitting for us to do the work of the one who sent me while it is still day. The night is coming when no one can work. When I am in the world, I am the light of the world." Having said these things he spat on the ground and made clay out of the spittle. Then he put the clay on the eyes (of the blind man) and said to him." Go and wash in the pool of Siloam - which in translation means 'having been sent'. He (the blind man) therefore went and washed and returned able to see. The neighbours and those who saw him knew that formerly he was a beggar. So they said "Was this not the man who was sitting and begging?" Some said "This is himself." Others said "No but he is like him." (The one cured said "It is me." They therefore said to him "How is it that your eyes were opened?" He answered "The man called Jesus made clay and anointed my eyes and told me "Go to Siloam and wash". So going I washed and then I could see." They said to him "Where is he?" He says "I do not know." They led the previously blind man to the Pharisees. Now it happened that the day on which Jesus made clay and *opened his eyes* was a Sabbath. Again therefore the Pharisees asked him how it was that he saw. He said to them "He (Jesus) put clay on my eyes and I washed and (now) I see." Some of the Pharisees therefore said "This man (Jesus) cannot be from God because he does not keep the Sabbath." But others said "How can a sinful man work such signs?" So there was a division amongst them. They therefore said to the blind man again "What do you say about him since he made you see?" He said "He is a prophet." But the Jews did not believe that the man had been blind and saw again until they called his parents and asked them saying "Is this your son whom you say was born blind? How is it then that he now sees?" His parents therefore answered and said "We know that this is our son and that he was born blind. But how it is that he now sees we do not know. Nor do we know who opened his eyes. He is of age. Ask him and he will tell you for himself." (The blind man's) parents said these things because they were afraid of the Jews. The Jews had already agreed that if anyone should acknowledge him (Jesus) to be the Christ they would be put out of the synagogue. The parents therefore said "He is of age. Ask him." They (the Jews) therefore called the man who had been blind, a second time and said to him. "Give glory to God. We know that this man (Jesus) is sinful." That one therefore answered. "Whether or not he is sinful I do not know. But one thing I do know is that I was blind and now I see." They therefore said to him "What did he do to you? How did he open your eyes?" He answered them "I have told you already and you did not hear. Why do you want to hear again? Do you also want to become his disciples?" (With this) they reviled him and said "You are a disciple of that man. But we are disciples of Moses. We know that God has spoken to Moses. But as for this man we do not know where he is from." The man answered and said to them "Is this not a marvelous thing then, that you do not know where he is from and he opened my eyes? We know that God does not hear sinful men. But if someone is god fearing and does (God's) will then he (God) hears such a man. From the beginning of time it was never heard that

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Yet even though he had worked so many signs they did not believe in him. This was so the word of Isaiah the prophet might be fulfilled. He said "Lord who believed in our report? and to whom was the arm of the Lord revealed?" Therefore they were unable to believe because as the prophet Isaiah also said "*He has blinded their eyes* and has hardened their heart, that they might not be able to see with their eyes nor understand with their heart and so turn so that I might cure them." Isaiah said these things because he saw (God's) glory and spoke about him. Nevertheless even out of the rulers there were many who believed in him (Jesus). But because of the Pharisees they did not (openly) confess this *in case* they should be *put out of the synagogue*. For, they loved the glory of men more than the glory of God.

*Continued*

someone opened the eyes of a man who had been born blind. If this man was not from God he could not have been able to do anything." They (the Jews) answered and said to him "You were born wholly in sins and you are you teaching us?" And so **they cast him outside**. Jesus heard that they had cast him outside and finding him said "Do you believe in the Son of man? The man answered and said "Who is he, sir that I may believe in him?" Jesus said to him "You have seen him and he is the one who is (now) speaking with you." He said "I believe, sir" and he worshipped him. Jesus said "I came into this world for judgment so that those who do not see may see and the ones who see may become blind. Now some of the Pharisees who were with him (Jesus) heard some of these things. They said to him "Are we blind as well?" Jesus said to them "If you were blind you would not have had sin. But now that you say "We see" then your sin remains."

In these arguments with 'the Jews' in the paragraphs above there are many levels at work. There is a pattern of repetition on the part of Jesus which has some parallels with the repetitive couplets of the psalms. The original language spoken would have been Aramaic and there could have been elements of a melodious chant (c/f *The Koran* and other Arabic poetry and even the Essenes). Even so within the pattern of repetition Jesus gradually introduces new concepts in a step by step way until he reaches a conclusion "Before Abraham came to be I am".

As well as being conscious of what Jesus was saying one can also be conscious of John the writer who is recording this. At one point Jesus addresses 'the having believed Jews'. Yet next he is telling them their father is the devil and they want to kill him. Is this an editing error? Consider the position of the early church. There would be 'believing Jews' who thought of themselves as Jews who happened to be Christian. First priority for them would be the continuation of their Jewish law. Yet John is telling them to let go of their detailed rituals. 'The word' of Jesus is setting them free. In a second paragraph he talks of the need for the grain of wheat to fall into the ground and die. Unless these people 'let go' others will be turned away from the church. At the turn of the first century the Jewish religion had by now adjusted to its loss of Temple worship. Jews moved into the future with their focus on the *Torah* the first five books of the Bible and the local synagogue. But what would be the focus of Christians? John puts forward Jesus as the center-point. So he tells Jewish church members. 'Stop over-stressing your heritage from Abraham.' Within the text Jesus says "Why are you trying to kill me?" Unless church members (all of them) recognised Jesus as the Living Word they would be denying his full reality and in this way they would be trying to kill him. In the pattern of the paragraphs it appears that just as Jesus delivers an ultimatum to his Jewish opponents, so the writer John is delivering an ultimatum to these Jewish Christians people as well. In the meantime 'gentile' people are wanting to join the church



<b>10. Is commanded by Father</b>		<b>division / judging</b>	
<b>10:1-21</b>	<b>"I am the door"</b>	<b>12:44-50</b>	<b>"I a light have come"</b>

10:1-21 "Truly, truly I tell you the one who does not enter the sheep fold through the door but goes there by another way, that one is a thief and a robber. But the one who goes through the door is the shepherd of the sheep. The door keeper opens up to this one and the sheep hear his voice. He calls each of his sheep by name and he leads them out. When he has collected all those who belong to him he sets out in front of the sheep and they follow him because they know his voice. But as for a stranger, they will not follow him but rather run away from him because they do not know the voice of strangers." Jesus told them this as an allegory but those men did not know what he was saying to them. Jesus therefore said again "Truly, truly I tell you that I am the door of the sheep. All who came before me are thieves and robbers but the sheep did not hear them. ***I am the door.*** If anyone enters, it is through me. He will be saved and will go in (to the sheep fold) and will (then) go out and find pasture. The thief does not come except to steal and kill and destroy. I came that they (the sheep) may have life and may have it in abundance. I am the good shepherd. The good shepherd lays down his life for the sheep. The hireling (on the other hand), is not the shepherd and does not own the sheep. He sees the wolf coming and leaving the sheep he flees. (Then) the wolf seizes the sheep and scatters them. Because such a man is a hireling what happens to the sheep does not matter to him. I am the good shepherd. I know mine and mine know me. This is just as the Father knows me and I know the Father. I lay down my life for the sheep. I have other sheep that are not of this fold and it behoves me to bring them (into this fold) also. They will hear my voice and there will be one flock and one shepherd. Therefore the Father loves me because I lay down my life so that I may take it up again. No one took it (my life) from me. I lay it down of my own accord. I have authority to lay it down and I have authority to take it up again. **I received the commandment (to do this) from my Father.**" Again there was a division amongst the Jews because of these words. Many of them said "He has a demon and is raving. Why do you listen to him?" Others said "These are not the words of someone who is possessed by a demon. A demon cannot open the eyes of blind men."

