



Jesus
afresh

The puzzle of Jesus

Question:

**What if we've been puzzling
over Jesus with the wrong
lid - the wrong picture?**

The tribal/nationalist/ ethnic/religious **US VERSUS THEM** Jesus ... backing colonizers and empire builders since the 4th century!

The **PERSONAL ENHANCEMENT** Jesus ... helping ME have a better time in this life and the next. Bringing you the exclusive Personal Savior ... and the ever-popular Prosperity Gospel!

The **STAINED GLASS** Jesus ... the nicest man who set up nice places where nice people could honor him. Amen.

The **TICKET-TO-HEAVEN** Jesus ... solving the problems of original sin, total depravity, and eternal damnation, so you can be one of the chosen few!

The **INSTITUTIONAL** Jesus ... he may have proclaimed a radical kingdom, but we created a big, bureaucratic religion out of it!

In most cases ...

- Our traditional understandings of Jesus have not been wrong, but only partial.

- What you focus on determines what you miss.*

A revolution in Jesus study:

- Putting Jesus back in his native historical setting (various “quests”)

A revolution in Jesus study:

- Putting Jesus back in his native historical setting (various “quests”)
- New insights into “second-temple Judean Judaism”

A revolution in Jesus study:

- Putting Jesus back in his native historical setting (various “quests”)
- New insights into “second-temple Judean Judaism”
- Seeing Jesus through the sight-line of his ancestors rather than his descendents only

A revolution in Jesus study:

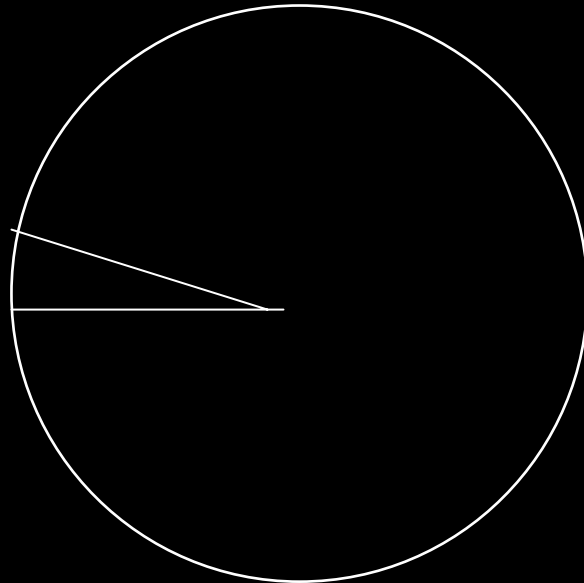
- Putting Jesus back in his native historical setting (various “quests”)
- New insights into “second-temple Judean Judaism”
- Seeing Jesus through the sight-line of his ancestors rather than his descendents
- Fresh perspective on Paul, Apocalypse

A revolution in Jesus study:

- Putting Jesus back in his native historical setting (various “quests”)
- New insights into “second-temple Judean Judaism”
- Seeing Jesus through the sight-line of his ancestors rather than his descendents
- Fresh perspective on Paul, Apocalypse
- New understandings of the formation of the gospels ... starting with Mark (Q).

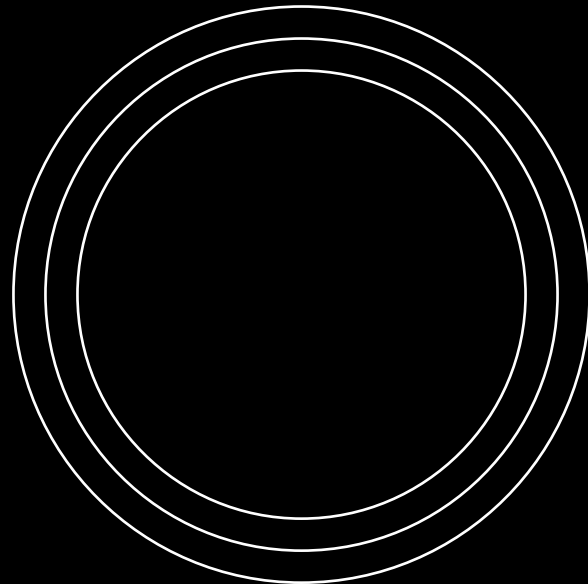
A note on “the emerging church”

Not a new “slice of the pie”
competing for market share!



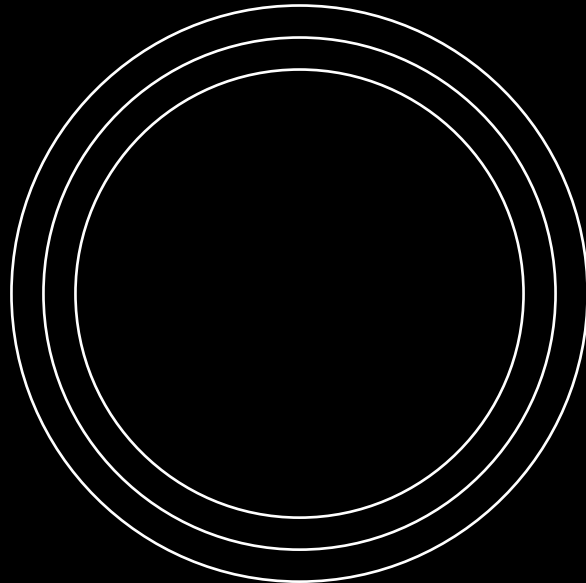
A note on “the emerging church”

But a new ring on the tree ...



A note on “the emerging church”

The outermost ring represents life in current weather conditions.



At the center and root of “the church that is emerging” is a fresh emerging vision of Jesus.



Jesus as Ruler

Jesus is Lord ...

The Son of God

King of Kings, Lord of
Lords

Head of the Body
(Politic)

Jesus as Ruler

Jesus is Lord ...

The Son of God

King of Kings, Lord of Lords

Head of the Body (Politic)

Jesus as Liberator

Jesus is Christ, Messiah

Savior

The Son of Man

Jesus as Ruler

Jesus is Lord ...

The Son of God

King of Kings, Lord of Lords

Head of the Body (Politic)

Jesus as Leader

Jesus is Rabbi/Teacher

Good Shepherd

Last Adam

Firstborn

Jesus as Liberator

Jesus is Christ, Messiah

Savior

The Son of Man

Jesus as Ruler

Jesus is Lord ...

The Son of God

King of Kings, Lord of Lords

Head of the Body (Politic)

Jesus as Revealer

Jesus is Word of God

God with us

Fullness of God

Radiance of God

Jesus as Leader

Jesus is Rabbi/Teacher

Good Shepherd

Last Adam

Firstborn

Jesus as Liberator

Jesus is Christ, Messiah

Savior

The Son of Man

Mark

Jesus as Ruler

Jesus is Lord ...

