

FROM THE OUTSIDE IN

Jesus' Call to Solidarity with Those on the Margins.

Gospel of Jesus versus a gospel about Jesus.

“metanoesein kai pistos emoi genesesthai.” -
The Life Of Flavius Josephus, (Thackery 110)

Leviticus 11.37-38—If a carcass falls on any seeds that are to be planted, they remain clean. But if water has been put on the seed and a carcass falls on it, it is unclean for you.

“According to Leviticus 11:38 if water is poured upon seed it becomes unclean. The passage, however, does not distinguish between seed planted in the soil and seed detached from the soil . . . In years of poor harvests, a frequent occurrence owing to poor soil, drought, warfare, locust plagues and poor methods of farming, this text was a source of dispute. Why? During such lean years, grain was imported from Egypt. But the Egyptians irrigated their fields (putting water on seed) so that their grain was suspect, perhaps even unclean. The Sadducees judged that such grain was unclean and anyone consuming it also became unclean. They were quite willing to pay skyrocketing prices commanded by scarce domestic grain because they could afford it. . . . One senses economic advance being sanctioned, since the Sadducees were often the large landowners whose crops increased in value during such times. By contrast the Pharisees argued that the Pentateuchal ordinance applied only to seed detached from the soil; therefore . . . one could be observant and still purchase Egyptian grain.” (Ched Myers; *Binding the Strong Man: A Political Reading of Mark's Story of Jesus*, p. 76)

Two “kinds” of sinners.
Repentance versus Affirmation

Inside Out vx. Outside In (Top Down or Bottom Up)

Mark 1.14-15—After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!”

Defining the Kingdom

Matthew 20.8, 16—“When evening came, the owner of the vineyard said to his foreman, ‘Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.’ . . . So the last will be first, and the first will be last.”

Luke 4.18-19—“The Spirit of the Lord is on me,
because he has anointed me
to proclaim **good news to the poor**.
He has sent me
to proclaim freedom for **the prisoners**
and recovery of sight for the blind,
to set **the oppressed** free,
to proclaim the year of the Lord’s favor.”
(cf Isaiah 61.1-3)

Luke 15.1-2—Now the tax collectors and sinners were all gathering around to hear Jesus. But the Pharisees and the teachers of the law muttered, “This man welcomes sinners and eats with them.”

Luke 14.13—But when you give a banquet, invite the poor, the crippled, the lame, the blind,

Preferential Option for the last, the marginalized, and the vulnerable.

Peter Gomes—“When the gospel says, ‘The last will be first, and the first will be last,’ despite the fact it is counterintuitive to our cultural presuppositions, it is invariably good news to those who are last, and at least problematic news to those who see themselves as first.” (The Scandalous Gospel of Jesus: What’s So Good about the Good News?)

All Texts Quoted from the NIV Unless Otherwise Noted

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Jesus Teaching
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Cross Avoidance by those in a certain Social Location.
Preserving your position of “influence.”
Change doesn’t happen from the top down or the inside out.

Aboriginal Elder Lilla Watson—“If you have come to help me, please go home. But if you have come because your liberation is somehow bound with mine, then we may work together.” (Aboriginal activists group, Queensland, 1970’s)

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Peter Gomes—“Good news to some will almost inevitably be bad news to others. In order that the gospel in the New Testament might be made as palatable as possible to as many people as possible, its rough edges have been shorn off and the radical edge of Jesus’ preaching as been replaced by a respectable middle, of which “niceness” is now God. When Jesus came preaching, it was to proclaim the ends of things as they are and the breaking in of things that are to be: the status quo is not to be criticized; it is to be destroyed.” (Ibid.)

Matthew 9.13—But go and learn what this means: ‘I desire mercy, not sacrifice.’ For I have not come to call the righteous, but sinners.”

Matthew 11.19—The Son of Man came eating and drinking, and they say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’ But wisdom is proved right by her deeds.”

Mark 2.15-16—While Jesus was having dinner at Levi’s house, many tax collectors and sinners were eating with him and his disciples, for there were many who followed him. When the teachers of the law who were Pharisees saw him eating with the sinners and tax collectors, they asked his disciples: “Why does he eat with tax collectors and sinners?”

Luke 5.30—But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, “Why do you eat and drink with tax collectors and sinners?”

Luke 19.7—All the people saw this and began to mutter, “He has gone to be the guest of a sinner.”

Mark 3.1-5—Another time Jesus went into the synagogue, and a man with a shriveled hand was there. Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. Jesus said to the man with the shriveled hand, “Stand up in front of everyone.” Then Jesus asked them, “Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?” But they remained silent. He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, “Stretch out your hand.” He stretched it out, and his hand was completely restored. Then the Pharisees went out and began to plot with the Herodians how they might **kill** Jesus.