12:44-50 But Jesus cried out and said "The one who believes in me believes not in me but in the one who has sent me, and the one who sees me sees the one who has sent me. ***I have come as a light into the world*** and everyone who believes in me will not remain in darkness. And as for anyone who hears my words and does not keep them, I do not judge him. For I did not come to judge the world, but so that I might save the world. The one who rejects me and does not receive my words has one judging him (that is) *the word which I spoke. That will judge* him in the last day. This is because I did not speak of myself. The Father who has sent me. He has commanded me about what I may say and what I may speak. I know that his **commandment** is eternal life. What things therefore I say, are **according to what the Father has told me to say.**"



<b>11. Speaks like a Shepherd</b>		<b>Went forth out of hand of them</b>	
<b>10:22-38</b>	<b>Porch of Solomon</b>		

There was then the (Feast of) the Dedication in Jerusalem. It was winter. **Jesus walked in the temple, in the porch of Solomon.** He was surrounded by the Jews and they said to him "Until when will you hold us in suspense? If you are the Christ tell us plainly." Jesus answered them "I told you and you do not believe. The works that I do in the name of my Father bear witness concerning me (and who I am). But you do not believe because you are not my sheep. *My sheep hear my voice.* I know them and they follow me. I give life eternal to them and they will by no means perish until the end time. Nobody will seize them out of my hand. My Father is greater than everything that is, and he has given (them) to me . No one can seize them out of the hand of the Father. As for myself and the Father, we are one." The Jews again lifted up stones that they might stone him. Jesus answered them "I showed you many good works of the Father. For which of these works do you stone me?" The Jews answered him. "We do not stone you because of a good work but because of blasphemy and because you who are a man, are making yourself out to be God." Jesus answered them "Has it not been written in your law "I said you are Gods"? He (Moses?) called the people gods when they were with the word of God and Scripture cannot be broken. The Father made a certain one (Jesus) holy and sent him into the world and yet you tell me 'You are blaspheming' because I said I am the Son of God. If I do not do the works of my Father, do not believe me. But if I do (these) even if you do not believe me, believe in the works that you may know and continue to know that the Father is in me and I am in the Father." They therefore sought again to arrest him and He **went away from their grasp.**



## Section D

### CHALLENGE TO IDENTIFY WITH THE AUTHORISED, LIVING WORD

**John 13:1 - 17:26**

#### Step One      **RECOGNISE MARKS OF IDENTIFICATION - 13:1-14:31**

Paragraph "Hooks" are Questions and Exhortations

Questioner	Ref	Question	Answer	V. 4 Page	V 5 Page
1. Simon Peter	13:1-17	Wash my feet?	Wash feet of each other	274	236
2. Beloved disciple	13:18-30	Who is it?	Who receives you receives me	275	237
3. Simon Peter	13:31-38	Where do you go?	Love one another as I loved you	275	237
4. Thomas	14:1-7	How do we know way?	Where I am ye also may be	276	238
5. Philip	14:8-21	Show us the Father?	..works I do, believing one will do	276	238
6. Judas (not Iscariot)	14:22-31	Why show yourself to us?	...the word of me he will keep <b>"name of me" (14:26)</b>	277	239

#### Step Two      **RECOGNISE OPPORTUNITY FOR IDENTIFICATION 15:1-27**

Paragraph "Hooks" are Reasons why opportunity for identification is given

15:1-8	1. . because of a "vine/branch" connection (15:5)	278	239
15:9-11	2. . to provide a fulfilling joy (15:11)	278	240
15:12-15	3. . because of an established friendship (15:14)	278	240
15:16-25	4. . because of being chosen (15:16)	279	240
15:26-27	5. . because of primaeval union (15:27)	279	241

#### Step Three      **RECOGNISE THE ON-GOING GUIDANCE OF TRUTH- 16:1-32**

Paragraph "Hooks" are Reasons for the on-going guidance of Truth

16:1-7	1. . because it is expedient	280	241
16:8-23	2. . because of future announcements (16:13)	280	242
16:23-27	3. . because of having loved (16:27)	281	242
16:27-33	4. . because of having believed (16:27)	281	243

#### **Step Four - - - PRAYER OF THE WORD - - 17:1-26**

Focus on requests starting with "that" . . . . .	283	244
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## SECTION D CHALLENGE TO IDENTIFY WITH THE AUTHORISED, LIVING WORD

### Step One - Recognise Marks of Identification

13:1-14:31

Paragraph "Hooks" are Questions and Exhortations

#### 1. "Washing the feet" of one another

Questioner	Ref	Question	Answer
.Simon Peter	13:1-17	Wash my feet?	Wash feet of each other

13:1-17 Now before the feast of the Passover Jesus knew that the his hour was coming when he should move out of this world and return to the Father. Yet he loved those who were his own in the world, right up to the end. During the supper (of the Passover) the devil had by now put it into the heart of Judas son of Simon Iscariot to betray him (Jesus). At the same time Jesus knew that the Father had put everything into his hands and that he came from God and was going back to God. During the supper (Jesus) got up and put aside his outer garments. Then taking a towel he girded himself. Then he put water into the basin and began to wash the feet of the disciples and wipe them with the towel which he had tucked into his clothes. (When) he came to Simon Peter, (Peter) says to him "**Lord are you washing my feet?**" Jesus answered and said to him. "You do not know as yet what I am doing but after all of this you will know." Peter says to him "You will by no means wash my feet - ever." Jesus answered him "Unless I wash you, you can have no part with me." Simon Peter (therefore) says to him "Lord wash not

only my feet but also my hands and head." Jesus says to him "The one who is washed needs only his feet to be washed in order to be wholly clean. And you are clean, but not all." He said this because he knew about the one who was in the process of betraying him. Therefore he said "Not all of you are clean." When therefore he had washed their feet and had put back his outer garments he reclined again. He said to them "Do you know what I have done to you? You call me "the Teacher" and "the Lord" and you say that well, for so I am. If therefore I washed your feet, I who am the Lord and the Teacher, **so also you should wash each other's feet.** I gave you an example so that what I did to you, so also you may do. Truly, truly I tell you a slave is not greater than his lord nor is a person who is sent greater than the one who sends him. If you know these things and if you do them then you are blessed."

(Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)





## 2 "Receiving" each other

.Beloved disciple	13:18-30	Who is it?	Who receives you receives me
<p>13:18-30 "However I do not speak about all of you. I know those people that I chose. But that the Scripture may be fulfilled, the one who eats my bread has lifted up his heel against me. I tell you about this now before it happens so that when it does happen you may believe that I am he (the Christ). Truly, truly I tell you <i>the one who receives whoever I may send, also receives me</i> and the one who receives me also receives the one who has sent me." In saying these things Jesus was troubled within his spirit and he admitted this saying "Truly, truly I tell you that one of you will betray me." The disciples looked at each other because they were wondering who he was talking about. Now one of the disciples was leaning against Jesus as they reclined. He was the one Jesus loved especially. Simon Peter therefore nodded to this</p>		<p>one and says to him "Ask who it is that he is talking about." So leaning back, so his head rested on the breast of Jesus he says to him "<i>Lord who is it?</i>" Jesus therefore answered him "It is the one that I give a morsel of food to after I have dipped it." Jesus therefore took a morsel of food, dipped it and gave it to Judas, son of Simon Iscariot. After taking the morsel of food Satan entered into that one. Jesus therefore says to him "What you are going to do do quickly." But none of those who were reclining there knew what he had told him. Some thought that since Judas had the common bag (of money) Jesus was telling him "Buy what we need for the feast." Or that he was saying he should give something to the poor. So, on having taken the morsel of food that one went out immediately. It was then night.</p>	

## 3. Loving one another

Simon Peter	13:31-38	Where do you go?	Love one another as I loved you
<p>13:31-38 When he (Judas) went out Jesus therefore says "Now is the Son of man (Jesus) glorified and God is glorified in him. If God is glorified in him then God will glorify him in himself and He will do this immediately. Children, yet a little while and I am with you. (Then) you will look for me. But, as I said to the Jews, where I go you cannot come. I am telling you the same thing now. I give you a new commandment that you should <i>love one another as I have loved you</i> It is by this</p>		<p>same sort of love that everyone will know that you are my disciples, that is, if you have love for one another." Simon Peter says to him "Lord <i>where are you going?</i>" Jesus answered "Where I go you cannot follow for now. But you will follow (me there) later on." Peter says to him "Lord why can't I follow you yet? I will lay down my life for you." Jesus answers "Will you lay down your life for me? Truly, truly I tell you before a cock crows (tonight) who will have denied me three times."</p>	
<p>Recall that right through the gospels Jesus challenges his disciples to be "children." Now that Judas has left, this is the way in which he addresses them.</p>			

#### 4. Being with the Word

Thomas	14:1-7	Where I am ye also may be	How do we know way?
<p>14:1-7 (Jesus continued) "Do not be troubled in your heart. Believe in God and also believe in me. In my Father's house there are many abodes. Otherwise I would have told you, since I am going to prepare a place for you. If I go and prepare you a place, then I will come back again and will take you to myself so that <b>where I am you also may be.</b>"</p>		<p>You (now) know "the way" to where I am going." <i>Thomas</i> says to him "Lord we do not know where you are going, so <b>how is it that we know the way?</b>" Jesus says to him "I am the way and the truth and life. Nobody comes to the Father except through me. If you really knew me then you would also have known my Father. But from now on, you do know him and you have seen him."</p>	

#### 5. Continuing the work of the Word

Philip	14:8-21	Show us the Father?	The works I do, the believing one will do
<p>14:8-21 (Then) <i>Philip</i> says to him "<b>Lord will you show us the Father and that will be enough for us.</b>" Jesus says to him "Such a long time I have been with you and you still do not know me Philip? The one who has seen me has seen the Father. How is that you are asking "Will you show us the Father?" Do you not believe that I am in the Father and the Father is in me? In the words that I say to you I am not speaking from myself. Rather, the Father who is within me does His works (through me). Believe me that I am in the Father and the Father is in me. Otherwise at least believe in the works. Truly, truly I tell you the one <b>the one who believes in me</b> and in the works that I do, <b>that one will also do (such works)</b> and indeed will do greater works than these because I am going to the Father. So, whatever you ask for in my name, I will do this in order that the Father may be glorified in the Son.</p>		<p>If you ask me to do anything in my name, then I will do it. If you love me you will keep my commandments. (In such case) I will ask the Father and he will give you another Comforter so that he may be with you for all time. (This is) the Spirit of Truth which the world cannot receive because it does not know it. Nor does it see It. But you know It because he (the Spirit of Truth) resides with you and will be within you. I will not leave you orphans. I am coming (back) to you. In a little while the world will no longer see me. But you will see me because I will continue to live just as you will also live. In that day you will know that I am in my Father and you are in me and I am in you. The one who has my commandments and keeps them, that is the one who loves me. And the one who loves me will be loved by my Father and I will love him and will show myself to him."</p>	



## 6. Keeping the Word

Judas (not Iscariot.)	14:22-31	Why show yourself to us?	the word of me he will keep
<p>14:22-31 Then <i>Judas</i>, not the Iscariot, says to him (Jesus) "<b>Lord, what has happened that you are about to show yourself</b> (as you really are) to us and not to the world?" Jesus answered and said to him "If anyone loves me <b>he will keep my word.</b>" My Father will love him. We will come to him and we will make an abode with(in) him. The one who does not love me does not keep my word. The word that you hear, is not mine but comes from the Father who has sent me. I have spoken these things to you while remaining with you. But the Comforter, the Holy Spirit, which the Father will send in my name, that one, will teach you everything and remind you of everything that I</p>		<p>told you. I leave peace with you. I give you my peace. It is not as the world gives peace that I give this to you. Do not let your heart be troubled. Nor let it be fearful. You heard that I told you, that I am going and yet will come (back) to you. If you loved me you would have been happy that I am going to the Father because the Father is greater than me. So now I have told you (all this) before it happens, so that when it does happen you may believe. I can no longer tell you about many things for the ruler of the world (Satan) is coming. He does not have any thing (power) in me. But so that the world may know that I love the Father and I am doing as the Father has commanded me get up and let's go."</p>	

As Jesus challenges his disciples to identify with himself consider an area that until now the Gospels do not appear to have come to terms with. Recall 'the line of logic' as set out in *Reality Search*. It claims that in the underlying structures of the gospels the two societies - one based upon time and the other upon place are brought into a kind of dialectical relationship with each other.

In John's gospel one is challenged to think of such societies as co-existing, not only under the one roof of the emerging church, but within the one person, that is within oneself, the "every man" There is some of the disciple (c/f law) and some of the kingdom figure (c/f order) within all those who pattern their lives on that of Jesus.

A focus on 'the one' brings the reader back to the last Section of Mark's gospel where he

sets out the sorts of things that 'the one' has to deal with in life. Not only does the individual have to deal with the various forces operating both for and against him (or her) in the wider world. They have to try to establish peace (c/f the peace of Jesus) within themselves.



## Step Two - - Reasons for Identification with the Word - - - 15:1-27

Paragraph "Hooks" are reasons why opportunity for identification is given

### 1. because of a "vine/branch" connection

15:1-8	1. I am the vine you the branches (15:5)
<p>15: 1-8 (Despite saying "let's go", Jesus continues) "I am the true vine and my Father is the husbandman. Every branch in me that is not bearing fruit, he takes. Every branch that does bear fruit, he prunes it so that such a branch may bear more. Now you are clean because of the word which I have spoken to you. Remain in me and I (will remain) in you. As the branch cannot bear fruit from itself unless it remains in (part of) the vine, so also with yourself, unless you remain in me. <i>I am the vine. You are the branches.</i></p>	<p>The one who remains in me and I within him, this one bears much fruit. This is because, apart from me, you cannot do anything. Unless someone remains in me, he is cast outside. He is like the branch that was dried up. They gather up (such branches) and throw them into the fire and they are burned. If you remain in me and my words remain in you, then whatever you want to ask for, it shall happen to you. By this shall my Father be glorified, that is, by you bearing much fruit and being disciples to me."</p>

### 2. to provide a fulfilling joy

15:9-11	2. My joy in you and your joy may be filled (15:16)
<p>15:9-11 "As the Father has loved me, so also I have loved you. Remain in my love. If you keep my commandments you will remain in my love.</p>	<p>This is just as I have kept my Father's commandments and so remain in his love. These things I have spoken about to you <i>so that my joy may be in you</i> and your joy may be full."</p>

### 3. because of an established friendship

15:12-15	3. Ye friends of me are (15:14)
<p>15:12-15 "This is my commandment - that you love one another as I have loved you. Nobody has greater love than this - that someone should lay down his life for his friends. <i>You are my friends</i> if you do what I command you. No</p>	<p>longer will I call you slaves because the slave does not know that the Lord does. As for you I have called you friends because everything that I heard from the Father, I have made known to you."</p>