The Son of God

King of Kings, Lord of Lords

Head of the Body (Politic)

Jesus as Revealer

Jesus is Word of God

God with us

Fullness of God

Radiance of God

John

Matthew

Jesus as Leader

Jesus is Rabbi/Teacher

Good Shepherd

Last Adam

Firstborn

Jesus as Liberator

Jesus is Christ, Messiah

Savior

The Son of Man

Luke

Mark

Matthew

PROCLAMATION

COMMUNITY
OF DISCIPLE-
FORMATION

CONTEMPLATION

SOCIAL JUSTICE

John

Luke

Jesus is I
The Son
King of K
Head of t

s as Leader
bi/Teacher
erd

JESUS AND THE KINGDOM OF GOD

Jesus
Jesus is W
God with u
Fullness of
Radiance o

s as Liberator
ist, Messiah
Man



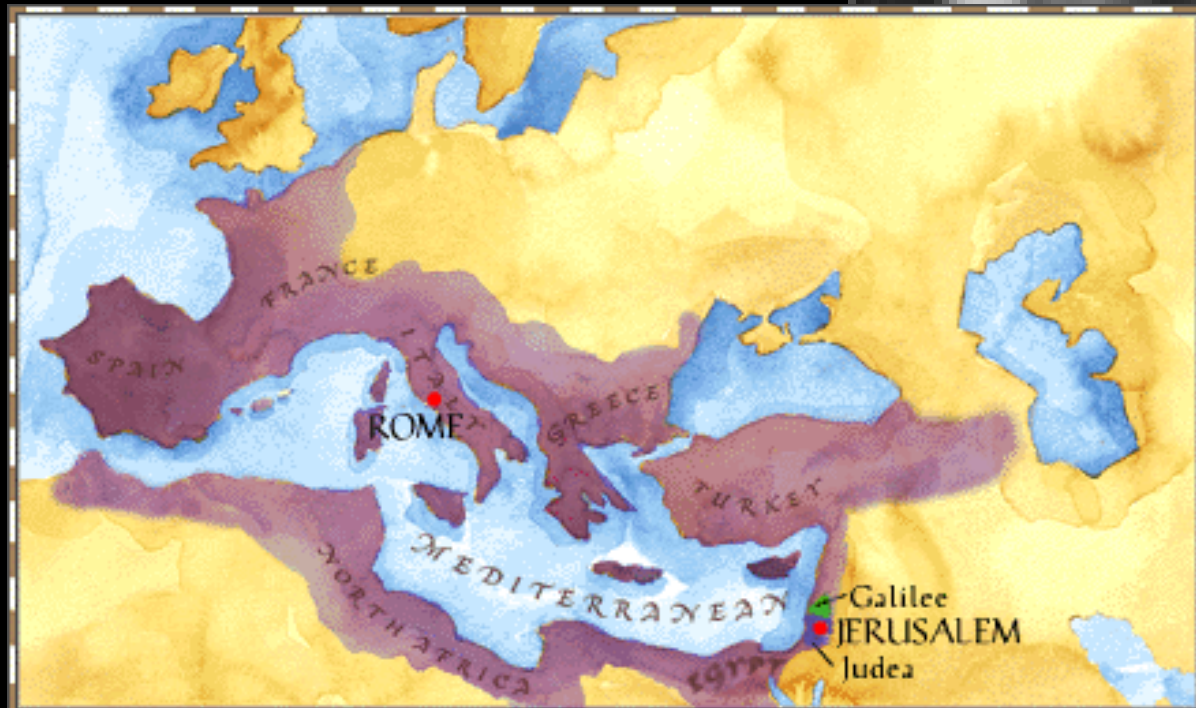
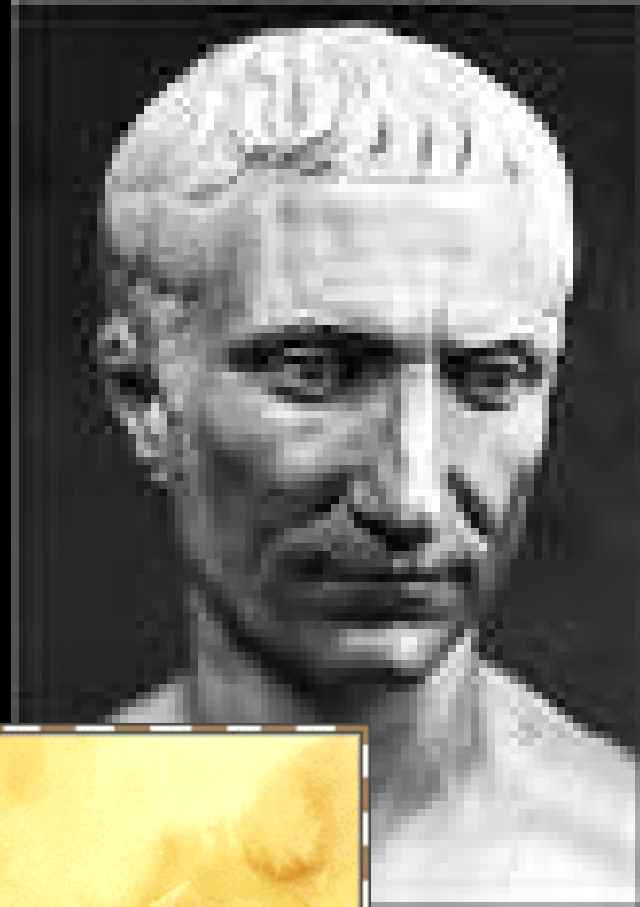
After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.

The time has come, he said. The kingdom of God has come near. Repent and believe the good news!

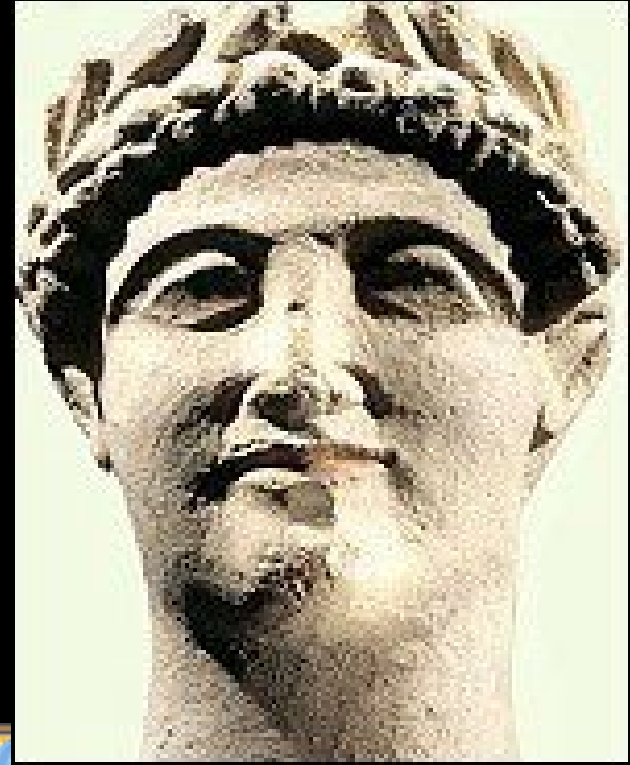
Mark 1:15

What does “Kingdom
of God” mean?

Remember:
Kingdoms (or
Empires) were
contemporary
realities in Jesus'
day!

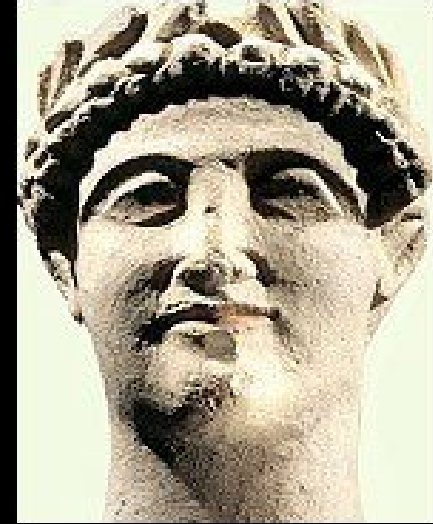


There was Herod ruling over the Jewish people ... and the Emperor Caesar ruling over the whole region.





