

THE JESUS NARRATIVE

Jesus' Teachings, Passion, Courage and Social Position

Personal & Privatized
vs.
Systemic
Ex. Locomotive

Various Theories

Moral Influence
Satisfaction
Christ's Victor
Narrative Christus Victor

Apocalyptic: Cosmic Powers Behind Earthly Systems

Naturalistic: Systemic Injustice and its Root Causes

Luke 4.16-22—He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “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.” Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, “Today this scripture is fulfilled in your hearing.” All spoke well of him and were amazed at the gracious words that came from his lips. They said, “Is not this Joseph’s son?”

Luke 4.23-29— Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’” “Truly I tell you,” he continued, “prophets are not accepted in their hometowns. I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land. Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.” All the people in the synagogue were furious when they heard this. They got up, drove him out of town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff.

Luke 15.28—The older brother became angry and refused to go in. So his father went out and pleaded with him.

“That the world may be healed.” — John 3.17

All Texts Quoted from the NIV Unless Otherwise Noted

Mark 10.21—Jesus, looking at him, **LOVED HIM** and said, “You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.”

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 . . . 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.” —Peter Gomes, *The Scandalous Gospel of Jesus: What’s So Good about the Good News?*

Justice was not satisfied according to the narrative. Jesus lynching was a supreme human act of injustice.

The unjust execution of Jesus must not be looked upon as Jesus’ Victory moment, for that has not happened yet. This is nothing more than the victory of the threatened Powers, yet again, as another victim is sacrificed.

The Resurrection proclaims the Divine was not standing in solidarity with Religious, Economic and Political Domination Systems but One the suspended on a Roman Cross.

Resurrection is the start of a whole new world where we need not fear the consequences our engagement against the Domination Systems of our day. We stand in the Victory of the Jesus over all Injustice. A Victory which has already been won.

Herb Montgomery
Renewed Heart Ministries
PO Box 1211 | Lewisburg, WV 24901 |
304.520.0030
herb@renewedheartministries.com

Luke 6.20-26—Then he looked up at his disciples and said: “Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who are hungry now, for you will be filled. Blessed are you who weep now, for you will laugh. Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. But woe to you who are rich, for you have received your consolation. Woe to you who are full now, for you will be hungry. Woe to you who are laughing now, for you will mourn and weep. Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

Luke 22:1-2—Now the Festival of Unleavened Bread, called the Passover, was approaching, and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.

“The point is not that Jesus was a good guy who accepted everybody, and thus we should do the same (though that would be good). Rather, his teachings and behavior reflect an alternative social vision. Jesus was not talking about how to be good and how to behave within the framework of a domination system. He was a critic of the domination system itself.” — Marcus J. Borg,

John 11.47-50—Then the chief priests and the Pharisees called a meeting of the Sanhedrin. “What are we accomplishing?” they asked. “Here is this man performing many signs. If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our temple and our nation.” Then one of them, named Caiaphas, who was high priest that year, spoke up, “You know nothing at all! You do not realize that it is better for you that one man die for the people than that the whole nation perish.”

Caiaphas, Herod, Pilate and the Mob . . .

Luke 23:45—And the curtain of the temple was torn in two.

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!

The Shared Table



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