

Check-in

- * Follow-up on last week
 - * “Aha moments”
 - * Questions
 - * Comments
 - * Reflections

What Did Jesus Really Say & Do —“According to” *Matthew*?

- * March 12 - April 16, 2019
- * 10:00am - 11:30am
- * ~4 chapters/week

Entering Holy Week (Mark 11)

- Palm Sunday: verses 1-11 [*11 verses total...more than half on donkey procurement*]

Verse 12: “*On the following day*”

- Monday: aggression against fig tree and Temple happened the next day

v. 19: “*when evening came, Jesus and his disciples went out of the city.*”; v. 20: “*morning*”

- Tuesday: fig tree, part 2
- Even though Holy Week tends to skip from Palm Sunday to Maundy Thursday, Mark stay in Holy Tuesday through the end of chapter 13 [*115 verses total*]

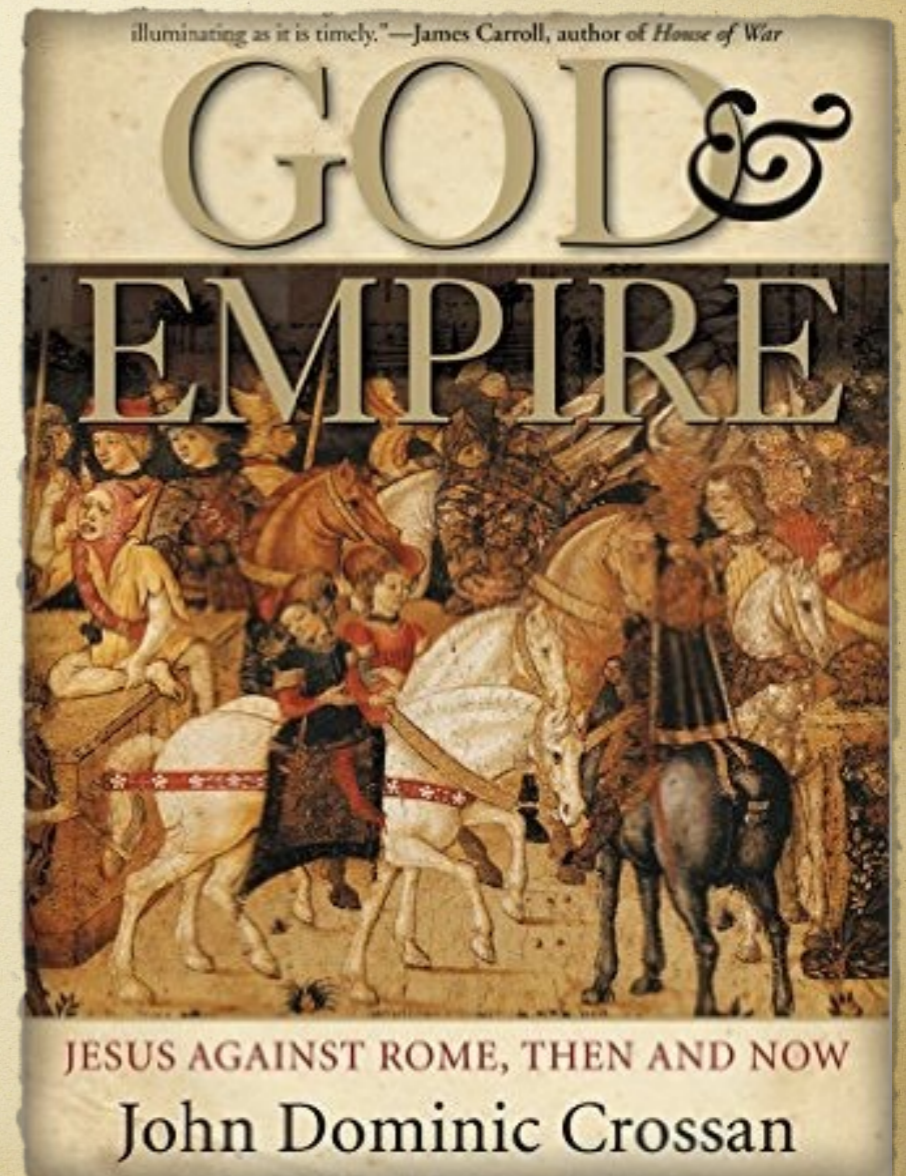
Why so many verses about the donkey?

(Zechariah 9:9)

- Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. He will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River [Euphrates] to the ends of the earth.
- When Matthew 21:4 copies Mark, Matthew adds, “This took place to fulfill what had been spoken through the prophet,”
- Then Matthew explicitly quotes Zechariah, “The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them.” [*Semitic Parallelism*]

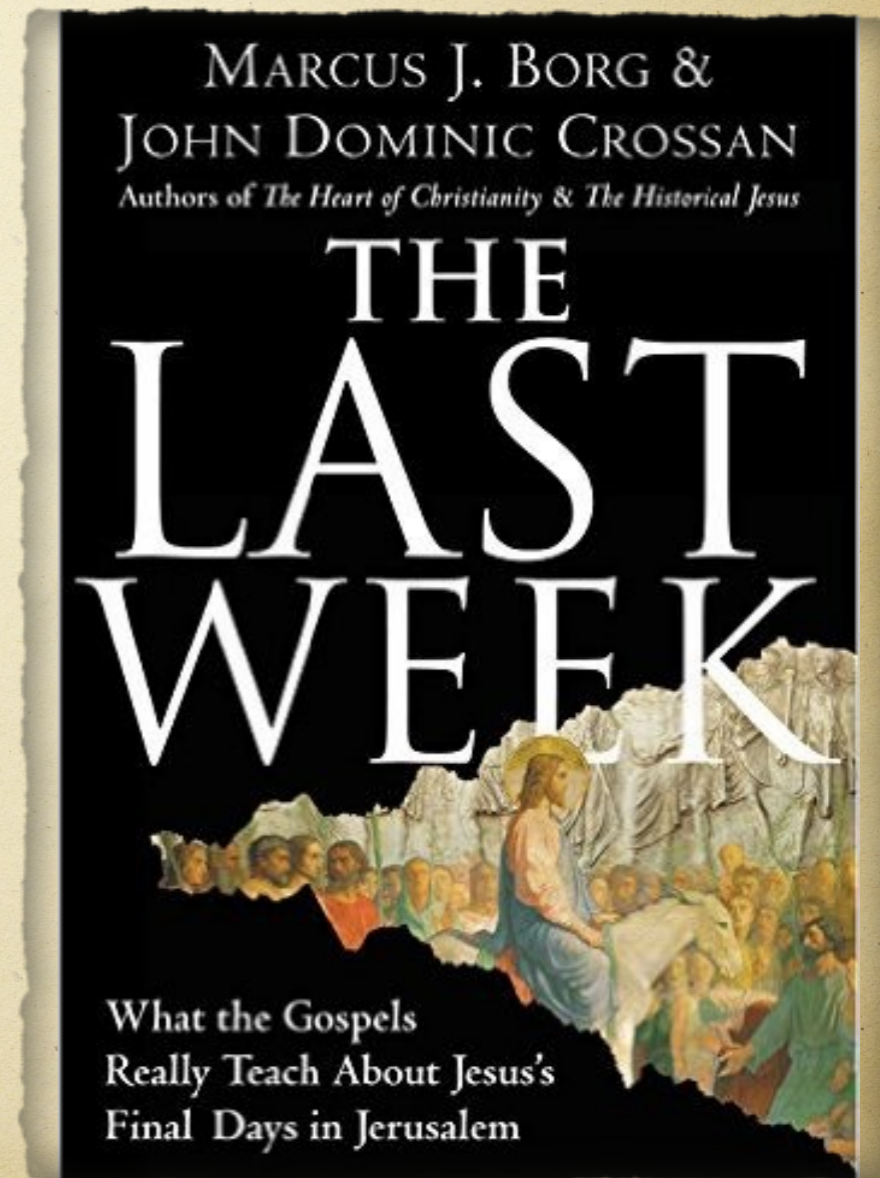
Did Matthew messed up Semitic Parallelism?