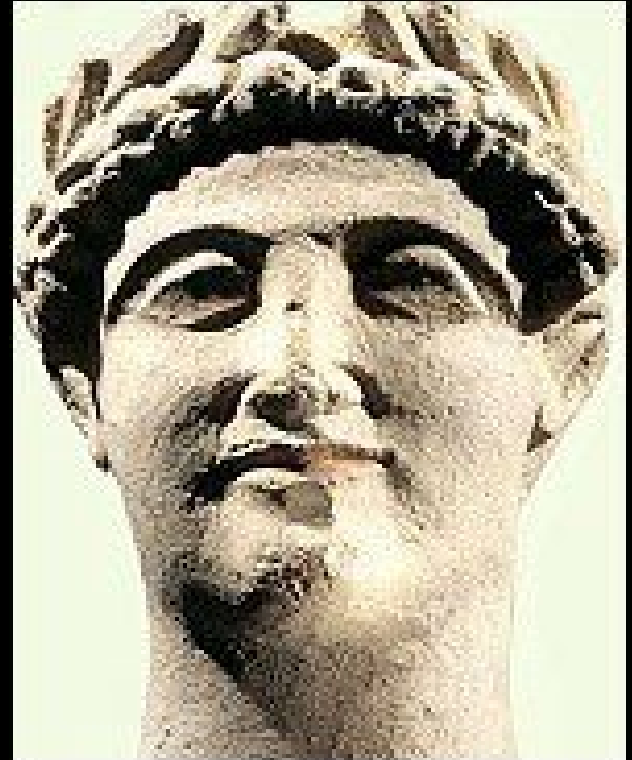
Jesus could have
proclaimed a new
religion.



But he didn't.

He proclaimed
a new
kingdom.





It was a dangerous time to proclaim a new kingdom. That kind of thing could get you killed!

Too few people realize the radical nature of the message of the Kingdom of God.

There are several reasons for this misunderstanding.

- Many think “kingdom of God” means **heaven** (after you die)... especially because Matthew frequently uses “kingdom of heaven.”

But it's clear that

“kingdom of heaven”

does NOT mean

“heaven after you die.”

Consider the Lord's

prayer:

It does NOT teach us to pray

May we come to your
kingdom when we die.

May we all go to heaven
where, unlike earth, your
will is done.

Instead, it teaches us to pray-

Your kingdom come.

Your will be done on earth as it is in
heaven.



Why do Mark and Luke
say “Kingdom of
God,” but Matthew,
John, and Paul don’t
(much)?

As the most Jewish gospel ...

Matthew follows the Jewish reticence about using the name of God directly. “Heaven” substitutes for God.

Why does John hardly ever say
“kingdom” at all?

John uses “kingdom” only in chapter 3
and 18. Elsewhere, he uses the phrase
“life” - life to the full, or eternal life.

But it is also clear that “eternal life”
doesn’t simply mean “life in heaven
after you die,” contrary to popular
opinion.

ZOEIN AEONIAN means “Life of the ages” - not life limited by this present age.

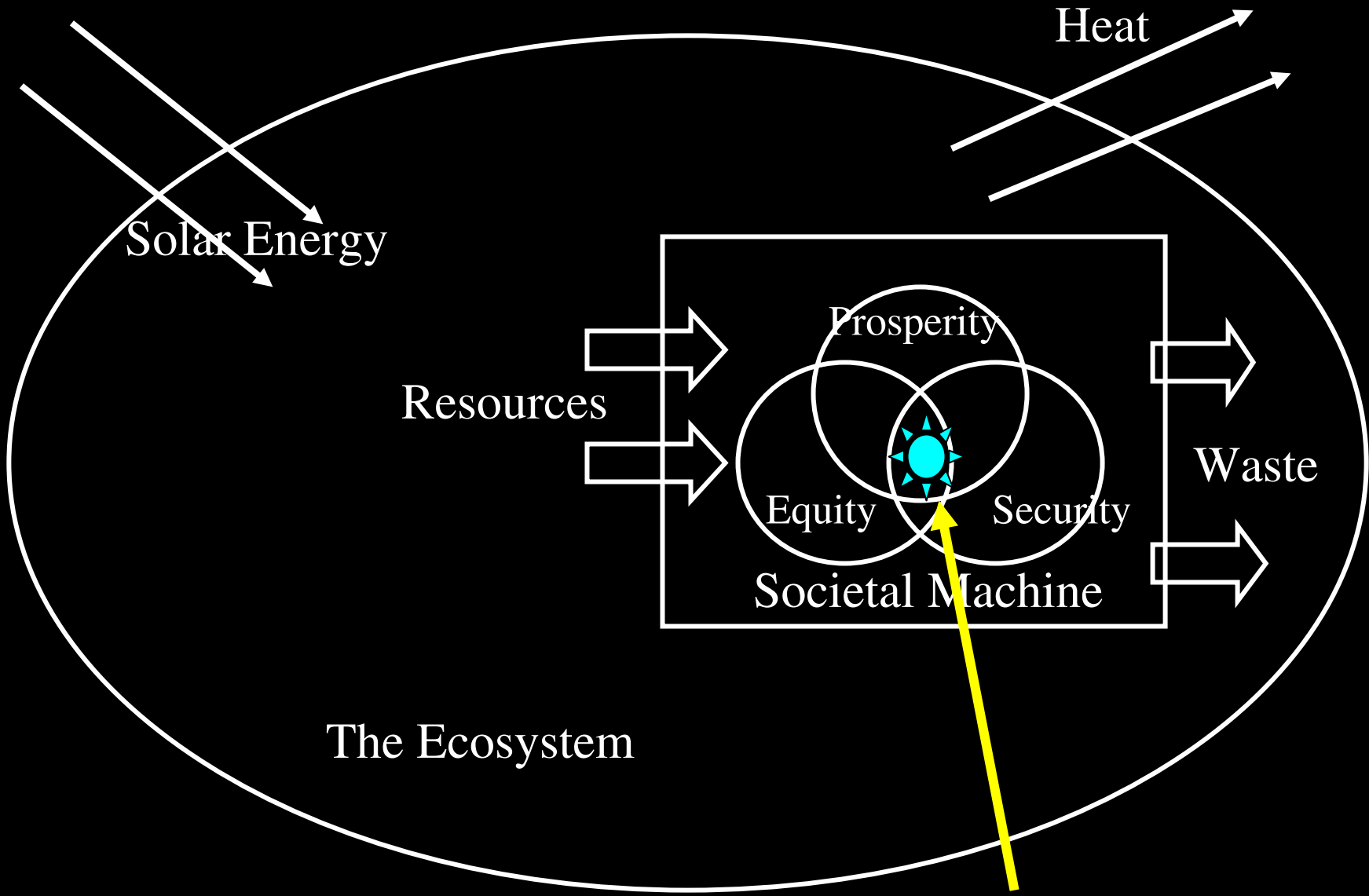
“Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.”

John also uses the parallel images of a circle of friends and a family ...

