

Audacious Jesus Wine, Wisdom, & Saturday Nightlife

Geoff Sutton
2021

Different Jesus Stories in the Gospels

1. Jesus the Ancient Tribal God

- (Jn 1.1; 1.3; 5.18; 8.58, 10.30; Co 1.16-17)

2 A Jewish star is born (Mt; Lk)

3. Jesus the Progressive Rabbi

4. Jesus – A Post-Easter Unrecognizable Ultrahuman

- (Ac 9.5; Lk 24; Jn 20)

5. Jesus the Warrior King Returns

- (Ti 2.13; Re 19.11-21)



Jesus Strikes Back

From an outpost in the Roman Empire

Against the keepers of the stone law

Jesus offers a new way, but it's hard to break free from old ways.

Caution: Some of the following titles are designed to get your attention and should not be read literally.



Jesus' Stories of Liberation

The weekends were made for people (Mk 2.23-28; Mt 12. 1-8; Lk 6. 1-11)

How not to bottle wine (Mt 9. 16-17)

Some outcasts care more about your wellbeing than some religious leaders (Lk 10. 25-37)

Not just another manic Monday: Deviled Sausages and Links (Lk 8. 26-39)

Christians are nonbinary (Gal 3.28-29)

The Weekends Are Made for People

“The Sabbath was made for man, not man for the Sabbath.”

Now it came to pass in the fourth year of the reign of Queen Elizabeth II ...

Ironically, Christians broke the stone law commandment

Somehow, we all missed Jesus’ creative approach to the old law, which left many Pentecostal lads in the proverbial ditch

The Sabbath Law and the Gospel

First, let us begin by reading the old stone law in [Exodus 20: 8-11](#).

Now, let us consider Jesus creative response in [Mark 2: 23-28](#).

The Jewish Sabbath as a boundary

the institution of the sabbath is notable in that it takes a twenty-four-hour unit of time and declares it to be holy just as a building or an object can be holy. Violating this boundary of time, just like violating a boundary of space, can result in execution.

Friedman & Dolansky, p. 132)

Enns' Commentary on Jesus' Creative Response

He says that “sabbath was made for humankind, and not humankind for sabbath,” which seems to be a way of saying that Sabbath-keeping is not to get in the way of human need, and if it does, the priorities are skewed.

Jesus uses (creatively) another portion of scripture to undermine the idea of absolute Sabbath-keeping, and then claims to have the authority to make that judgment.



Discussion

1. What do you think of Friedman and Dolansky's comments on old laws setting sacred boundaries of space and time?
2. What comments do you have on Enn's view of Jesus' teaching about the Sabbath?
3. How free are we from the shackles of all the Old Testament laws?
4. How free are Christians to re-interpret Jesus' guidance in the same way he re-interpreted various laws and scriptures?
5. How free are Christians from the New Testament teachings of first century Jews like Paul and Peter to make their own rules? Are Christians free to decide how to help people embrace their gifts, solve life problems, and enjoy healthy relationships?

References

Enns, P. (2014). *The bible tells me so: why defending scripture has made us unable to read it.* HarperCollins. Kindle Edition.

Friedman, R. E. & Dolansky, S. (2011). *The Bible now* (p. 132). Oxford University Press. Kindle Edition.