- Matthew wants two animals, a donkey with her little colt beside her,
- Jesus rides “them” in the sense of having them both as part of his demonstration’s highly visible symbolism.
- Jesus does *not* ride a stallion or a mare, a mule or a male donkey, and not even a female donkey.
- He rides the most unmilitary mount imaginable: a female nursing donkey with her little colt trotting along beside her.



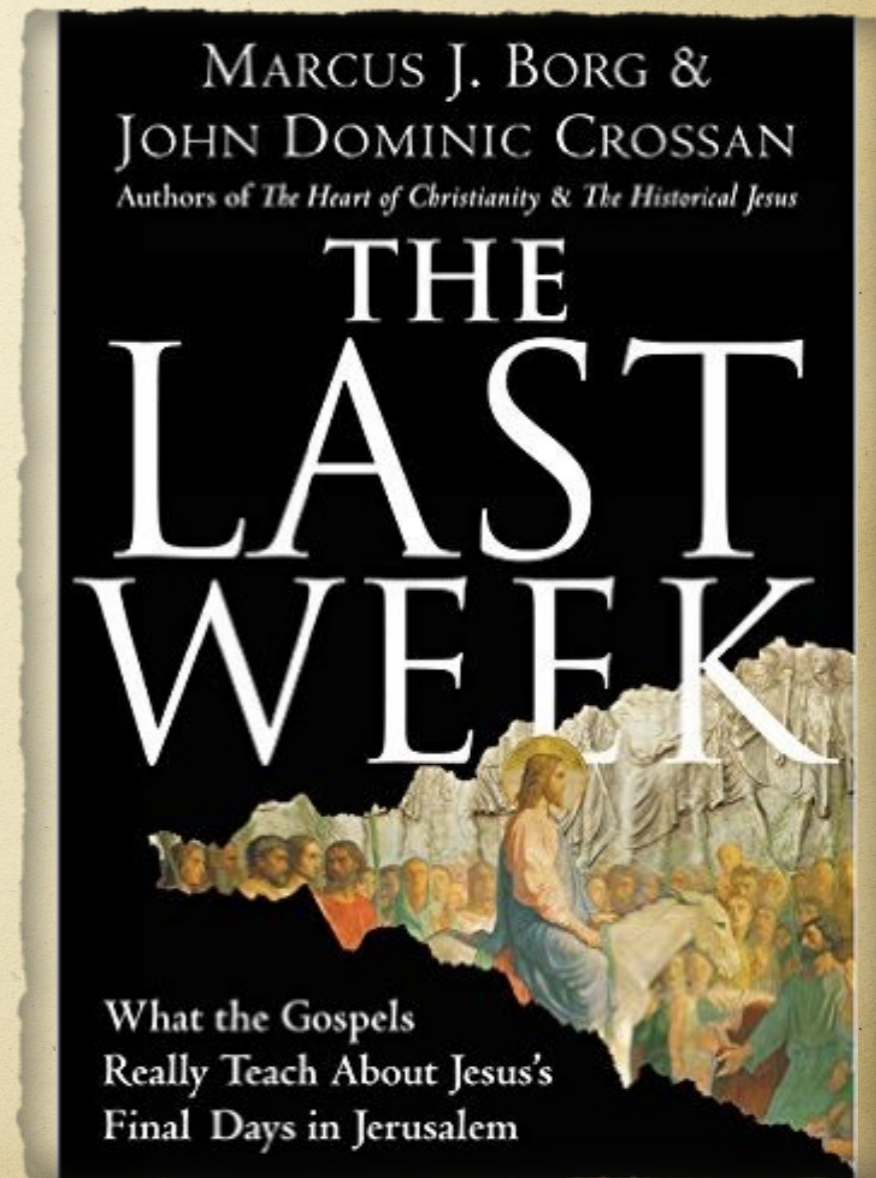
Did Matthew messed up Semitic Parallelism?

- 332 BCE: three centuries before Jesus' Palm Sunday entrance, Alexander the Great, having conquered "Tyre and Gaza after terrible sieges . . . Jerusalem opened its gate without a fight."
- "Imagine the victorious Alexander entering Jerusalem on his famous war-horse, the black stallion Bucephalus."



Did Matthew messed up Semitic Parallelism?

- Custom likely would have been for Pilate to make a similarly militaristic triumphal entry to Jerusalem — with war horse, chariot, and weapons — each year in the days before Passover
- Remind the pilgrims that Rome was in charge.
- Especially pertinent at Passover since Passover was explicitly a celebration of the liberation of the Jews from slavery in Egypt.
- Jesus' subversive donkey ride reminded all those waving Palm branches that Rome was the new Egypt, and the Emperor was the new Pharaoh.





**RALLY TO
RESTORE
SANITY
AND/OR FEAR**

10.30.10

WASHINGTON, D.C.

LOVE the Lord your God

with all your

HEART,

with all your

SOUL,

with all your

MIND,

and with

all your

STRENGTH.

LOVE

your

NEIGHBOR

as

YOURSELF.

There is no other commandment
greater than these.

—JESUS

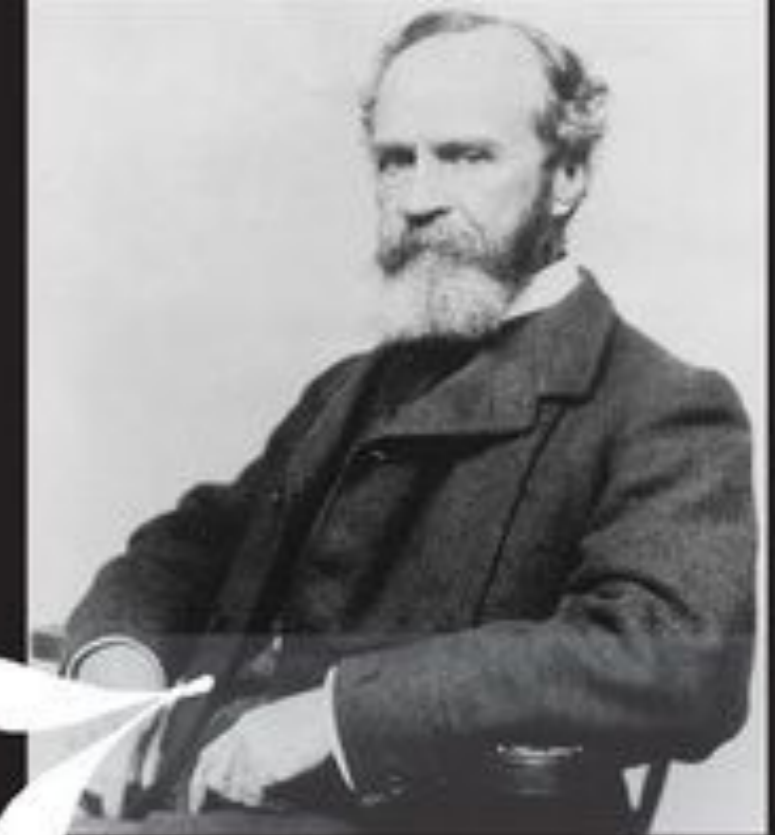
“An Eclipse of Love for God”

-Edward Collins Vacek

- Some volunteer that loving God means keeping the commandments, like not killing or stealing.
- Most say that loving God means helping one's neighbor.
- The more theologically educated add that it means taking care of the poor.
- Lastly, those steeped in our psychological age share that loving God means caring for one's own deepest self.
- All seem not to notice that atheists affirm these four practices.

