

# OVERTURNED TABLES & HOPE

## *The Salvific Teachings of Jesus and Good News of the Resurrection*

Two processions entered Jerusalem . . . One was a peasant procession, the other an imperial procession. From the east, Jesus rode a donkey down the Mount of Olives, cheered by his followers. Jesus was from the peasant village of Nazareth, his message was about the kingdom of God, and his followers came from the peasant class. They had journeyed to Jerusalem from Galilee, about a hundred miles to the north, a journey that is the central section and the central dynamic of Mark's gospel. Mark's story of Jesus and the kingdom of God has been aiming for Jerusalem, pointing toward Jerusalem. It has now arrived. On the opposite side of the city, from the west, Pontius Pilate, the Roman governor of Idumea, Judea, and Samaria, entered Jerusalem at the head of a column of imperial cavalry and soldiers. Jesus's procession proclaimed the kingdom of God; Pilate's proclaimed the power of empire. (Borg, Marcus J. Crossan, John Dominic; *The Last Week*; Kindle Locations 116-121).

Empire promises peace through violent force. Eschaton promises peace through nonviolent justice. Each requires programs and processes, strategies and tactics, wisdom and patience. If you consider that peace through victory has been a highly successful vision across recorded history, why would you abandon it now? But whether you think it has been successful or not, you should at least know there has always been present an alternative option— peace through justice. (p. 75). (*The First Christmas*; Marcus J. Borg & John Dominic Crossan)

The terrible truth is that our world has never established peace through victory. Victory establishes not peace, but lull. Thereafter, violence returns once again, and always worse than before. And it is that escalator violence that then endangers our world. (p. 166). (*The First Christmas*; Marcus J. Borg & John Dominic Crossan)

### **Triumphal Entry**

**Mark 11.11**—Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

**Luke 4.19**—“To proclaim the year of the Lord's favor.”

**Matthew 6:9-12**—“This, then, is how you should pray: ‘Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors.’”

### **Hillel and the Prozbul**

People over Profit, Power, Property, Privilege, Position

**Luke 6.34-36**— And if you lend to those from whom you expect repayment, what credit is that to you? . . . Lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High . . .

**Deuteronomy 15.1-4**—At the end of every seven years you must cancel debts. This is how it is to be done: Every creditor shall cancel any loan they have made to a fellow Israelite. They shall not require payment from anyone among their own people, because the LORD'S time for canceling debts has been proclaimed. You may require payment from a foreigner, but you must cancel any debt your fellow Israelite owes you. However, there need be no poor people among you . . .

**Deuteronomy 15.4, REB**—There will never be any poor among you if only you obey the Lord your God by carefully keeping these commandments which I lay upon you this day; for the Lord your God will bless you with great prosperity in the land which he is giving you to occupy as your holding.

### **Economic Exploitation With Religious Legitimization**

**Deuteronomy 15.9-10**—Be careful not to harbor this wicked thought: “The seventh year, the year for canceling debts, is near,” so that you do not show ill will toward the needy among your fellow Israelites and give them nothing. They may then appeal to the LORD against you, and you will be found guilty of sin. Give generously to them and do so without a grudging heart; then because of this the LORD your God will bless you in all your work and in everything you put your hand to.

“To set the oppressed free.” Luke 4:18

All Texts Quoted from the NIV Unless Otherwise Noted

The way to life is to take hold of life, even when threatened with a cross for doing so.

Jesus did not die so you could go to heaven. He was crucified because he stood up to the status quo.

Salvific Teachings of Jesus  
Salvation Work was Interrupted by the Cross  
The Resurrection Overturned the Interruption  
Community Lived on Implementing the  
Teachings in Hope

**Delores S. Williams, Sisters in the Wilderness: The Challenge of Womanist God-Talk:** It seems more intelligent and more scriptural to understand that redemption had to do with God, through Jesus, giving humankind new vision to see the resources for positive, abundant relational life. Redemption had to do with God, through the ministerial vision, giving humankind the ethical thought and practice upon which to build positive, productive quality of life. Hence, the kingdom of God theme in the ministerial vision of Jesus does not point to death; it is not something one has to die to reach. Rather, the kingdom of God is a metaphor of hope God gives those attempting to right the relations between self and self, between self and others, between self and God as prescribed in the sermon on the mount, in the golden rule and in the commandment to show love above all else. (pp. 130-131)

**Luke 24.1-6**—On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, “Why do you look for the living among the dead? He is not here; he has risen!

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**Luke 22.52**—Then Jesus said to the chief priests, the officers of the temple police, and the elders, who had come for him, “Am I leading a rebellion, that you have come with swords and clubs?”

## Josephus and the Burning of the Ledgers

### Salvation Interrupted

#### The Reversal of the Resurrection

**Acts 2.22-24**—You crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power.

**Acts 2.32-33**—This Jesus God raised up, and of that all of us are witnesses.

**Acts 3.12-16**—You handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, but God raised from the dead.

**Acts 4.10-11**— . . . Jesus Christ of Nazareth, whom you crucified, but whom God raised from the dead.

**Acts 5.30-32**—The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree.

**Acts 10.36-43**—They put him to death by hanging him on a tree; but God raised him on the third day.

**Acts 13.35-38**—Even though they found no cause for a sentence of death, they asked Pilate to have him killed. When they had carried out everything that was written about him, they took him down from the tree and laid him in a tomb. But God raised him from the dead . . . And we bring you the **good news** that what God promised to our ancestors he has fulfilled for us, their children, by raising Jesus.

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[http://amp.slate.com/blogs/moneybox/2017/02/10/meet\\_jessi\\_bohon\\_whose\\_christian\\_defense\\_of\\_obamacare\\_made\\_a\\_gop\\_town\\_hall.html](http://amp.slate.com/blogs/moneybox/2017/02/10/meet_jessi_bohon_whose_christian_defense_of_obamacare_made_a_gop_town_hall.html)



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