#### 4. because of being chosen

15:16-25

15:16-25 "It is not a matter of you choosing me. Rather ***I chose you*** and have appointed you that you should go and bear fruit and the fruit (you bear) should remain, so that whatever you may ask the Father in my name, he may give it to you. What I command you is that you love one another. If the world hates you, you know that it has hated me before it has hated you. If you were of the world it would have loved (you) as its own. But you are not of the world. I chose you out of the world. Therefore the world hates you. Remember the word that I told you. A slave is not greater than his lord. If they (enemies of Jesus) persecuted me, so then they

4. **I have chosen you (15:16)**

will also persecute you. If they had kept my word, so also would they keep your word. But they will do all these things (c/f persecution) to you because of my name and because they do not know the one who has sent me. If I had not come and spoken to them they would not have sinned. But now they have no cover for their sin. The one who hates me also hates my Father. If I did not do such works amongst them - things that no other man has ever done, then they would not have sinned. But now they have both seen me and have hated myself and my Father. This has happened so that the word in their law should be fulfilled, that is "They hated me freely".

#### 5. because of primaeval union

15:26-27

5. **from the beginning with me you are (15:27)**

15:26-27 "When the Comforter comes, whom I will send to you from the Father, it will be the Spirit of truth which proceeds from the Father.

That one will give witness concerning me. And you also will give witness to me because ***you have been with me from the beginning.***"



## Step Three - -Recognise Reasons for the on-going Guidance of Truth -16:1-32

### 1. Because it is expedient

16:1-7	1. It is expedient (16:7)
<p>16:1-7 (Jesus continued) "I have spoken these things to you so that you will not fall away. They will put you out of the synagogue. There will even come a time when everyone killing you will think they are doing a service to God. They will do these things (to you) because they do not know either the Father nor myself. But I have told you these things so that when the time comes you may remember them and remember</p>	<p>that I warned you about them. I did not tell you these things at the beginning because I was with you (then). But now I am going to the one who has sent me. None of you asks me 'Where are you going?' But because I have told these things to you, grief has filled your heart. But I tell the truth to you, that <i>it is better for you</i> that I go away. This is because if I do not go away the Comforter will not come to you. But if I do go I will send him to you."</p>

### 2. because of future announcements

16:8-23	2. The Spirit of Truth will guide you (16:13)
<p>16:8-23 "When that one (the Comforter) comes he will reprove the world about (its) sin and about (the need for ) righteousness and judgment. As regards sin, it will be because they do not believe in me. Concerning righteousness, it will be because I am going to the Father and you will no longer see me. Concerning judgment, this will be because the ruler of this world has (now) been judged. There are still many things that I have to tell you. But you cannot bear them now. However when that one comes, the Spirit of Truth, he will guide you into all the truth. Yet he will not speak from himself. Rather what he hears he will speak. <i>He will announce</i> coming things to you. That one will glorify me because he will accept and receive what is mine and will make announcements to you. Everything that the Father has is mine. Therefore I said that he (the Comforter) receives what is mine and will make announcements to you. A little while and you will no longer see me. And, again in a little while you will see me. "Some of the disciples</p>	<p>said to one another "What is this he is telling us, that a little while and you will not see me and again in a little while you will see me?" and (also when he says) "This is because I am going to the Father"? They therefore said "What does he mean in saying the "little while"? We do not know what he is saying." Jesus knew that they wanted to question him and he said to them ""Concerning this, you are asking one another because I said "A little while and you will not see me and again in a little while you will see me? "Truly, truly I tell you that you will weep and will lament and the world will rejoice. You will be grieved. But your grief will turn into joy. The woman when she gives birth has grief because her time has come. But when she brings forth the child she no longer remembers the distress because of the joy that a man has been born into the world. And you therefore, now you do indeed have grief. But I will see you again and your heart will rejoice. And, no one will be able to take your joy from you. In that day you will not question me about anything."</p>



### 3. Because of having loved

16:23-27

3. Because ye me have loved (16:27)

16:23-27 (Jesus continued) "Truly, truly I tell you that whatever you ask the Father in my name he will give it to you. Up until now you have not asked for anything in my name. But ask, and you will receive so that your joy may be full. I have spoken these things to you in allegories. But an

hour is coming when I will no longer speak to you in allegories. I will speak to you plainly about the Father. In that day you will ask in my name and I tell you that I will request the Father (in turn) concerning you. The Father himself loves you *because you have loved me.*"

### 4. Because of having believed

16:27-33

4. and have believed that from the Father I came forth (16:27)

16:27-33 "and (you) *have believed that I have come forth from God.* I came forth out of the Father and have come into the world. Again I leave the world and go (back) to the Father." His disciples say to him "See now you are speaking plainly and you are no longer telling allegories. Now we know that you know all things and nobody has any need to question you. By this (now) we believe that you have come forth from God."

Jesus answered them "Do you believe now? Behold an hour is coming, and indeed has come when you will each be scattered back into his own household and you will leave me on my own. But I am not alone because the Father is with me. I have spoken these things to you so that you may have peace in me. In the world you have distress. But take heart and cheer up. I have overcome the world."



Some scholars believe that some of the text in John's gospel is actually based on what Jesus told his disciples after his death and resurrection. If one reflects on some of the text in Steps Two and Three above (c/f the *Reality Search* analysis) this can appear to link in with post-resurrection statements which probably were also given in the upper, supper room.

But the text also fits with the way in which John the writer is structuring the presentation of his theology. He shows what was going on, both in the time of Jesus and later in his own time at the turn of the century.

At the end of Step One in Section D (c/f *Reality Search*) Jesus says "Get up and let's go." Then, he appears to continue to talk. It appears that the text here is being structured to bring out an underlying shift that is taking place in the story. This statement also fits in with Section C (c/f *Reality Search*) where the last paragraph in this Section does not have a

paragraph pair. It appears from the pairing structure here that Jesus has carried out his threat. He has left those people who over-stress external law. Thus there is no second location or second block of text for the paragraph "pair".

Theologically in terms of John's environment, if the Jewish Christians do not give Jesus precedence over the practices of law then they too will lose touch with him. In the case of Section D above, when Jesus says to his disciples "Get up and let's go" it appears that he is not only moving away himself but he is taking the core of his followers with him.

In the last paragraph of this Section D there is have the prayer of Jesus. This could be seen as actually taking place at the last supper. But it could also be a prayer that would endure on into the future.