“The More”

- “conscious that this higher part [of one's self] is coterminous and continuous with a MORE of the same quality, which is operative in the universe outside of [one's self],
- and which [one] can keep in working touch with,
- and in a fashion get on board of and save [one's self] when all [one's] lower being has gone to pieces”



William James

Writings 1902–1910

The Varieties of Religious Experience

Pragmatism

A Pluralistic Universe

The Meaning of Truth

Some Problems of Philosophy

Essays

Mark 12:17

- “Give to the emperor the things that are the emperor's,
- and to God the things that are God's.”





- “Francis’s Testament, circulated after his death, included a strongly worded call to the friars to remain poor and lowly, never to seek protection or privileges from the church hierarchy.

- Meanwhile Brother Elias was constructing in Assisi a basilica in Francis’s honor.

- Francis’s friend Hugolino, now Pope Gregory IX, intervened to clarify the Rule and to set the conscience of the order at ease with regard to the goods they used.”

- //: James, Peter, Rich Young Ruler

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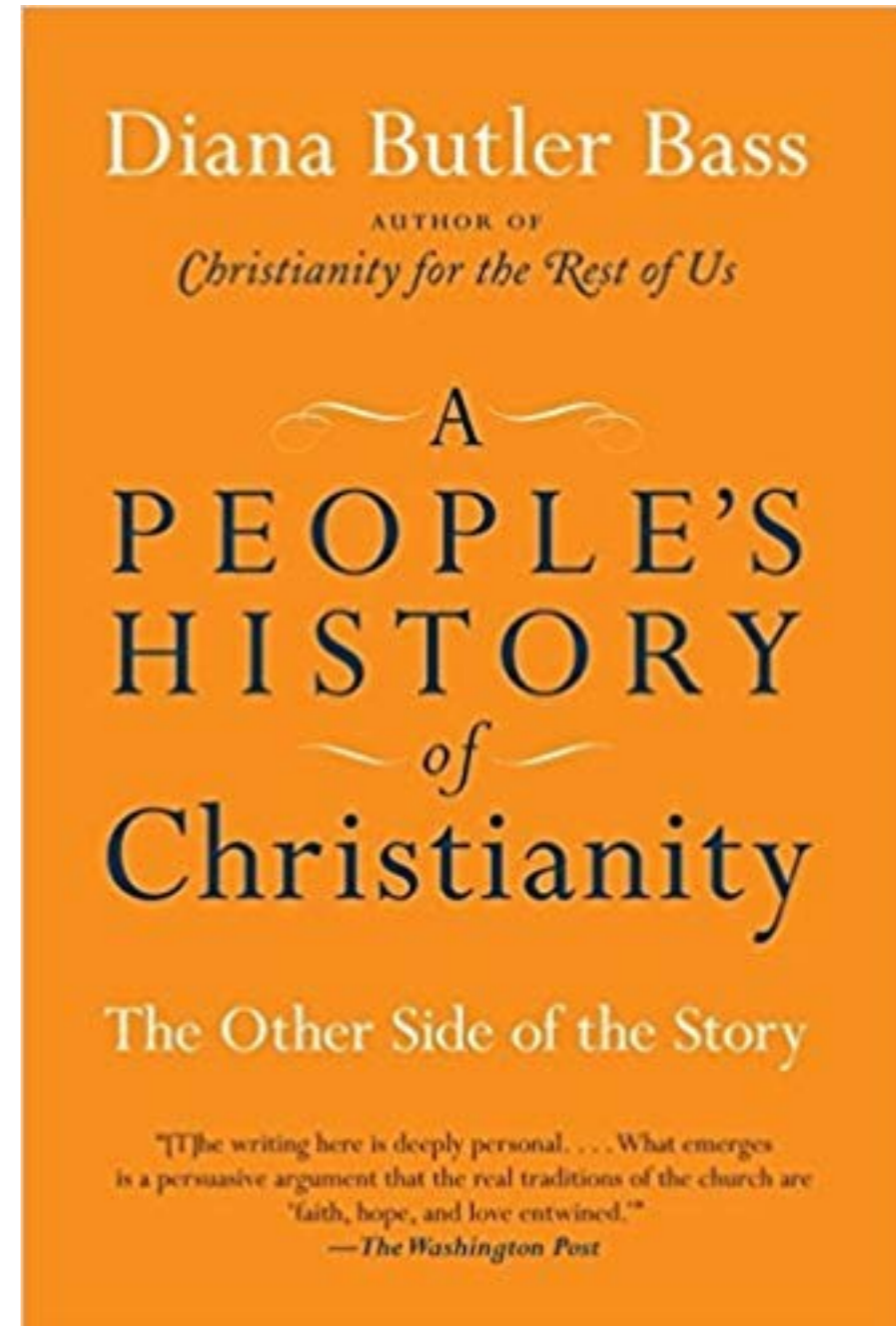
The Fear of Beggars

Stewardship and Poverty in Christian Ethics



KELLY S. JOHNSON

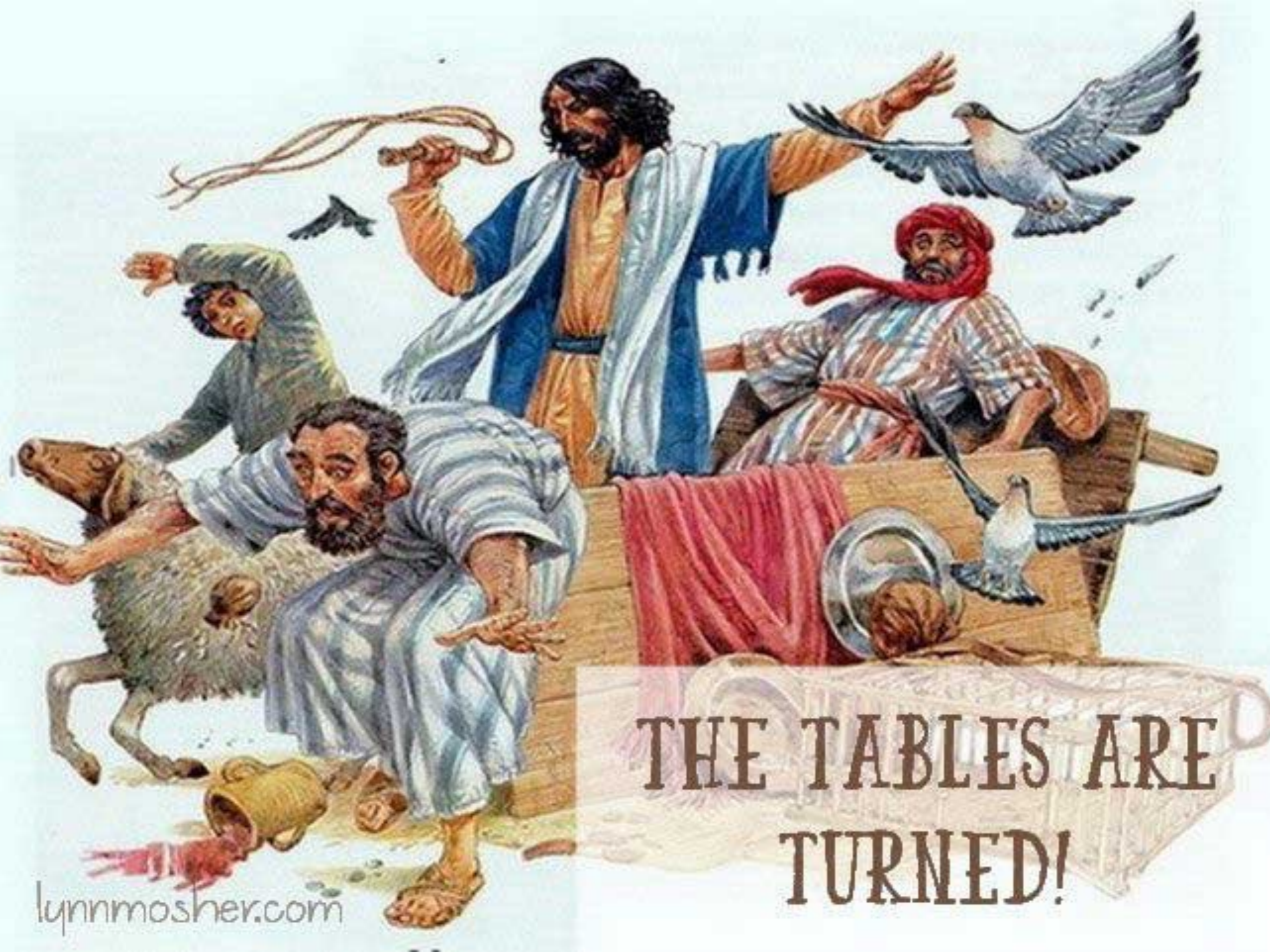
- Waldensians
- Beguines
- Franciscans
- The Open Door in Atlanta
- L'Arche
- Catholic Worker Houses
- Christian Peacemaker Teams