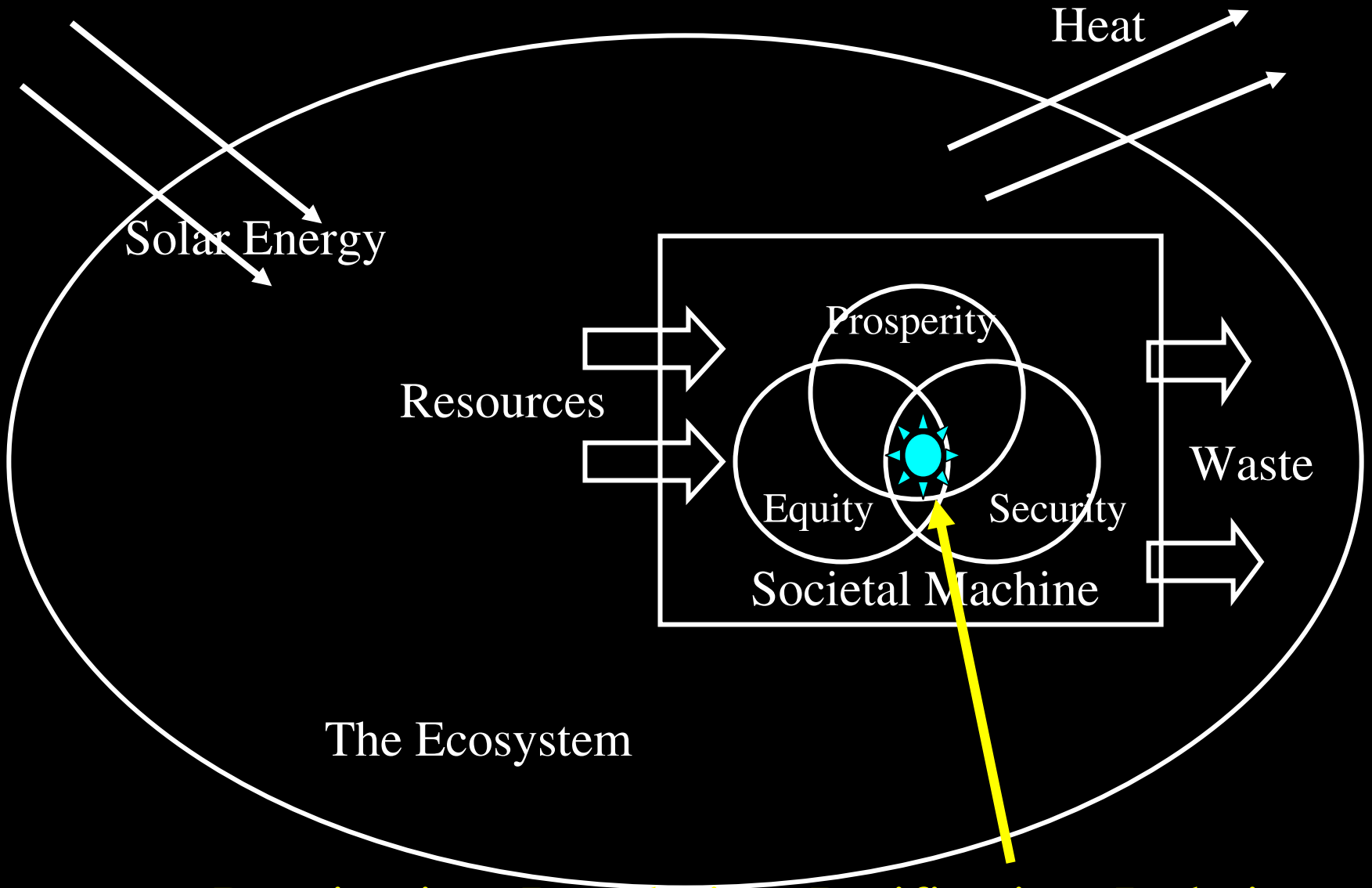
Paul actually does speak constantly about the kingdom of God - but he uses a variety of kingdom-related terms:

Lord (supreme king), Christ (liberating king), church (ecclesia, assembly of citizens).

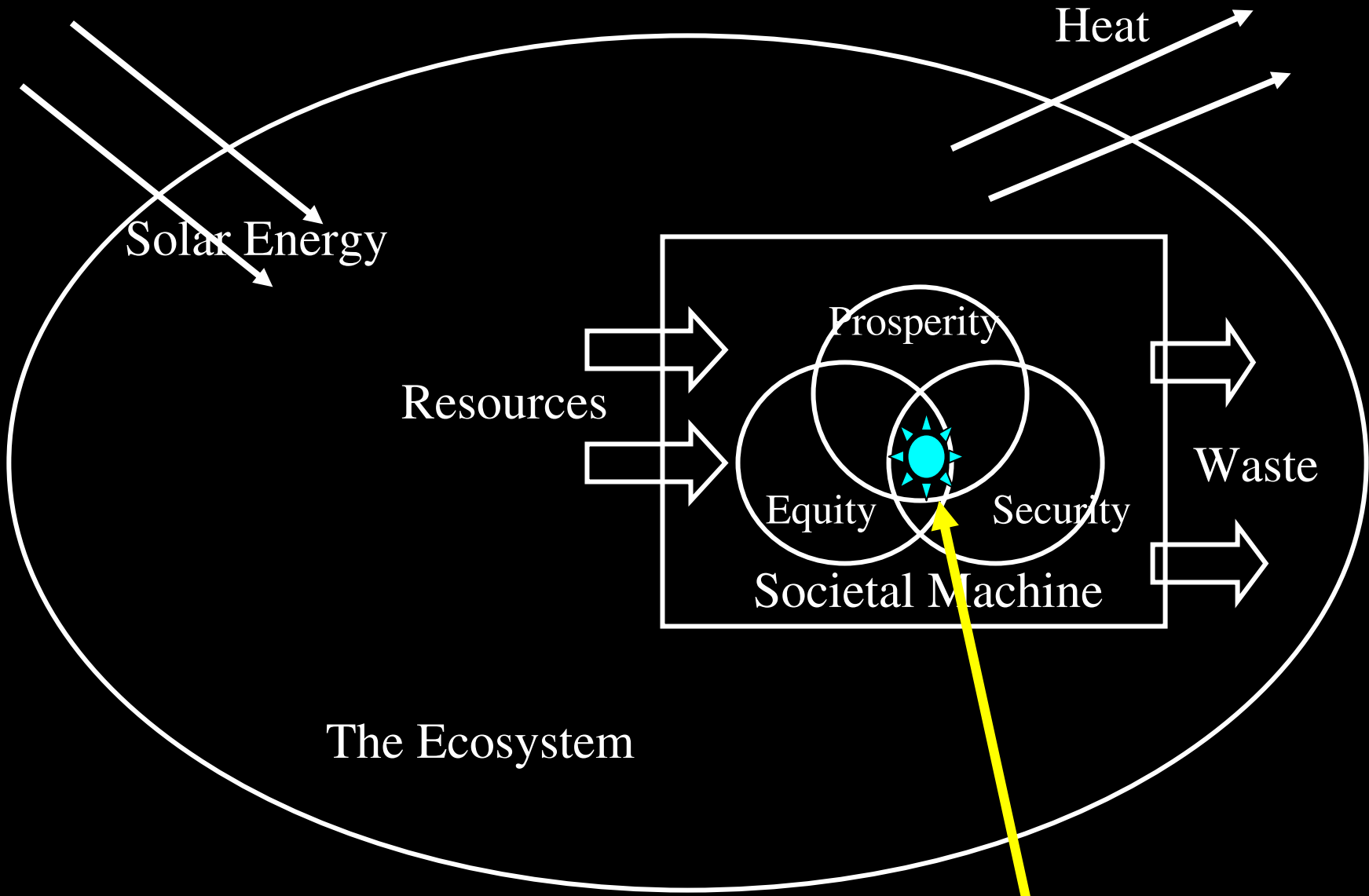
Consider the Book of Acts ...



Framing Story



**Domination, Revolution, Purification, Isolation,
Victimization, Accumulation, etc.**



Jesus and the kingdom of God

Jesus afresh

Matthew 16:13 ff

When Jesus came to the region of Caesarea Philippi, he asked his disciples ... “Who do people say the Son of Man is?”

EVERYTHING MUST CHANGE



When Jesus came to the region of Caesarea Philippi, he asked his disciples ... “Who do people say the Son of Man is?”

They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.”

“But what about you?” he asked.