## Step Four PRAYER OF THE WORD- - 17:1-26

Focus on requests starting with "that"

17:1-26 Jesus said these things (and then) lifting up his eyes to heaven he said "Father the hour has (now) come. Glorify your Son so ***that your Son may glorify you.*** You have given him authority over all flesh so ***that he may give eternal life*** to what you have given him. And this is eternal life - ***that they may know you*** the only true God and also he whom you have sent, that is, Jesus Christ. I have glorified you on earth finishing the work that you have given me to do. So now glorify me Father with the glory that I had with you before the world began. I have shown your name to the people that you have given to me from out of the world. They belonged to you and you gave them to me. They have kept your word. Now they know that all the things that you have given me, do exist. This is because the words that you gave to me, I have given to them, and they have received them. They truly have known that I came forth from you and they have believed that you did send me. I make a request concerning them. It is not concerning the world that I make the request but

concerning those that you have given to me. This is because they are yours and all my things are yours and your things are mine. I have been glorified in them. I am no longer in the world. (But) they are in the world. I am coming to you holy Father. Keep them in your name - the name that you have given to me, so ***that they may be one*** as we are (one). When I was with them I kept them in your name - the name that you have given to me. I guarded them and not one of them perished, except for the son of perdition, so ***that the Scripture might be fulfilled.*** But now that I am coming to you I am speaking these things in the world so ***that they may have my joy*** fulfilled within themselves. I have given your word to them. The world hated them because they are not of the world, just as I am not of the world. I do not ask that you should take them out of the world. But rather that you should keep them out of the (clutches) of the evil one. They are not of the world, just as I am not of the world. Make them holy in the truth. Your word is truth. Just as you have sent me into the world, so I also send them into the world. It is on their behalf that I make myself

holy so ***that they may also be made holy in the truth.*** It is not only concerning these that I make this request. (I also make it) concerning those who believe in me through their word (in turn). This is so ***that all may be one,*** as you Father are in me and I am in you, so ***that they also may be within us.*** And, also that the world may believe that you did send me. As for the glory that you have given to me, I have given it to them, so that they may be one as we are one. I am in them. You are in me, so that they, on being perfected as one (group) may let the world know that you did send me and you did love them, as you did love me. Father as regards what you have given to me. I wish that where I am they also may be, so that they are with me and ***that they may behold my glory*** - glory that you have given to me because you loved me from before the foundation of the world. Father, righteous one, the world did not know you indeed. But I knew you and these (here) did know that you sent me. I have made your name known to them and will make it (further) known. This is so that the love with which you loved me may be in them and I (also may be) in them."

## Section E

### ALLOW THE AUTHORISED LIVING WORD TO SET DIRECTION

**John 18:1 - 20:30**

**Paragraph "Hooks" are Persons told to do Something**

	Person(s)	Ref	Direction	Direction for future	Name for Jesus	V4 Page	V5 Page
1	Judas and crowd	18:1-9	Allow them to go	[c/f legal rights]	Jesus Nazarene	285	246
2	Peter	18:10-12	Put sword into sheath	[c/f non-violence]	Jesus	285	246
3	Annas	18:13-27	Question who have heard	[c/f NB witness]	(not same as Peter)	286	247
4	Pilate	18:28-40	Hear voice of truth	[c/f philosophical base]	Witness to truth	287	247
5	crowd	19:1-16	Behold the man	[c/f humanity of Jesus]	the man	288	248
6	Soldiers	19:16-24	Scripture fulfilled	[c/f fulfill Scripture]	King of the Jews	289	248
7	Mother	19:25-26	Behold the son of thee	[c/f children of church]	Jesus	289	249
8	Beloved Disciple	19:27-30	Behold the mother of thee	[c/f 'way' of the child]	Jesus	289	249
9	Arimathea	19:31-42	(Take initiative)	[care for body of Jesus]	Him (c/f Scripture)	290	249
10	Magdalene	20:1-18	go to brothers and tell	[c/f support leadership]	Rabboni	291	250
11	Disciples	20:19-23	Peace, go, receive H.S.	[c/f sacrament of penance]	The Lord	291	250
12	Thomas	20:24-30	Be faithful	[c/f priority of faith]	My Lord and My God	292	251

"name of Him" **24:30**



## SECTION E

## ALLOW THE AUTHORISED LIVING WORD TO SET DIRECTION

18:1-20:30

Paragraph "Hooks" are Persons told to do something

Person(s)	Ref	Direction	Direction for future	Name for Jesus
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## 1 Defending legal rights

Judas and crowd	18:1-9	Allow them to go	[c/f legal rights]	Jesus the Nazarene / I AM
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18:1-9 After Jesus had said these things he went out with his disciples and crossed the torrent of Kedron to where there was a garden. He and his disciples went into it. Now Judas, the one who was betraying him, knew the place because Jesus and his disciples often gathered there. Therefore *Judas on taking the band (of soldiers) from the chief priests and the attendants from the Pharisees* comes there with lanterns and lamps and weapons. Jesus who knew all the things that were going to happen to him went forth and says to them "Who are you looking for?" They answered him "Jesus the Nazarene." He tells

them "I am (he)." Now Judas the one betraying him stood there with them. When he (Jesus) told them "*I am (he)*" they drew back and fell onto the ground. Again therefore he (Jesus) questioned them "Who are you looking for?" They said "*Jesus the Nazarene.*" Jesus answered "I told you that I am (he) if you are therefore looking for me, **allow these others to go.**" He said that, so that the word (in the Scriptures) may be fulfilled, "(As for) those whom you have given to me. I did not lose any one of them."  
(Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

## 2. Using non-violence

Peter	18:10-12	Put sword into sheath	[c/f non-violence]	Jesus
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18:10-12 *Simon* who was called *Peter* had a sword. He drew it and smote the slave of the high priest cutting off his right ear. The name of this slave was *Malchus*. Jesus therefore said to Peter. "**Put**

**the sword (back) into the sheath.** Should I not drink the cup that has been given to me by the Father?" Therefore the band and the chilliarch and the attendants of the Jews took hold of Jesus and bound him.

### 3. Respecting the uniqueness of the Living Word

Annas	18:13-27	Question who have heard	[c/f judicial process]	(not same as successor)
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<p>18:13 -27 And (those who had bound Jesus) first led him to Annas. He was the father-in-law of Caiaphas who was the high priest that year. Now Caiaphas was the one who had advised the Jews (in their council) that it was expedient that one man should die on behalf of the people. (Meanwhile) Simon Peter and another disciple followed Jesus. That other disciple was known to the high priest and so he entered with Jesus into the court of the high priest. But Peter stood at the door outside. Therefore the other disciple, known to the high priest went and told the portress and brought Peter in. The maidservant who was the portress therefore says to Peter. "Are you not also a disciple of that man?" He says "I am not." Now the slaves and the attendants had made a fire because it was cold and they were standing around it warming themselves. Peter was also standing and warming himself with them. Meanwhile the high priest questioned Jesus about his disciples and about</p>	<p>his teaching. Jesus answered him. "I have spoken to the world plainly. I have always taught in a synagogue and in the temple where all the Jews come together. I spoke nothing in secret. So why are you asking me questions? <i>Ask those who have heard what I said to them.</i> These people know what things I have said." As he was saying these things, one of the attendants standing by gave Jesus a blow saying "Do you answer the high priest like this?" Jesus answered him "If I have spoken ill, give evidence of it. But if well, then why do you beat me?" Annas therefore sent him (Jesus) still bound, to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said therefore to him. "Are you not also one of his disciples?" That one denied this and said "I am not." One of the slaves of the high priest, a relative of the one whose ear Peter had cut off says "Did I not see you in the garden with him?" <i>Again Peter denied it</i> and immediately a cock crew.</p>
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**4. Using a philosophical base**

<b>Pilate</b>	<b>18:28-40</b>	<b>Hear voice of truth</b>	<b>[c/f philosophical base]</b>	<b>Witness to truth</b>
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18:28-40 They therefore led Jesus from Caiaphas to the Praetorium. It was (still) early in the morning. They did not actually go into the Praetorium in case they should be defiled and so be unable to eat the Passover (meal). Pilate therefore went outside to them and says "What accusation do you bring against this man?" They answered and said to him "If this man was not doing evil would we have brought him to you?" Pilate therefore said to them "You take him and judge him according to your own law." The Jews said to him. "It is not lawful for us to kill someone." (This was so) that the word of Jesus might be fulfilled when he spoke and signified by what death he was about to die. Pilate therefore went back into the Praetorium and called Jesus and said to him "Are you the king of the Jews?" Jesus answered "Are you saying this from yourself or according to what others have told you about me?" Plate answered "Do you think I am a Jew? Your own nation and the chief priests

delivered you to me. What did you do?" Jesus answered "My kingdom is not of this world. If my kingdom was of this world my attendants would have fought to prevent my being delivered to the Jews. But my kingdom is not here." Pilate therefore said to him "Are you not really a king then?" Jesus answered "You say that I am a king. I have been born for this. I have come into the world for this, *so that I might witness to the truth.* Everyone who is of the truth hears my voice." Pilate says to him "*What is truth?*" And, having said this he again went forth to the Jews and tells them "I do not find any crime in him. But there is a custom that I should release to you one (prisoner) at the Passover. Do you therefore want me to release the king of the Jews to you?" They therefore cried out again saying "Not this man but Barabbas." Barabbas was a robber.