[youtube.com/watch?v=B_hyT7_Bx9o](https://www.youtube.com/watch?v=B_hyT7_Bx9o)

-
- “Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury.
 - For all of them have contributed out of their abundance;
 - but she out of her poverty has put in everything she had, all she had to live on.”





**THE TABLES ARE
TURNED!**

Mark 13:14

- "But when you see the desolating sacrilege set up where it ought not to be
- (let the reader understand),
- then those in Judea must flee to the mountains."

I'm going streaking!

(Mark 14:52)

➤ “he left the linen cloth and ran off naked.”

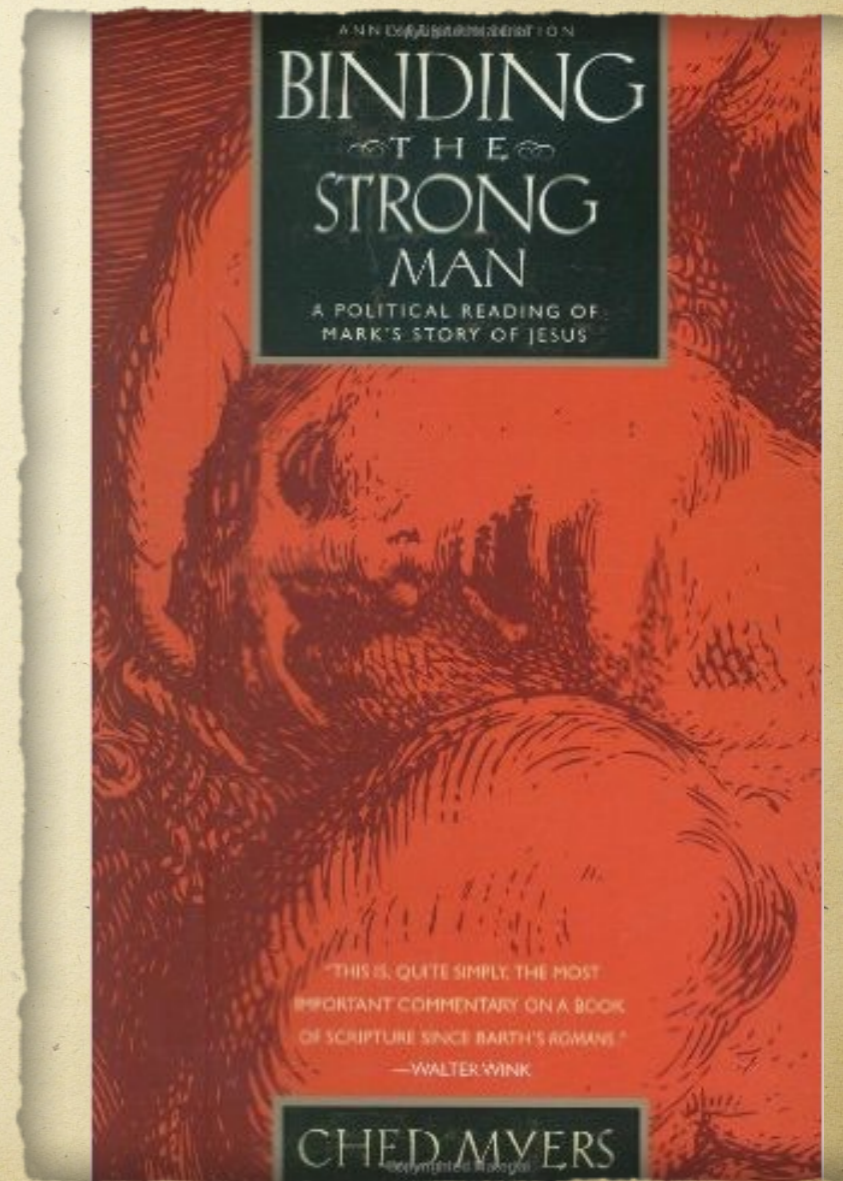


I'm going streaking!

(Mark 14:52)

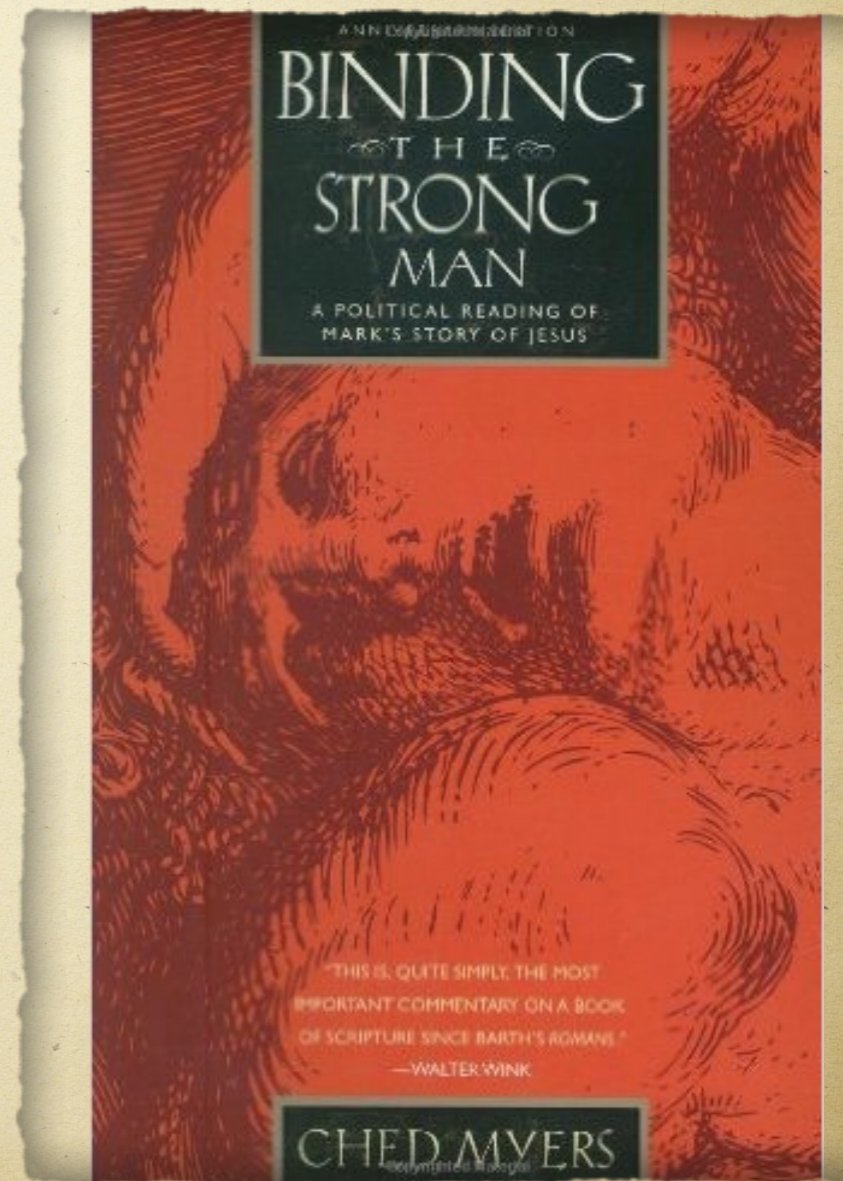
➤ “young man” & “linen cloth”

- reoccur at the end of Mark's Gospel
- Another “young man” appears wrapped in a “linen cloth” sitting inside Jesus' tomb, proclaiming the good news of the Resurrection.
- Remember “(let the reader understand)”
- Symbol: male disciples who will soon flee
- Second young man - life, hope, and reunion on the other side of death, despair, and betrayal.
- Amos 2:16, “and those who are stout of heart among the mighty shall *flee away naked* in that day, says the Lord.”