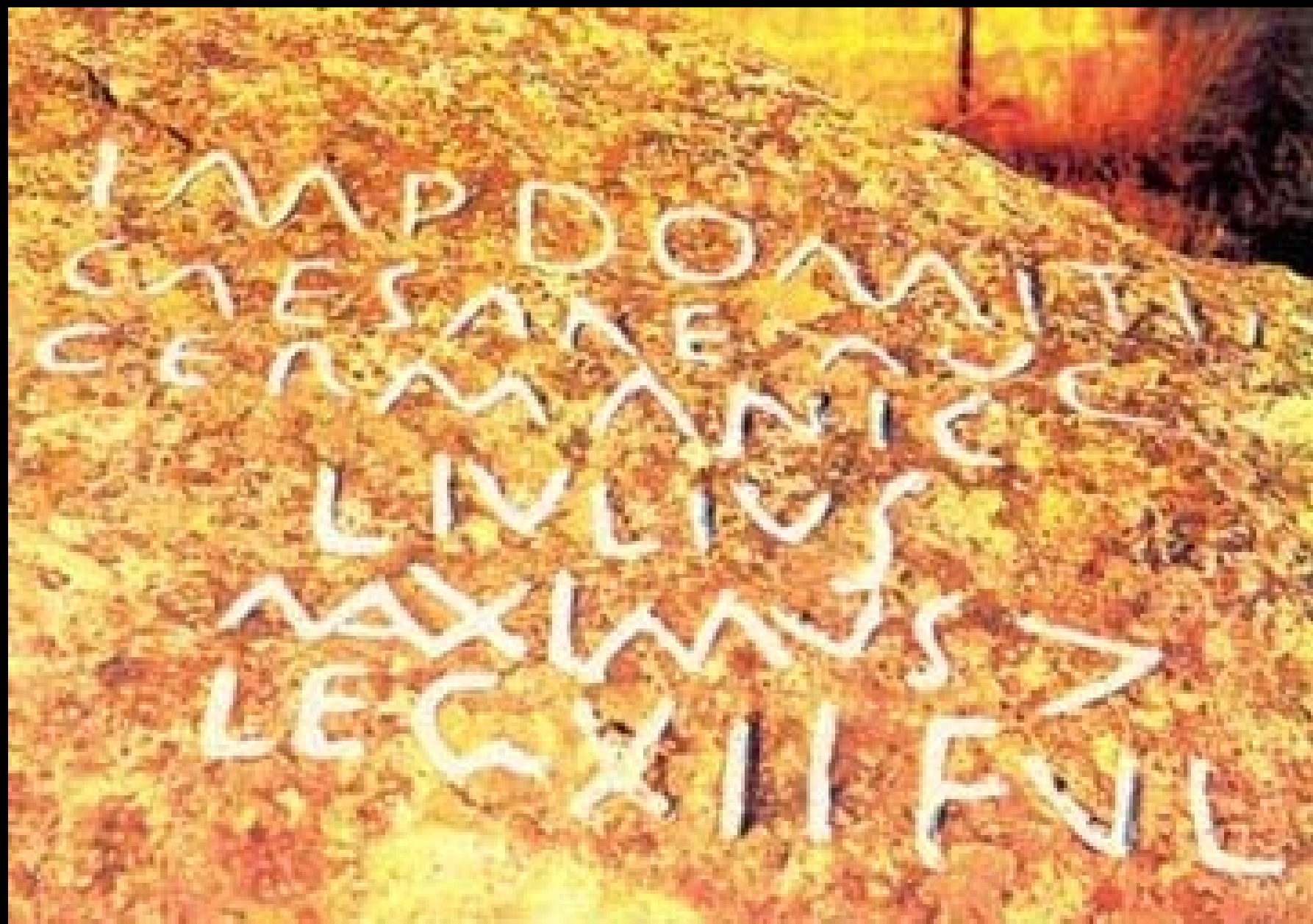
“Who do you say I am?”

Simon Peter answered, “You are the Christ, the Son of the living God.”

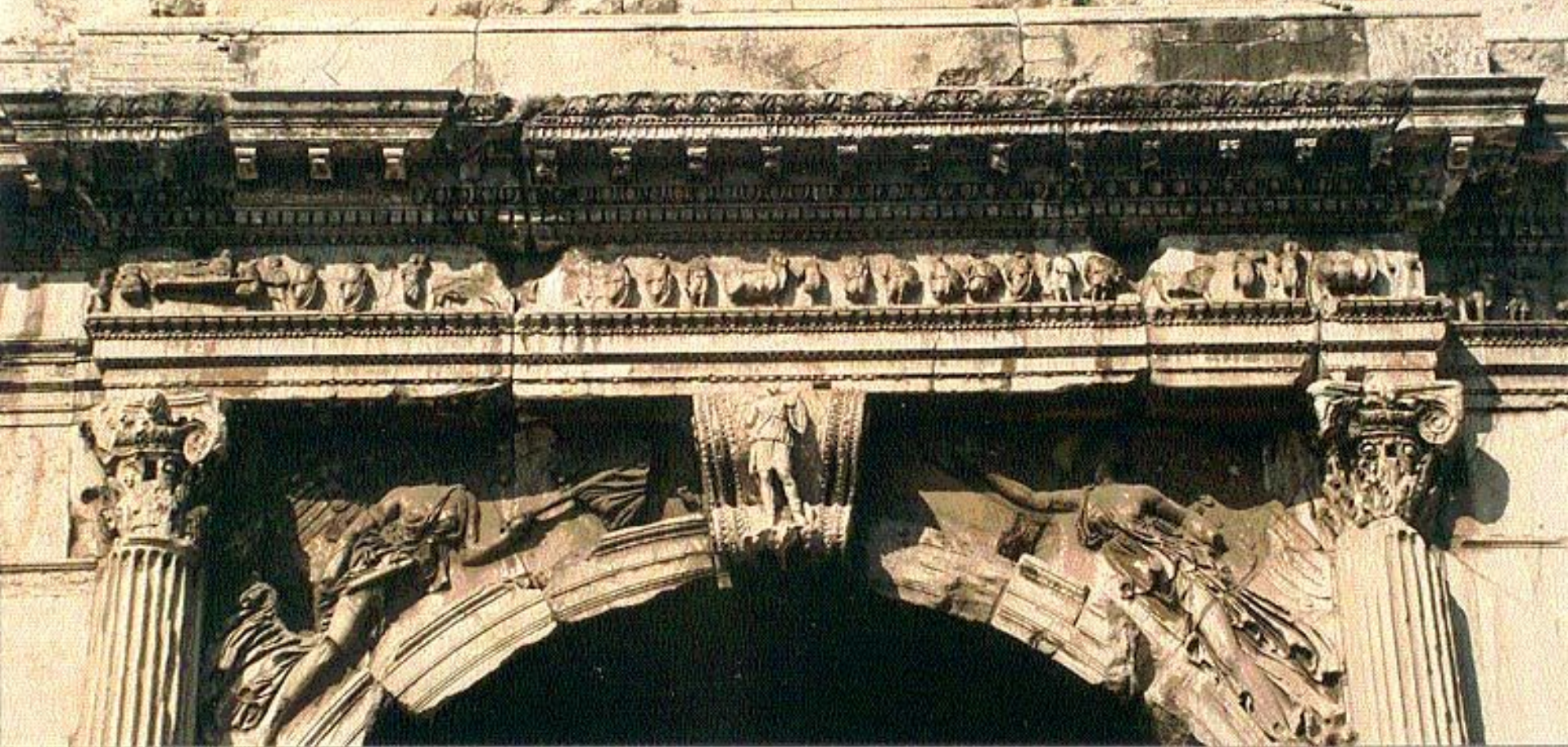
Jesus replied, “Blessed are you...”

What did Peter mean when he answered, “You are the Christ, the Son of the living God.”

What did these words mean to Peter?



SENATVS
POPVLVSQVE ROMANVS
DIVO TITO DIVI VESPASIANI
VESPASIANO AVGVS TO



"Divine Augustus
Caesar, son of a god,
imperator of land and
sea..."