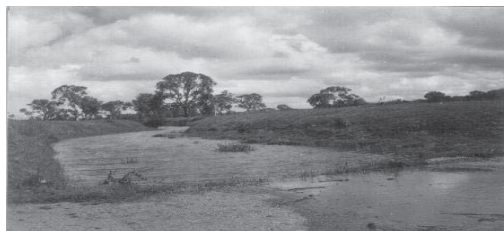


As the story leading up to the crucifixion and beyond it continues to unfold, one can again recall why Jesus apparently needed to die. By doing this he went on to a fuller life within the realm of Ultimate Reality. His death was obviously a result of the way that he lived. Yet he lives on beyond death. His resurrection demonstrates that his "way" of life leads to a fuller life beyond the grave. His followers can therefore follow confident that this "way", will lead them also, into a greater participation in the reality of the universe.

**5. Observing the human dimension of the Living Word**

Crowd	19:1-16	Behold the man	[c/f compassion]	the man
<p>19:1-16 Pilate therefore then took Jesus and scourged him. Also the soldiers platted a wreath out of thorns and put this on his head. They threw a purple garment around him and came (up) to him saying "Hail King of the Jews, and they hit him." (After this) Pilate went outside (of the Praetorium) again and says to them. "Behold I bring him out to you so that you may know that I find no crime in him." Jesus therefore (also) came outside wearing the wreath of thorns and the purple garment. He (Pilate) says to them "<b>Behold the man.</b>" When the chief priests and the attendants saw him (Jesus) they shouted saying "<b>Crucify (him), crucify (him).</b>" Pilate says to them "You take him and crucify him for I do not find crime in him." The Jews answered him "We have a law and according to the law he ought to die because he made himself out to be the Son of God." When Pilate heard this word he was all the more afraid and going back into the Praetorium again he says to Jesus "Where do you come from?" But Jesus did not answer him. Pilate therefore says to him "Don't you want to speak to</p>		<p>me? Do you realise that I have authority to release you and I have authority to crucify you?" (But) Jesus answered "You would not have any authority over me unless it had been given to you from above. Therefore the one who delivered me to you has the greater sin." From this (time on) Pilate sought to release him but the Jews shouted saying "If you release this man you are not a friend of Caesar. Everyone who makes himself out to be a king is speaking against Caesar." Therefore when Pilate heard these words he brought Jesus outside (again) and he sat on a judgment seat in a place called (the) Pavement which in Hebrew means Gabbatha. Now it was (the time) of preparation of the Passover as it was about the sixth hour (midday). He (Pilate) says to the Jews "Behold your king." Therefore they shouted "Take him away. Take him away and crucify him." Pilate says to them "Shall I crucify your king?" The chief priests answered "We do not have any king except for Caesar." He (Pilate) therefore then delivered him to them in order that he be crucified.</p>		

If one considers the end Sections of the three texts *Mark*, *Acts* and *John*, which all deal with the both structures of a Law-based society and an Order-based society there are some parallels between them. In *Mark*, Section D deals with the sorts of things in a community of people that the individual has to deal with. In *Acts* a cross section of people, in Section E, speaking from the authority of their own position and each in their own way, help Paul to continue on in his direction towards Rome and his mission to the wider world. In *John's* Section E people are again speaking from the authority of their own position. Recall that in the analysis of *Reality Search* the first two large sections of *John* (Sections B and C) outline the qualities of "Living Authority" and qualities of the "Living Voice". Here, in *John's* Section E qualities of 'an Authorised, living Word' are again coming through. These qualities are not necessarily blatantly obvious e.g. Pilate's statement "What is truth?" But as the early church moves into the future, and into the wider world, the discernment of the 'Authorised, Living Voice' is not so easy to perceive at times either. However the presence of an on-going 'Authorised, Living Voice' has an emerging impact. An outline of "the kingdom" of Jesus is emerging as well. John presents an outline of possibilities for civilisation into the future.



**6. Fulfilling Scripture**

<b>Soldiers</b>	<b>19:16-24</b>	<b>That Scripture be fulfilled</b>	<b>[c/f scholarship]</b>	<b>King of the Jews</b>
<p>19:16-24 They (the high priests and attendants) therefore took Jesus. And so Jesus went out carrying his own cross, to the place called 'the skull' which in Hebrew is called Golgotha and there they crucified him. There were two others with him on this side and on that, with Jesus in the middle. Pilate wrote a title and put it on the cross. On this was written "Jesus the Nazarene, the King of the Jews" There were many Jews that read this because the place where Jesus was crucified was near the city. Also (the title) had been written in Hebrew, in Latin and in Greek. The chief priests of the Jews</p>		<p>therefore said to Pilate. "Do not write "The king of the Jews," but rather "this man said "I am the King of the Jews". Pilate answered "What I have written, I have written." When the soldiers crucified Jesus they took his garments and divided them into four parts, so that each <i>soldier</i> received one part. Now the tunic was seamless as it was woven from the top throughout. So they said to one another "Let is not tear it. (Rather) <i>let us casts lots for it.</i>" This was so that the Scripture might be fulfilled "They divided my garments amongst them and they cast a lot over my outer garment." The soldiers therefore did this things (so Scripture would be fulfilled).</p>		

**7. Seeing the maternal nature of Church**

<b>Mother</b>	<b>19:25-26</b>	<b>Behold the son of thee</b>	<b>[c/f maternal governance]</b>	<b>Jesus</b>
<p>19:25-26 Standing by the cross of Jesus was his mother and her sister, Mary the wife of Clopas and also Mary</p>		<p>the Magdalene. <i>Jesus</i> saw his mother and the disciple he loved standing by and he says to his mother <i>Woman, behold your son</i></p>		

**8. Adopting the way of the child**

<b>Beloved disciple</b>	<b>19:27-30</b>	<b>Behold the mother of thee</b>	<b>[c/f simplicity]</b>	<b>Jesus</b>
<p>19:27 -30 Then he says to the disciple: "<i>behold your mother</i>" And from that hour the disciple took her into his own home. After this Jesus knew that everything had now been completed. (But) so that Scripture might be fulfilled he said "I thirst".</p>		<p>There was a vessel there full of vinegar. They therefore filled a sponge and putting it round (a stick) they brought it up to his mouth. Therefore when Jesus had taken the vinegar he said "It has been finished" and bowing down his head he delivered up his spirit.</p>		