Women's Faithfulness

- Men: flee
- Women:
 - stand vigil at the cross,
 - return early to be the first to hear the good news
 - first to preach the good news of the Resurrection.



Ending(s) (Mark 16)

➤ 7 But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you." 8 So they went out and fled from the tomb, for terror and amazement had seized them; and they **said nothing to anyone, for they were afraid.**

➤ *[what will you do?!]*

➤ *written by men?!*

➤ *genre: wartime gospel*

Ending(s) (Mark 16)

- Mark 16:7 - young man in the linen cloth says that Jesus is “going ahead of you to Galilee”
- Echo: opening words of verse 2 of Mark’s Gospel where we read from the scroll of Isaiah about John the Baptist that “See, I am sending my messenger ahead of you, who will prepare your way.”

Ending(s) (Mark 16) Added by later scribes?

➤ 9 # [Now after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. 10 She went out and told those who had been with him, while they were mourning and weeping. 11 But when they heard that he was alive and had been seen by her, they would not believe it. 12 After this he appeared in another form to two of them, as they were walking into the country. 13 And they went back and told the rest, but they did not believe them. 14 Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen. 15 And he said to them, "Go into all the world and proclaim the good news to the whole creation. 16 The one who believes and is baptized will be saved; but the one who does not believe will be condemned. 17 And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; 18 they will **pick up snakes** in their hands, and if they **drink any deadly thing**, it will not hurt them; they will lay their hands on the sick, and they will recover." 19 So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. 20 And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it. #]



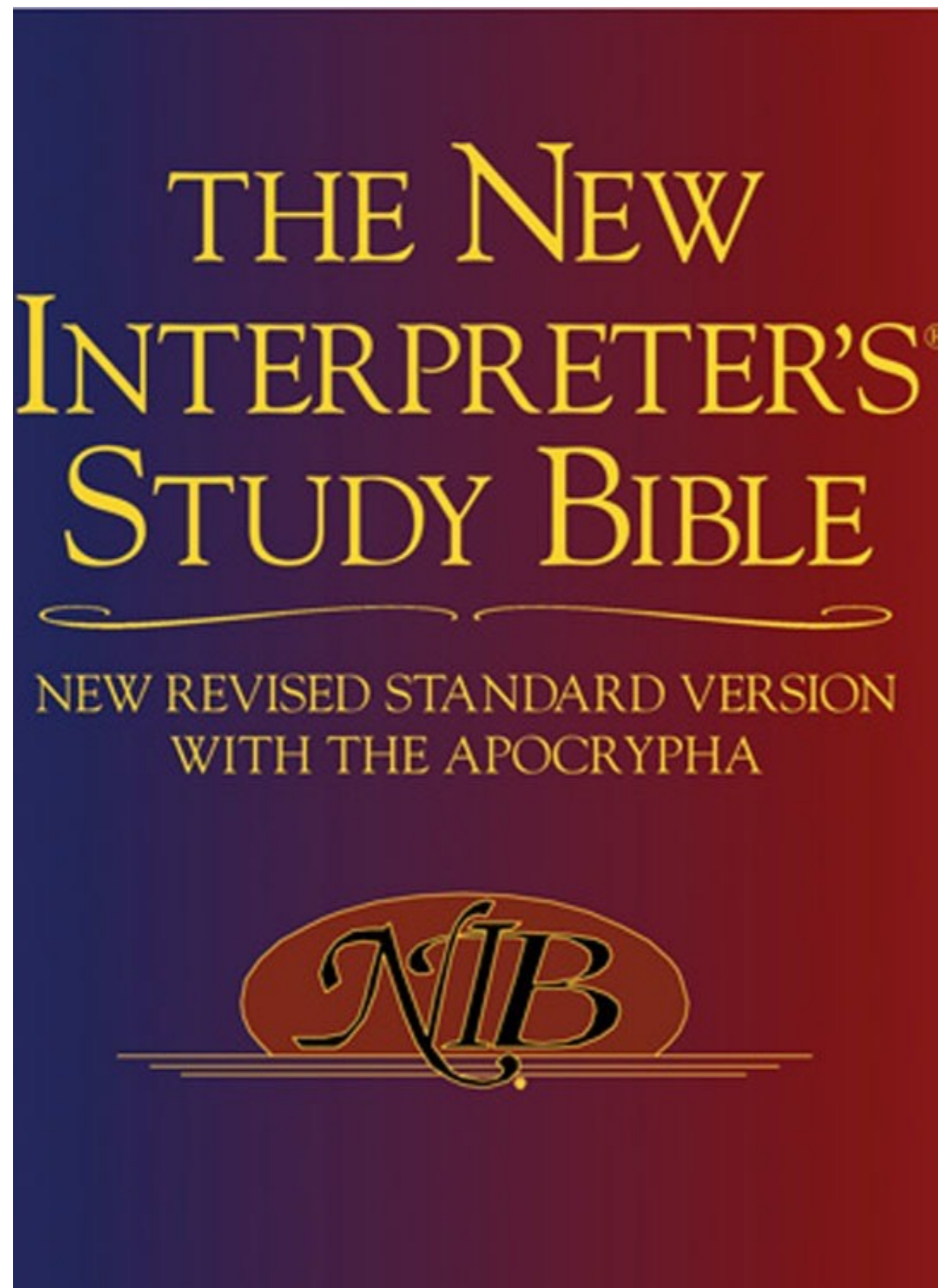
"An extraordinary
account"
—*The New Yorker*