- inscription at myra, lycia

Inscription from the Asian League of Cities - requiring change of all calendars so that Caesar Augustus' birthday will now be the first day of the year, from just before birth of Jesus:

Since the providence that has divinely ordered our existence has applied her energy and zeal and has brought to life the most perfect good in Augustus, whom she filled with virtues for the benefit of mankind, bestowing him upon us and our descendants as **a savior** –

a savior – he who put an end to war and will order peace, Caesar, who by his epiphany exceeded the hopes of those who prophesied good tidings (*euaggelia*),

not only outdoing benefactors of the past, but also allowing no hope of greater benefactions in the future; and since the birthday of **the god** first brought to the world the **good tidings** (*euaggelia*) residing in him For that reason ... the Greeks of Asia have decided that the New Year in all the cities should begin on 23rd September, the birthday of Augustus ...

KURIOS CAESAR

OR

KURIOS IESOUS

?

So Peter was proclaiming Jesus as God's chosen king, ruler, leader, and supreme authority for humanity. Caesar wasn't Lord: Jesus was.

But then notice what happens...

From that time on, Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things ... that he must be killed and on the third day be raised to life.

Peter took him aside and began to rebuke him. “Never, Lord!” he said. “This shall never happen to you!”

Jesus turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me. You do not have in mind the things of God, but the things of men.”

In many ways, we still stand with Peter in that moment -

Confused.

Feeling whiplash.

Speaking truth one minute and playing for the wrong side the next.

Trying to imagine how a crucified king can be king at all.

Christ ... Liberating king

Suffer?

Son of the living God ... Supreme
authority, divinely sanctioned

Lord ... KURIOS

Be killed?

Son of man. Daniel 7:13 for a new
generation of humanity - not a beast!

From Colossians 1: An early Christian hymn ...

**Christ is the image of the God who can't be seen.
The firstborn of all creation.**



**In him all things were created.
Things in heaven and on earth
Things visible and invisible
Whether thrones or dominions,
rulers or powers
All things have been created through him.
All things have been created for him.**



And he is before all things.

All things hold together in him.

**And he is the head of the body, the
church**

**He is the beginning, the firstborn
from the dead.**



**So he has the first place in everything.
For in him all the fullness -
The fullness of God -
Was pleased to dwell.**



**In Him God was pleased to reconcile all things
All things to himself,
All things on earth,
all things in heaven**

By making peace through the blood of his cross.



Whatever the “emerging church” is ... it begins by seeking a fresh vision of Jesus and the kingdom of God. It is radical - it goes back to the root.

This vision gives us a
new sense of mission
and a new sense of
identity.

All of our traditions have
contributed to this fresh
vision of Jesus.

Eastern Orthodox

Roman Catholic

Protestant

All of our traditions have contributed to this fresh vision of Jesus.

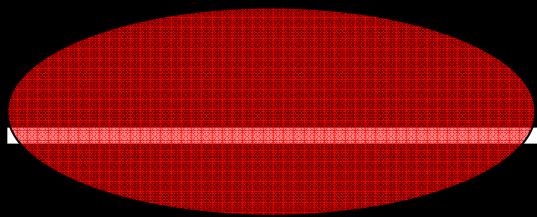
Catholic liberation theologians, missionaries, and biblical scholars ...

Mainline Protestant Jesus scholars ...

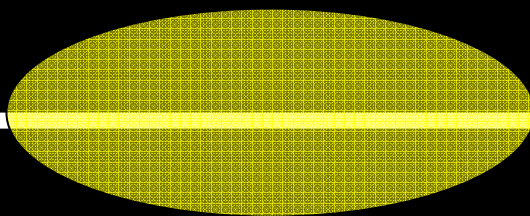
Evangelical missionaries and Bible scholars ...

Eastern Orthodox scholars and leaders who maintained a non-Western approach...

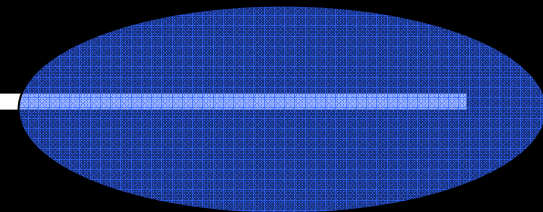
And sincere Christians of all traditions ...
who listened to the Holy Spirit speaking of Jesus in their hearts.



Eastern Orthodox



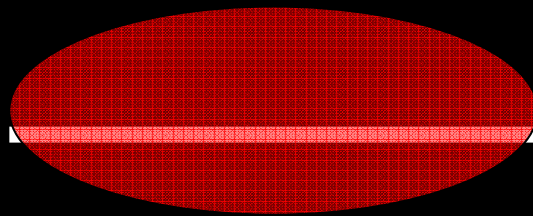
Roman Catholic



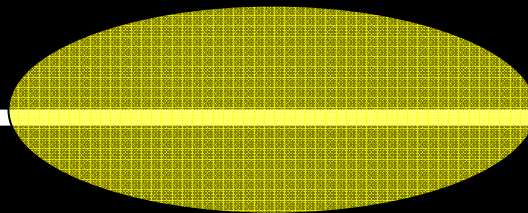
Protestant

“...do not [leave them where they are],
and do not try to call them to where you
are, as beautiful as that place might seem
to you. You must have the courage to go
with them to a place that neither you nor
they have ever been before.’

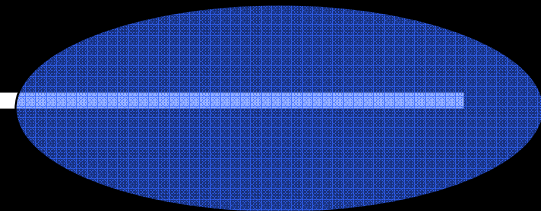
- Fr. Vincent Donovan (Spiritan priest to Masai)