**9. Caring for the body of Jesus Christ**

<b>Arimathea</b>	<b>19:31-42</b>	<b>(Take initiative)</b>	<b>[care for body corporate]</b>	<b>Him (c/f Scripture)</b>
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<p>19:31-42 By then it was the Jewish preparation time (for the feast). The Jews did not want the bodies to remain on the cross during the great Sabbath day so they asked Pilate that the legs (of those crucified) might be broken so they could be taken away. The soldiers therefore came and broke the legs of the first and the other one that was crucified with him (Jesus). But on coming to Jesus they saw that he had already died. They therefore did not break his legs but one of the soldiers pricked his side with his spear. Immediately blood and water came out. The one recounting this is a witness to it because he saw it and his witness is true. He is speaking the truth so that you (the reader) may believe. These things truly did happen so that Scripture might be fulfilled when it says "Not a bone of his shall be broken." And again another part of Scripture says "They shall look at him whom they</p>	<p>have pierced." Now after these things <b>Joseph from Arimathea</b> approached Pilate. He had been a disciple of Jesus but was secret (about this) because of his fear of the Jews. He asked <i>asked that he might take the body of Jesus</i>. Pilate allowed this. He therefore came and took his body. Nicodemus, the one who had come to him (Jesus) by night earlier on, also came (forward). He brought a mixture of myrrh and aloes that weighed about a hundred pounds. They therefore took the body of Jesus and bound it into sheets with the spices according to the burial custom of the Jews. Now there was in the place where he was crucified a garden, and in the garden there was a new tomb. No one had ever been put there. It was there therefore, that because it was the preparation (time) for the Jews and because (this tomb) was nearby that they put Jesus.</p>
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**10 Providing support for leadership**

<b>Magdalene</b>	<b>20:1-18</b>	<b>Go to brothers and tell</b>	<b>[c/f communication]</b>	<b>Rabboni</b>
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<p>20:1-18 Now on the first day of the week <b>Mary the Magdalene</b> comes to the tomb while it was still dark. She sees the stone has been taken out of the tomb (entrance). She therefore runs (away) and comes to Simon Peter and to the other disciple especially loved by Jesus and says to them: "They took the Lord out of the tomb and we do not know where they put him." Peter and the other disciple therefore went out (of the house) and came to the tomb. The two had run together but the other disciple had run more quickly than Peter and reached the tomb first. Stooping down he saw the sheets (that had been wrapped around the body) but he did not enter. Then Simon Peter arrived following him and went into the tomb. He saw the sheets lying and there and the kerchief which had been on his (Jesus') head. This was not lying with the sheets but was apart and had been folded up by itself. When therefore the other disciple, who had reached the tomb first, went into it he saw the things there and believed. As yet they did not know that the Scripture says that it behoves him (the Christ) to rise again from the dead. The disciples therefore went away again back to their</p>	<p>house. But Mary stood outside the tomb weeping. As she was weeping she stooped into the tomb and saw two angels sitting there dressed in white. One was at the head and the other at the feet of where the body of Jesus had lain. These (angels) say to her "Woman why are you weeping." She says to them "They took my Lord and I do not know where they put him." In saying these things she turned to look behind her and she saw Jesus standing (there). She did not know that it was Jesus. Jesus says to her "Woman why are you weeping? Who are you looking for?" That one (Mary Magdalene) thinking that it was the gardener says to him "Sir, if you carried him (away), tell me where you put him and I will take him." Jesus says to her "Mary". Turning around that one says to him in Hebrew "Rabboni" which means Teacher. Jesus says to her "Do not touch me for I have yet to ascend to the Father. But <i>go to my brothers and tell them</i> "I am ascending to my Father and to your Father and to my God and to your God." Mary the Magdalene therefore comes to the disciples announcing "I have seen the Lord." And she told them what he (Jesus) had said to her.</p>
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**11. Giving assurance of forgiveness**

<b>Disciples</b>	<b>20:19-23</b>	<b>Peace, go, receive H.S.</b>	<b>[c/f forgiveness]</b>	<b>The Lord</b>
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<p>20: 19-23 When it was early evening on the first day of the week, the doors where <b>the disciples</b> were assembled were shut because of fear of the Jews. Then Jesus came and stood in the midst of them and says to them "Peace be to you." In saying this he showed both his hands and his side to them. The disciples cheered on seeing the Lord. Jesus therefore</p>	<p>said to them again "Peace be to you. As the Father has sent me, so I also send you." In saying this he breathed in and says to them "<i>Receive the Holy Spirit</i>. If someone has sins and you forgive them then these sins will be forgiven. (But) if you withhold forgiveness for some sins then forgiveness for these sins will be withheld."</p>
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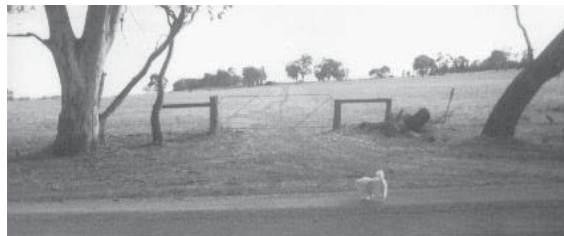
It may be wondered what Jesus meant by saying to his disciples "If someone has sins and you forgive them then these sins will be forgiven. (But) if you withhold forgiveness for some sins then forgiveness for these sins will be withheld." With regard to the underlying themes about Law and Order, this fits in with the ability of a society to determine (to a large extent) what is right and what is wrong. For example if I drive 100 km in a 40 km zone then my society has a right to accuse me of wrong-doing. But if I am driving at the same speed on a major highway this is a different matter.

By placing this saying of Jesus here in the text, John reminds the reader that the "Authorised, Living Voice" is at work within the church. The church continues its right to exercise moral leadership, both within the public forum and within the privacy of the confessional. At the same time one is reminded that insofar as the "Authorised, Living Word" exists within the wider community, then such a voice or word can also be exercised by a legitimate authority, for example in the law courts. It is up to a society e.g. the society of a family which is a social organism based upon the natural law, or a democracy which is based upon the urban society, to constantly monitor 'the quality' of its judgments.

## 12. Giving priority to faith

<b>Thomas</b>	<b>20:24-30</b>	<b>Be faithful</b>	<b>[c/f religious freedom]</b>	<b>My Lord and My God</b>
<p>20:24-30 As it happened <b>Thomas</b> one of the twelve who was also called 'the Twin' was not with them when Jesus came. Therefore when the other disciples said to him "We have seen the Lord" he said to them "Unless I see the mark of the nails in his hands and put my finger into the place of the nails and also put my hand into his side, I will definitely not believe." Then after eight days his (Jesus') disciples were again assembled within the room. Thomas was with them. The doors were shut but Jesus comes again. Standing in their midst he said "Peace to you." Then he says to Thomas. "Bring your finger here and see my</p>		<p>hands." Bring your hand (here) and put it into my side. Do not be faithless but rather <i>be full of faith.</i>" Thomas answered and said to him "My Lord and my God." Jesus says to him "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."</p> <p>Now there were many other signs that Jesus worked before the disciples which have not been written in this scroll. But these signs here, have been written about, so that you may believe that Jesus is the Christ the Son of God, and that believing you may have life in his name.</p>		