SALVATION ON SAND MOUNTAIN

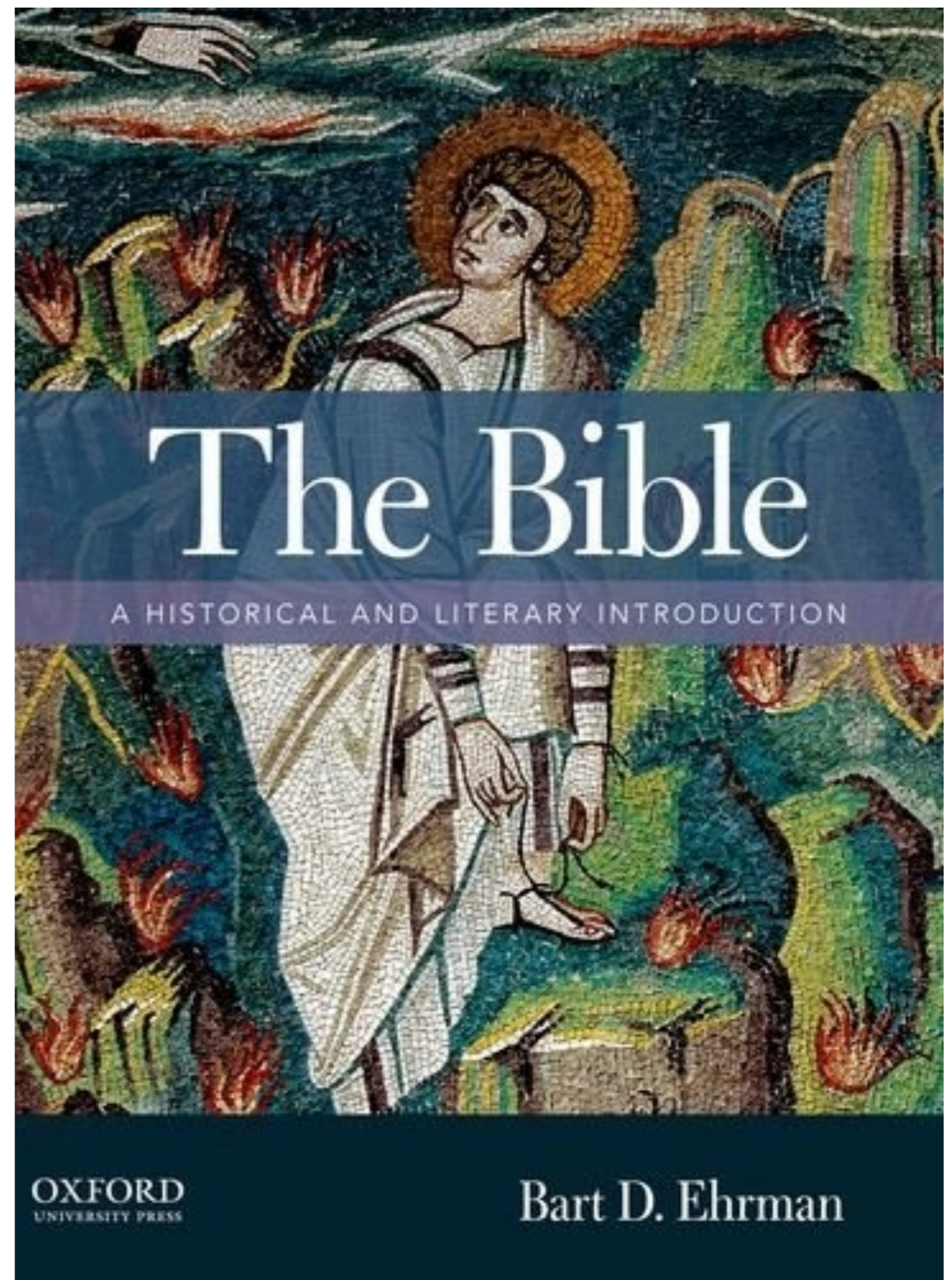
DA CAPO PRESS

SNAKE HANDLING
AND REDEMPTION IN
SOUTHERN APPALACHIA

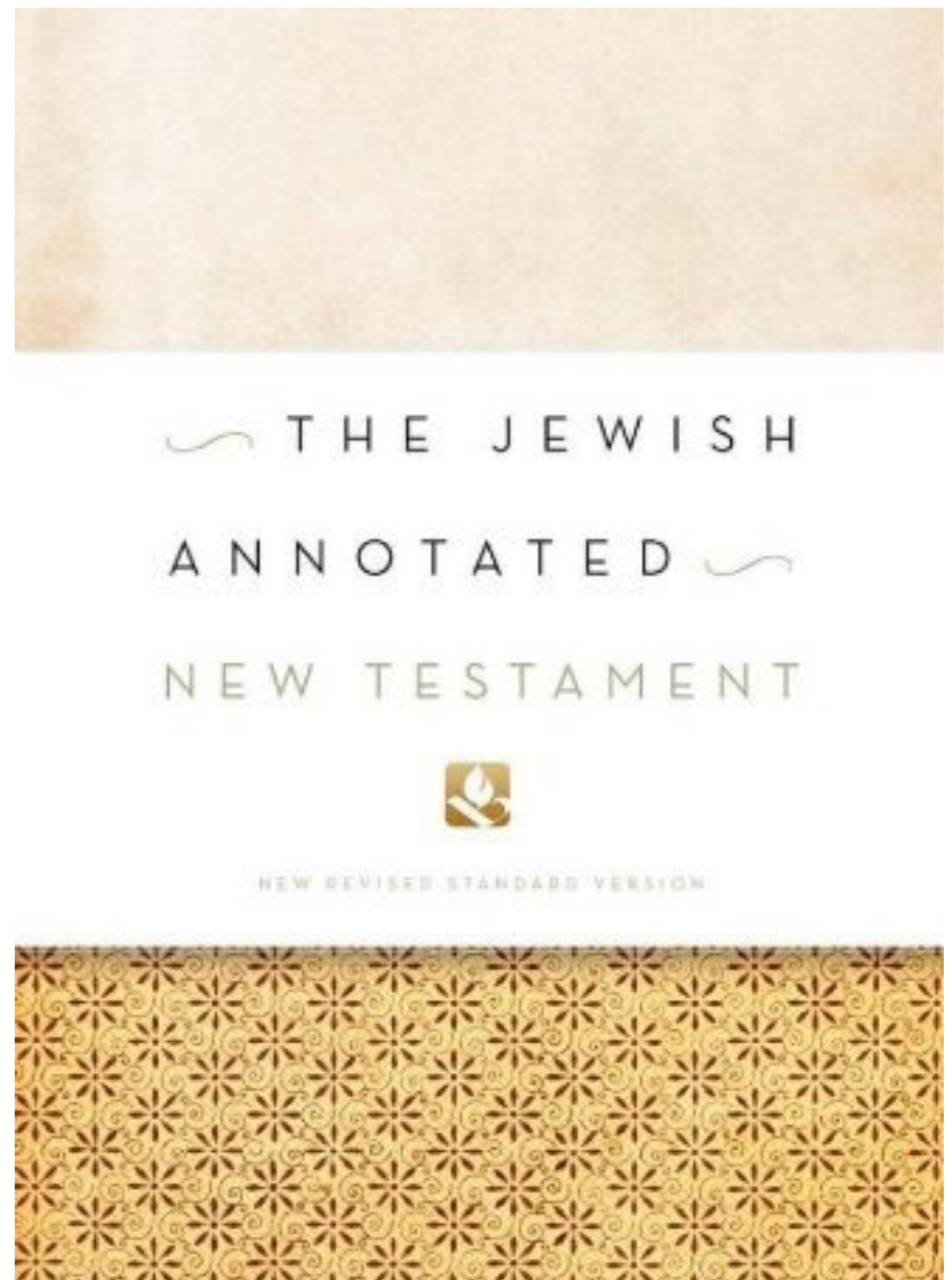
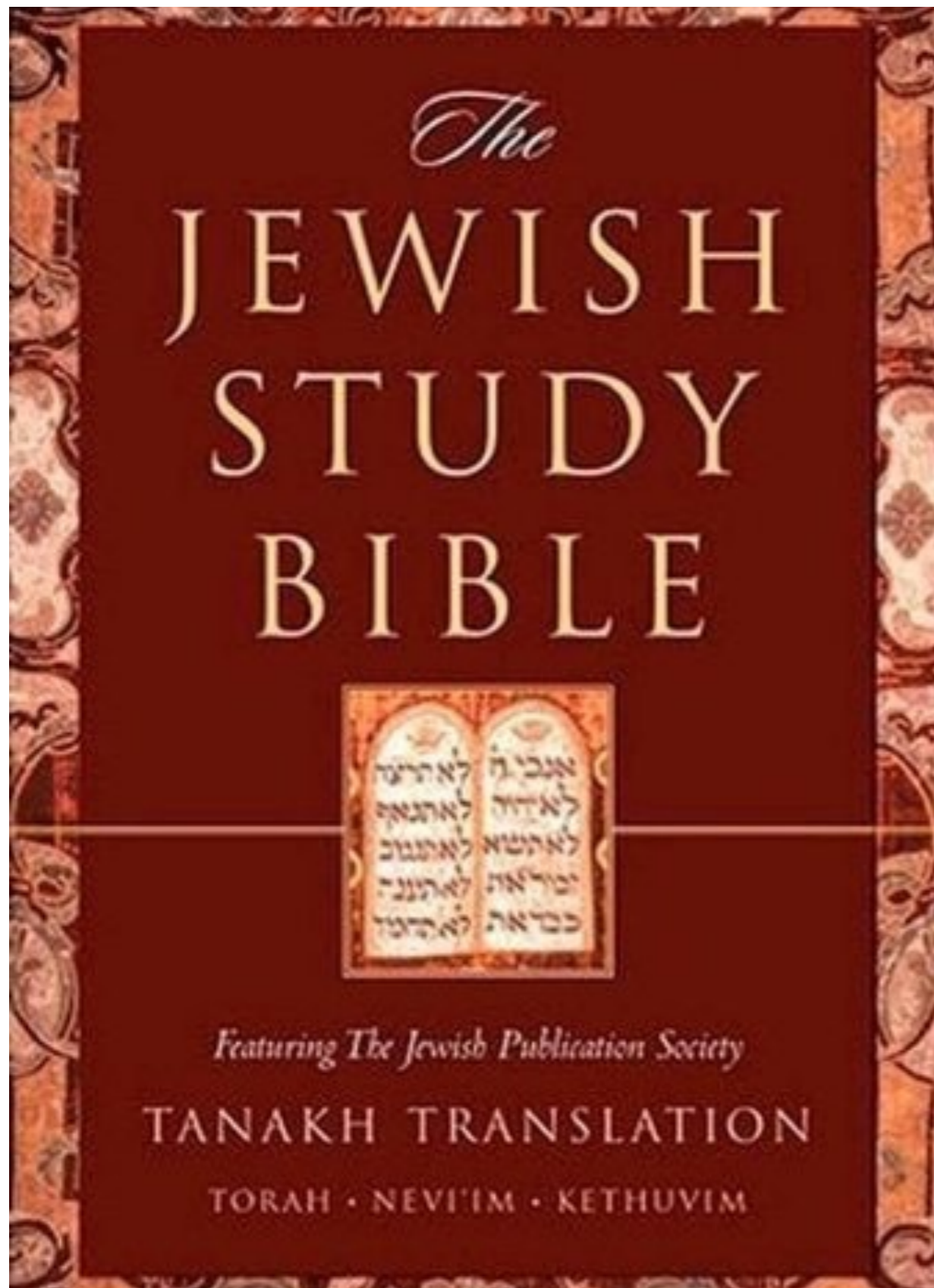
DENNIS COVINGTON