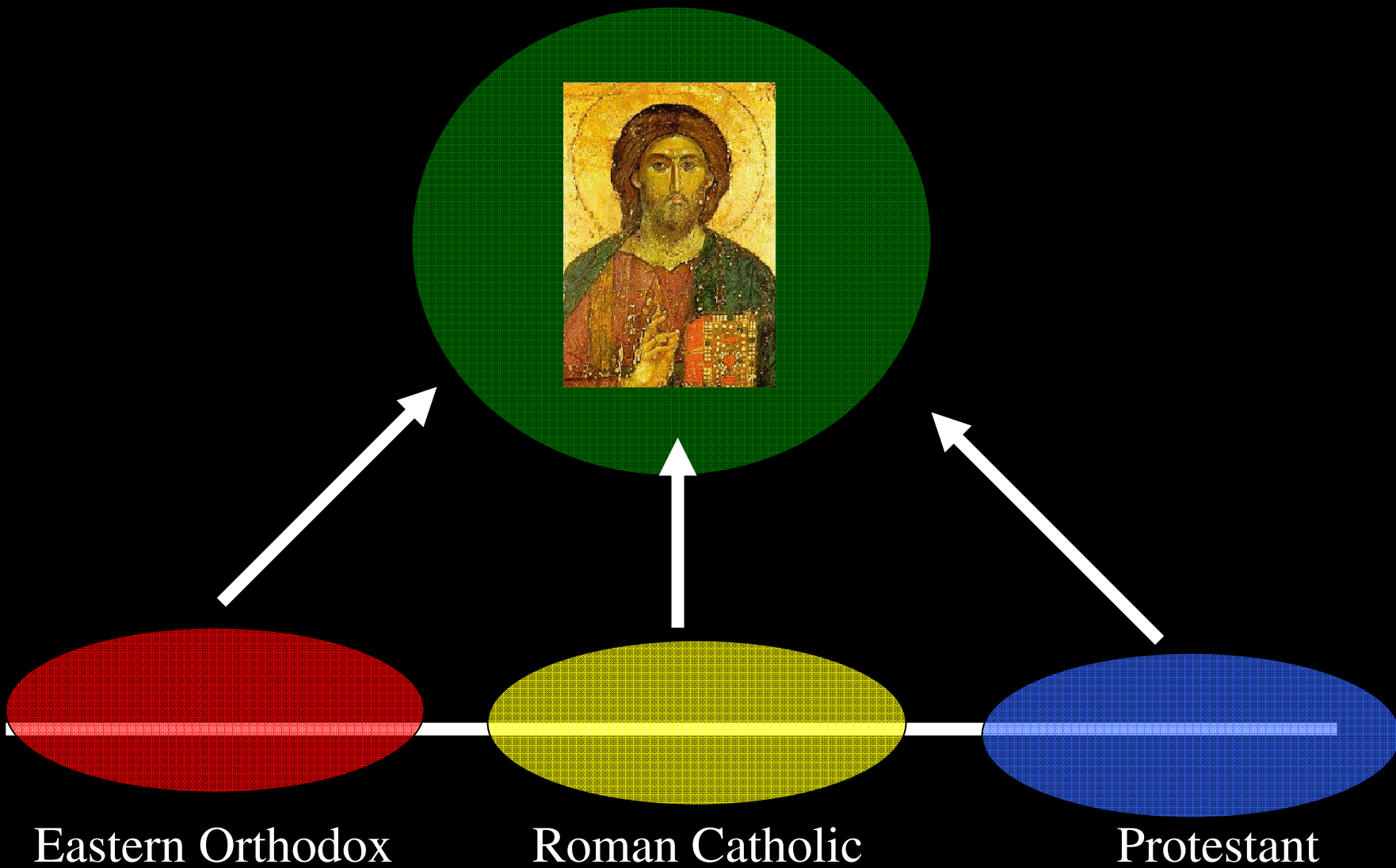
Eastern Orthodox

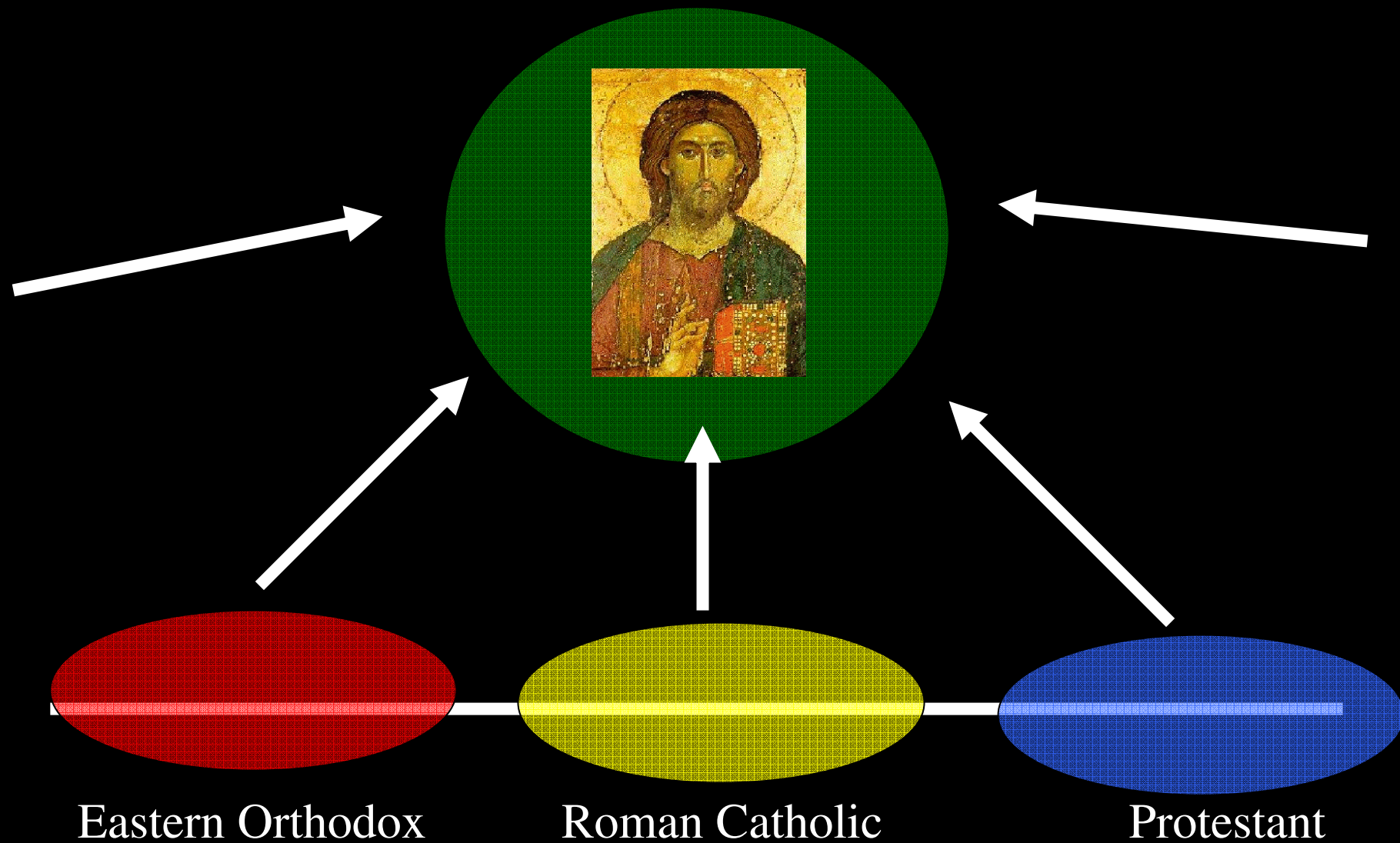


Roman Catholic



Protestant





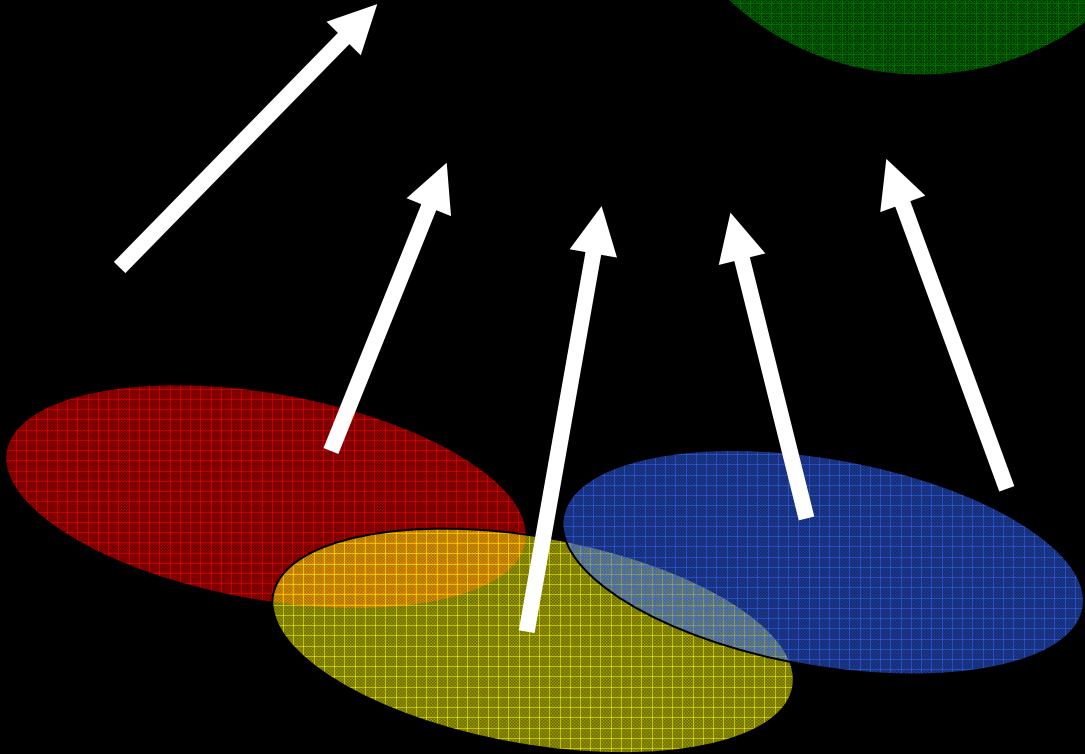
Eastern Orthodox

Roman Catholic

Protestant



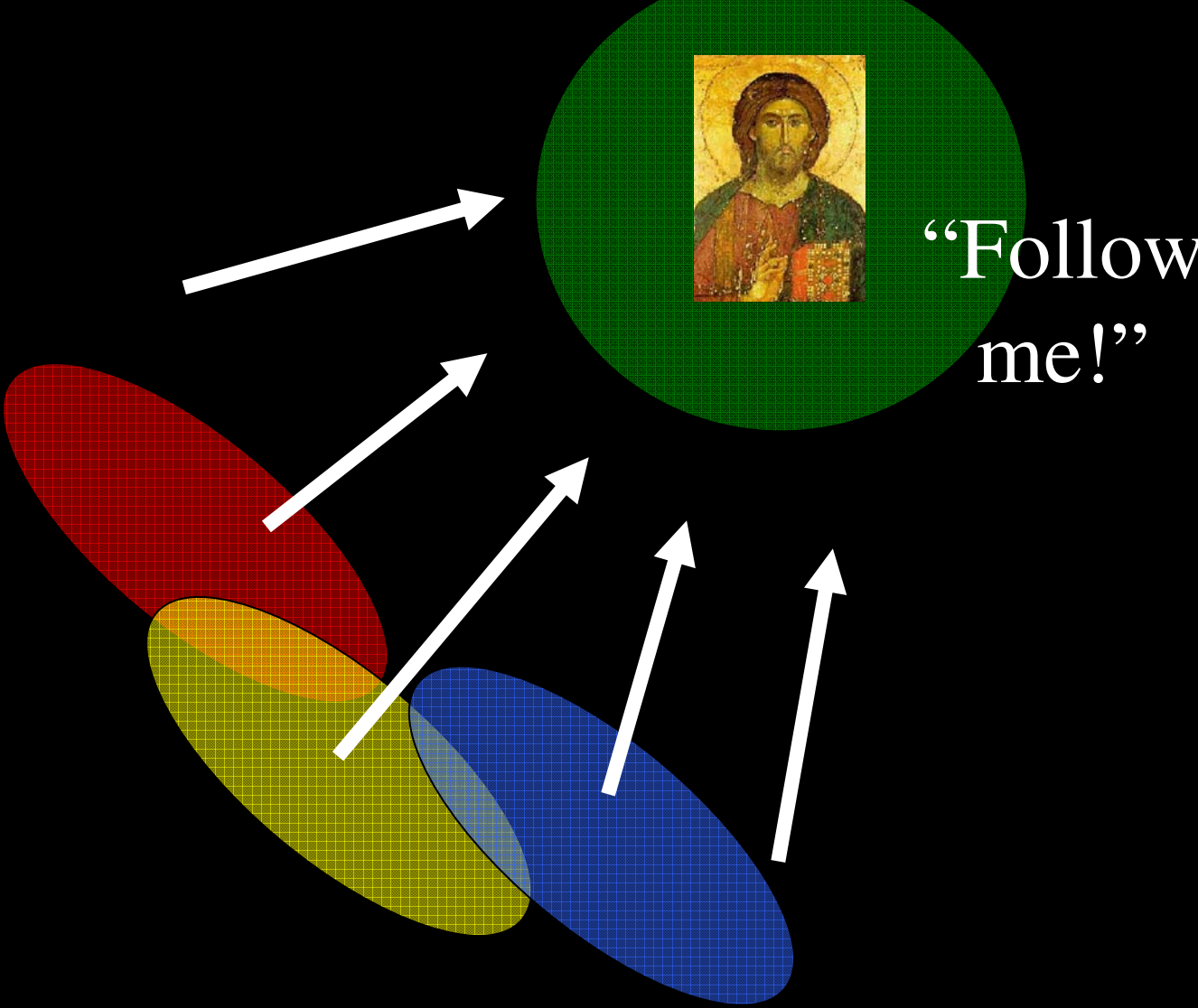
“Follow me!”



Eastern Orthodox

Roman Catholic

Protestant



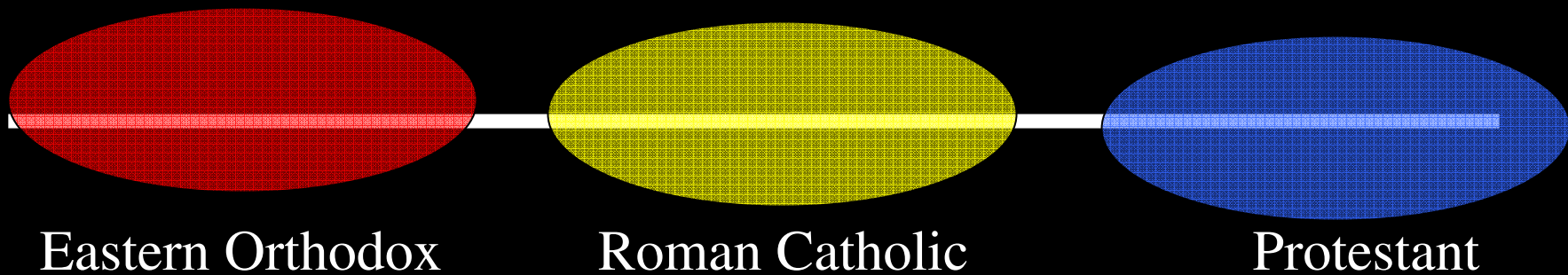
Eastern Orthodox

Roman Catholic

Protestant

“...do not [leave them where they are], and do not try to call them to where you are, as beautiful as that place might seem to you. You must have the courage to go with them to a place that neither you nor they have ever been before.’

- Fr. Vincent Donovan (Spiritan priest to Masai)





Jesus

afresh

Chant

From “Songs For a Revolution of Hope, Vol. 1: everything must change.”
Adapted by Brian McLaren.

This chant is from the hymn in Colossians 1

Left margin lines - last word sung “down up.”

Indented lines - last word sung “up down.”

(Don't worry - they harmonize if you get mixed
up!)



**Christ is the image of the God who can't be seen.
Christ is the image of the God who can't be seen.
The firstborn of all creation.**



**In him all things were created.
Things in heaven and on earth
Things visible and invisible
Whether thrones or dominions,
rulers or powers
All things have been created through him.
All things have been created for him.**



And he is before all things.

All things hold together in him.

**And he is the head of the body, the
church**

**He is the beginning, the firstborn
from the dead.**



**So he has the first place in everything.
For in him all the fullness -
The fullness of God -
Was pleased to dwell.**



**In Him God was pleased to reconcile all things
All things to himself,
All things on earth,
all things in heaven**

**By making peace through the blood of his cross.
By making peace through the blood of his cross.**



Table Conversation:

What idea from Phyllis and Brian was most *hopeful* to you? Most *troubling*? Most *confusing*? Most *important* to take away? And why?

What *emotion* do you feel now?

What does “the good news of the kingdom of God” mean to you?