

THE HEALING OF OUR WORLD

Jesus Interrupted, Part 1

Genesis 1.1—In the beginning . . .

John 1.1—In the beginning . . .

Genesis 3.1—Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’”

Genesis 2.23—The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.”

Genesis 1.27—So God created humankind in God’s own image, in God’s own image the Creator created them; male and female God created them.

“So here we are moving toward the exit of the twentieth century with a religious community largely adjusted to the status quo, standing as a tail-light behind other community agencies rather than a headlight leading men to higher levels of justice.”

Martin Luther King, Jr.; *Letter From The Birmingham Jail*; April 16, 1963

John 20.15-18—He asked her, “Woman, why are you crying? Who is it you are looking for?” Thinking he was the gardener, she said, “Sir, if you have carried him away, tell me where you have put him, and I will get him.” . . . Mary Magdalene went to the disciples with the news: “I have seen the Lord!” And she told them that he had said these things to her.

Luke 10.38-40—As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord’s feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, “Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!”

IVP New Testament Background Commentary, Luke 10.39—“People normally sat on chairs or, at banquets, reclined on couches; but disciples sat at the feet of their teachers. Serious disciples were preparing to be teachers—a role not permitted to women . . . Mary’s posture and eagerness to absorb Jesus’ teaching at the expense of a more traditional womanly role (10:40) would have shocked most Jewish men.”

Luke 8.1-2—After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna the wife of Chuza, the manager of Herod’s household; Susanna; and many others. These women were helping to support them out of their own means.

Matthew 19.4-5—“Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh?’”

“The beloved community is within your midst.” Luke 17.21
All Texts Quoted from the NIV Unless Otherwise Noted

“Such sayings of the non-literary Jesus as have been reported to us by others, and such non-literary letters as remain to us of St. Paul’s, show us that Christianity in its earliest creative period was most closely bound up with the lower classes and had as yet no effective connexion with the small upper class possessed of power and culture.” Adolf Deissmann; *Light From the Ancient East*, (Kindle Locations 3302-3304)

“By its very nature Primitive Christianity stood contrasted with the upper class not at first as Christianity, but as a movement of the proletarian lower class.” Adolf Deissmann; *New Light on the New Testament From the Records of the Graeco-Roman Period*; (p. 7)

Richard Wilkinson’s 2011 Ted Talk; *How Economic Inequality Harms Societies*.

https://www.ted.com/talks/richard_wilkinson?language=en

There is an intrinsic relationship of cause and effect between inequality and societal harm. Whether the inequality is rooted in disparities based on gender, class, race, orientation, gender identity, age, ability—whatever—history bears out the fruit of inequality is not security in facing the future but greater vulnerability and risk for us all.

John 3.17—For God did not send his Son into the world to condemn the world, but to save the world through him.

Sozo—To save, keep safe and sound, to rescue from danger or destruction; to save a suffering one suffering from disease, to make well, heal, restore to health; to preserve one who is in danger of destruction, to save or rescue (*The New American Standard New Testament Greek Lexicon*)