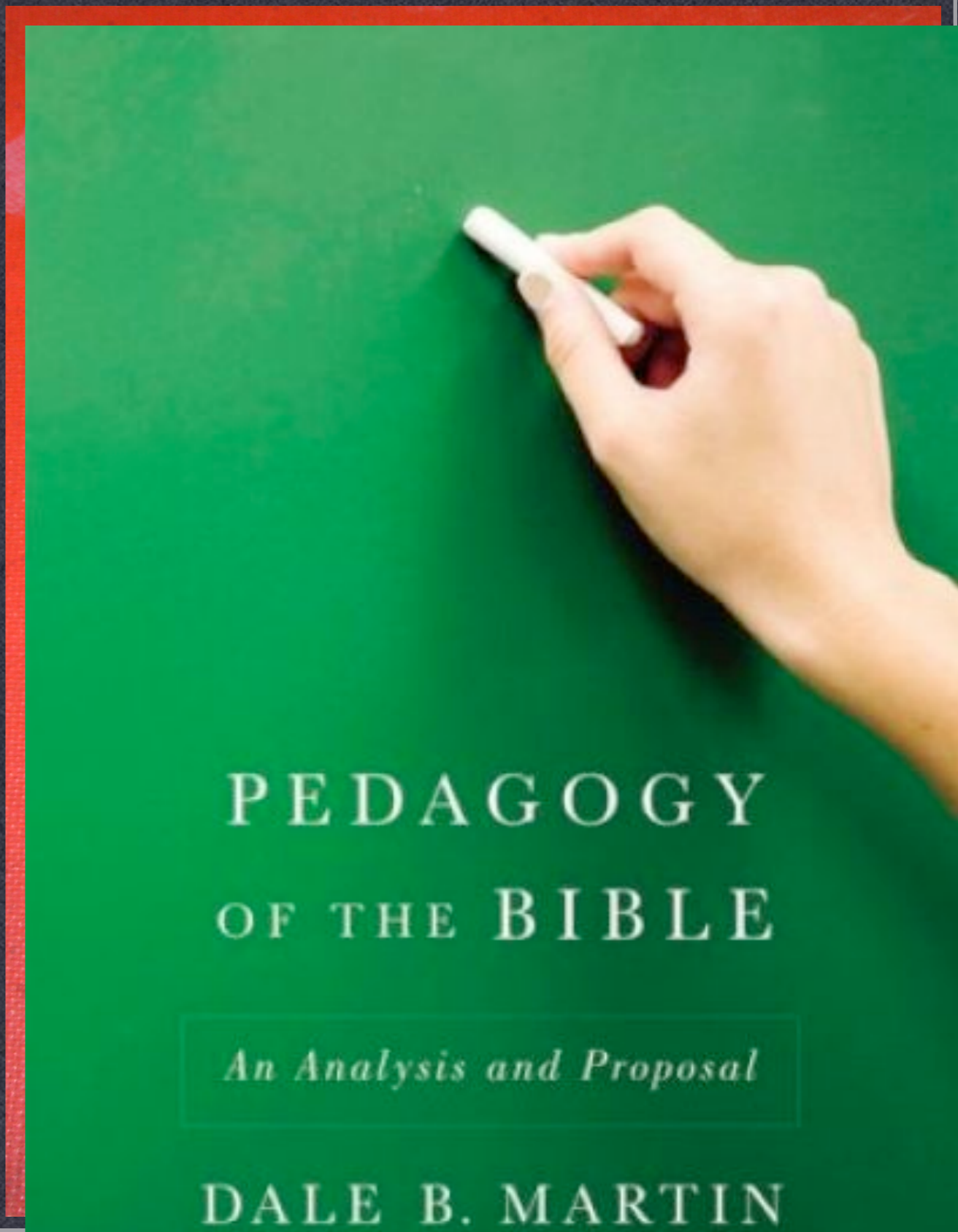
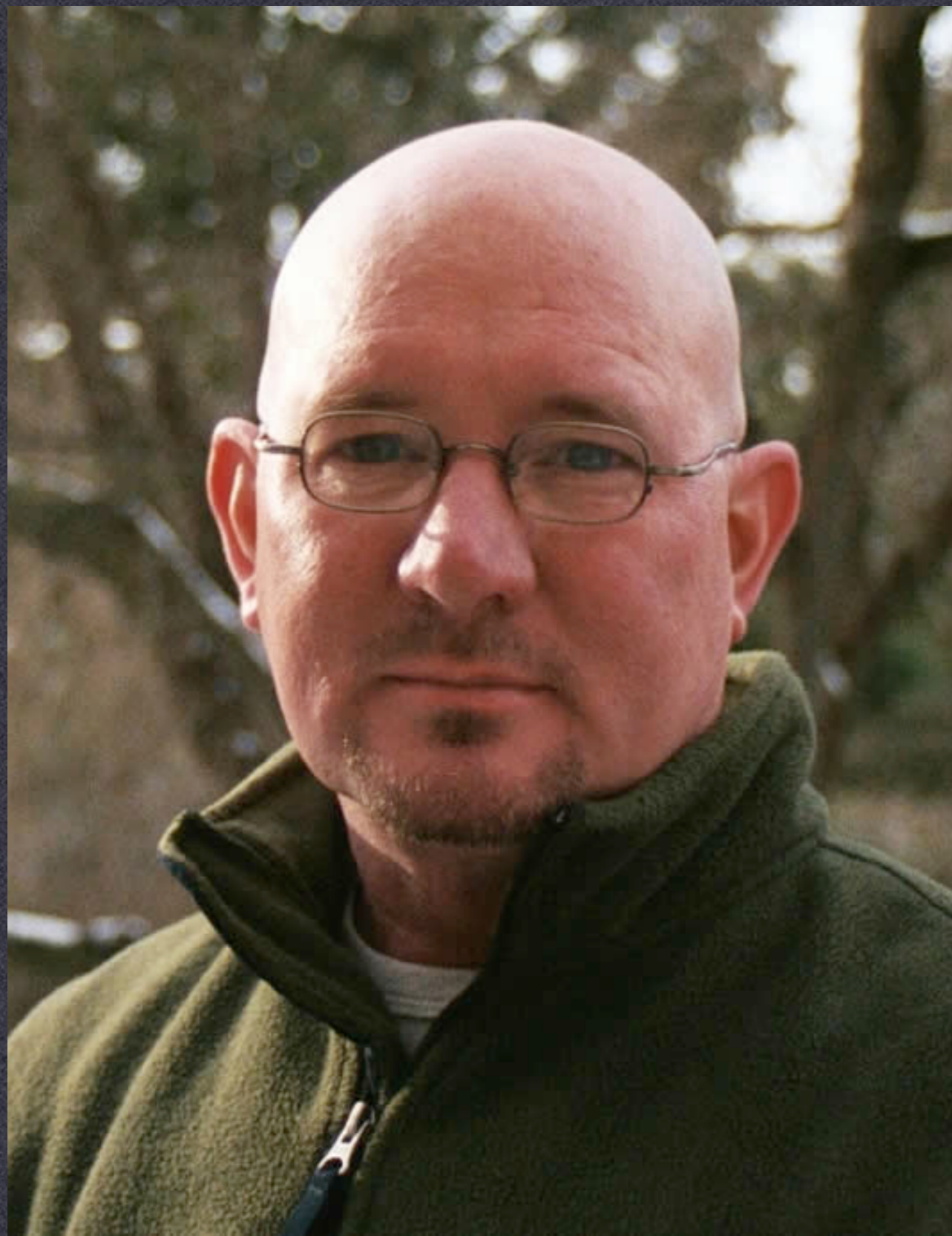