**name of Him 24:30**





## 5. PASS ON THE POWER OF ONE as in the Gospel of John

### SECTION F

#### EPILOGUE

#### Chapter 21

21:1-25 After these things Jesus showed himself again to the disciples on the sea of Tiberias. He showed himself in this way. Gathered together were Simon Peter and Thomas called 'Twin' and Nathanael from Cana of Galilee and the sons of Zebedee and two other disciples. Simon Peter says to them "I am going fishing." They say to him "We also are coming with you. So they went out and got into the boat. In that night they caught nothing. When it was early morning Jesus stood on the shore. But the disciples did not know that it was Jesus. Jesus therefore says to them "Children have you got any fish?" They answered him "No." So he said to them "Cast the net on the right side of the boat and you will find some." They therefore cast it and were unable to drag in the net because of the multitude of fish in it. The disciple that Jesus especially loved said to Peter. "It is the Lord." Therefore, Simon Peter, hearing that it was the Lord wrapped his coat around himself for he was naked, and threw himself into the sea. But the other disciples came in the little boat for they were not far from the land, about two hundred cubits. They were dragging the net full of the fish. When therefore they got out of the small boat onto the land they see a coal fire lying there with

a fish on it and bread. Jesus says to them "Bring some of the fish that you have just caught." Simon Peter went up (onto the small boat) and dragged the net to the land full of fish. There was a great many of these - a hundred and fifty-three. Indeed there was so many it was surprising the net had not torn. Jesus says to them "Come and have breakfast." None of the disciples dared to ask him the question "Who are you?" because they knew it was the Lord. Jesus comes and takes the bread and gives it to them, as with the fish. This was now the third time that Jesus was manifested to the disciples after being raised from the dead. When they had breakfasted Jesus says to Simon Peter "Simon son of John do you love me more than these?" He (Peter) says to him "Yes Lord you know that I love you." He says to him "Feed my lambs." He says to him again a second time "Simon son of John do you love me?" He says to him "Yes Lord, you know that I love you." He says to him "Shepherd my little sheep." He says to him the third time "Simon son of John, do you love me?" Peter was grieved that he said to him the third time "Do you love me?" and he said to him "Lord you know all things. You know that I love you." Jesus says to him "Feed my little sheep. Truly,

truly I tell you, when you were younger, you gathered up your clothes and walked where you wanted to go. But when you grow old you will stretch out your hands and another will gird up your clothes and will carry you where you don't want to go." He said this in order to signify by what death he (Peter) would glorify God. And on saying this he tells him "Follow me." Peter turned around and saw the disciple that Jesus especially loved following (them). This was the one who had leaned on the breast of (Jesus) at the supper and had said "Lord who is it that is betraying you?" On seeing this one Peter says to Jesus "Lord what about this one?" Jesus says to him. "If I wish him to remain until I come what is that to you? You are to follow me." Now word went out to the brothers that that disciple would not die. But Jesus did not say to him (Peter) that he would not die. Rather he said "If I want him to remain until I come, what is that to you?" This is the disciple that is giving witness concerning these things and who has written about these things. We know that he is a true witness. There are also many other things that Jesus did. But if every single one of them were written down I do not think the world itself could contain the rolls of writing.

The last chapter in John's gospel is believed by some scholars to be a later addition. This could be so but it could have still have been written by the same author some time later. There are a couple of things at least that suggest this. Firstly the "water circle" (as shown in the last page to follow here) includes references to water that are to be found in the last chapter of the gospel. The 'center' of this circle is the walking on the water by Jesus . The account of this incident central to the circle is completed with the statement "They immediately (c/f time) arrived at where they were going." (c/f place and the need for direction).

Another indication that the last chapter was written in terms of the whole gospel is that when the disciples meet up with Jesus on the beach he works a miracle of a fish catch for them and the fish number one hundred and fifty-three. Some scholars claim this was the number of languages in the known world at that time. It could be understood that a point is made here about disciples being urged to go out into all these language groups. Recall that at least to some extent a 'moving out' is necessary for people from a law-based society. This helps prevent the tendency of such a society to be narrow. Christians from a law-based Judaic society were challenged by John's gospel to do this. Also in the text here, after breakfast on the beach, it seems that they are walking somewhere as Jesus seems to be having a private conversation with Peter. At the same time the disciple that Jesus especially loved is following them close enough behind to hear what is being said. The reader then finds out at the end of the chapter and at the end of the gospel that the actual writer of the gospel is the disciple whom Jesus loved. Some scholars have wondered if this disciple was in fact Lazarus who was renamed John.

In any case why does the writer recall that Jesus told Peter to "feed my sheep"? In terms of his gospel John is not only addressing Jewish Christians and their need to move beyond ritualistic observances. He is also calling on the Gentile Christians to have a greater faith in authority as such. This would include the authority of church leadership. It would include authority within oneself eg in the need for the individual to find direction in life and to make a commitment towards it.

What of the last words of Jesus in the conversation with Peter when he refers to his especially loved disciple "If I wish him to remain until I come." One wonders about the historicity of this comment. Does it mean John will remain alive until a conclusive theological base for Christianity is worked out and the final gospel is written? If John's gospel was written at the turn of the century, about seventy years after the death of Jesus then that could mean the beloved disciple was still alive even though he was a very old man. However, as the final chapter concludes one wonders if the writer is deliberately creating confusion about the identity of the beloved disciple. He appears to be making a chatty aside to the reader about 'all the books in the world.' One wonders to what extent the beloved disciple is inviting the reader to stand beside him and share in his status.

The early church would have seen parallels between Jesus' friendship with Lazarus and David's friendship with Jonathan, son of King Saul - hence Lazarus could have been re-named "John". Interesting that the present Church gives a feast day to Martha but not to her brother Lazarus or sister Mary. Is this because of later confusion about who (else) they were. John the apostle is also listed as evangelist (gospel writer). But was he?

A final question. Did Jesus come? Between the time of Jesus' death and the writing of the final gospel the church was set up to combine two conflicting societies. The gospel of Mark was written to set out definitions of the Law and Order societies and what they are based upon. The gospel of Matthew showed the 'nuts and bolts' of constructing a society based upon law. Luke's gospel did the same for an order-based society. The early years of the church and the enigmas of its minimisation of moral law, as linked in with its higher expectations of the law, were presented in Luke's *Act of the Apostles*. The connection between structures of a Christian society and the key framework of the natural law - a framework that applies to all communities of living beings, whatever their species, was set in place. Finally in the gospel of John, the members of a disparate community and the Christians to follow them, are challenged to embrace difference and anomaly. If the individual followers of Jesus do at least try to embrace the anomaly of becoming an 'adult child', then the kingdom of Jesus, with its promise of personal securities and on-going life, has indeed come. It is coming and it will come - as some banners say "Yesterday, today, forever."

# GOSPEL OF JOHN

©

## WATER CAMEO CIRCLE AND A BOAT AND ITS DESTINATION

1.	1:26	Immersion in water (Initiation to mission)
2.	Ch 2	Jesus serves meal using water (to make wine)
3.	Ch 3	Nicodemus taught re new birth through water
4.	Ch 4	"I thirst" plea to Samaritan woman
5.	4:11	"pail" mentioned for collecting water
6.	5:2	Pool of Bethsaida sign
7.	6:1	Sea of Tiberias (c/f Emperor claim to divinity)
8.	6:19	Walks on water "I am" / destination gained
7.	7:38	Rivers of living water (c/f claim re living God)
6.	9:8	Pool of Siloam sign
5.	13:8	"bowl" mentioned re vinegar
4.	19:28	"I thirst" plea on cross
3.	19:34	Water from side of Christ symbolises new birth of Church
2.	21:1	Jesus serves meal using water (to obtain fish)
1.	21:7	Immersion in water (Initiation to mission)



**Biographical Note:**

Michelle Nailon CSB (B.A., B.Theol., M.Theol.)

is a member of the Congregation of St Brigid. Past experience includes 9 years with Inter-Church Trade and Industry Mission (ITIM) and 10 years part-time 'temp-typing' around industry (about 100 places).

*Five Pivotal Texts*

*Reality Search - Version Four -*

ISBN 0 9581766 3 9