\$36



432 p., \$63 on Amazon

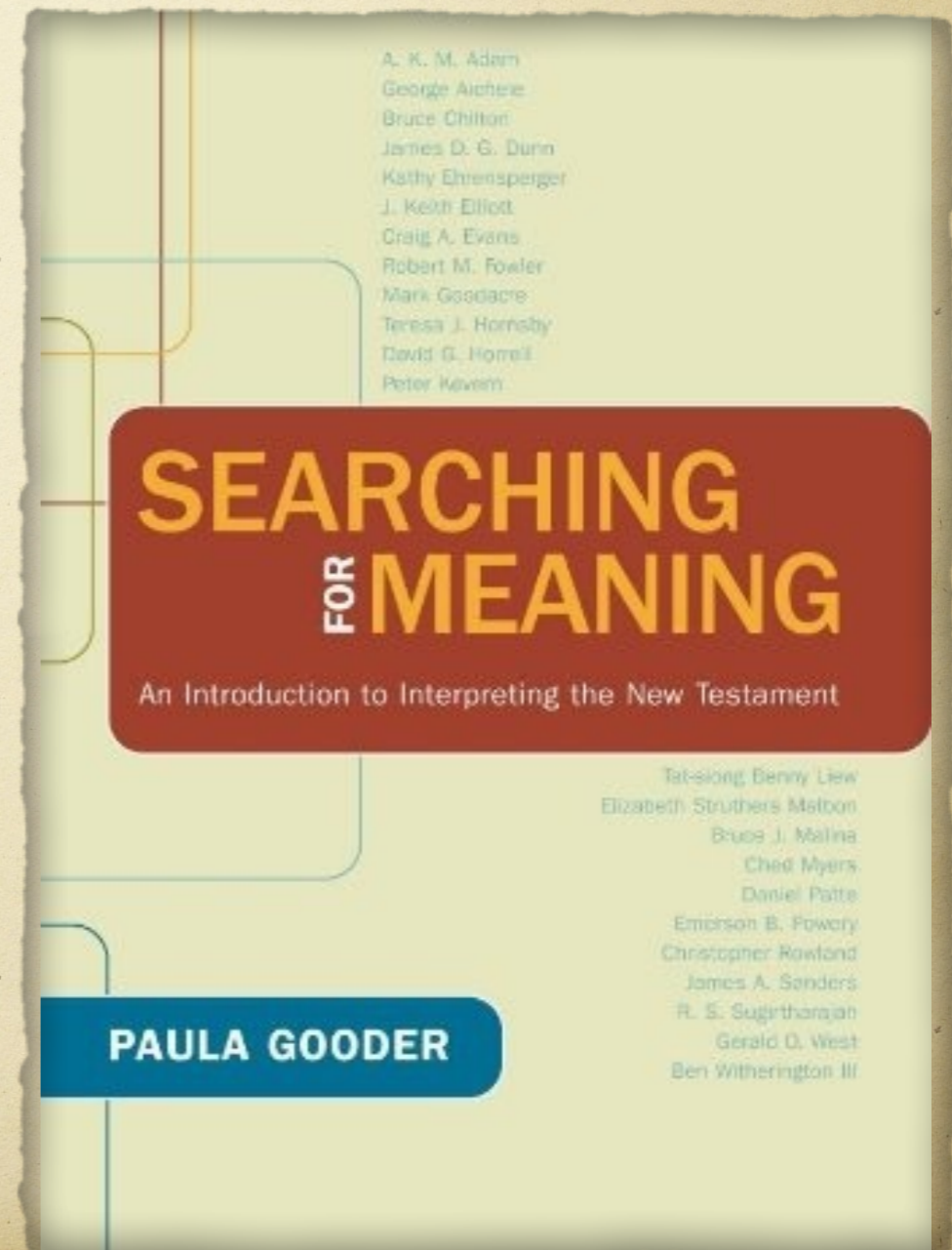




Dale Martin

(Con)text

- “Behind” the text: historical events or sources that underlie a text (using the text to get behind the text, perhaps to earlier forms)
- “In” the text: interaction of elements and structure that emerge in a close reading of the text in its final form literary
- “In front of” the text: construction of meaning that takes places in the interaction between text and reader



"An important and useful volume that should be on the bookshelf of every serious student of the Bible."—FRANK MOORE CROSS

THE
B·I·B·L·E

—WITH—
SOURCES
REVEALED


—————
A NEW VIEW
INTO THE FIVE BOOKS
OF MOSES

RICHARD ELLIOTT
FRIEDMAN

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It may well be unique."—*Los Angeles Times*

WHO
WROTE
THE
BIBLE?

—————  —————
RICHARD ELLIOTT FRIEDMAN



WOMEN IN

A DICTIONARY OF NAMED AND UNNAMED WOMEN
IN THE HEBREW BIBLE, THE APOCRYPHAL/DEUTEROCANONICAL
BOOKS, AND THE NEW TESTAMENT

SCRIPTURE

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THE
BIBLE
AS IT WAS



James L. Kugel

HOW TO
READ
THE
BIBLE

*A Guide to Scripture,
Then and Now*

JAMES L.
KUGEL

AUTHOR OF *THE GOD OF OLD*

Ancient vs. Modern

Four Assumptions of Ancient Interpreters (300 BCE – 200 CE)

Modern Biblical Scholars (starting around 150 years ago)

Fundamentally **Cryptic**

Plain Sense
(unless clearly proven otherwise)

Lessons directed to **each reader** in their own day (“All”)

Not intended as eternally valid; meant for **original context**. (“Some, few”)

Perfectly Harmonious
(no contradictions or mistakes)

Contradicts itself and our current understanding (e.g., science)

Divinely Given

Trail of the Human Serpent