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Creating a Multisensory Enter-Active Gospel Storytelling Exegetical Commentary

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GEORGE FOX UNIVERSITY

CREATING A MULTISENSORY ENTER-ACTIVE GOSPEL STORYTELLING
EXEGETICAL COMMENTARY

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GEORGE FOX SEMINARY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

SCHOOL OF THEOLOGY

BY
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PORTLAND, OREGON

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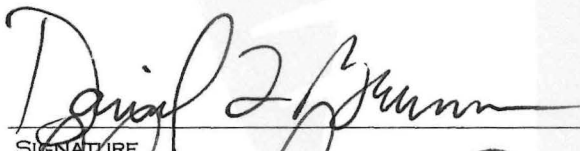
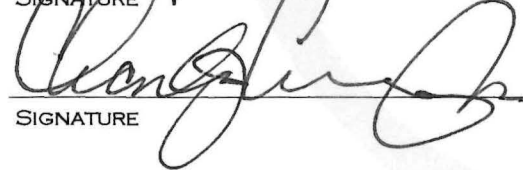
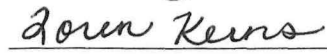
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**GEORGE FOX
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DEDICATION

To My Father: Pastor and Scholar

To My Mother: Ever Bold To Share Her Faith

EPIGRAPH

Upon this gifted age, in its dark hour,
Rains from the sky a meteoric shower
Of facts . . . they lie unquestioned, uncombined.
Wisdom enough to leech us of our ill
Is daily spun, but there exists no loom
To weave it into fabric.

Edna St Vincent Millay, poem from *Huntsman, What Quarry?*

ABSTRACT

Many pastors and teachers struggle to make the biblical text come alive both in their own lives and in their congregations. Part of the reason is that although existing commentary genres are a wonderful tool to help in understanding Scripture, they may not allow some to encounter more fully the Word. The reasons for this are 1) great academic commentaries may not alone be able to connect with a pastor and his or her congregation; 2) there are currently no commentaries that take into account the multisensory and emotional dimensions of the original author and text; and 3) with the shift in *how* we think, a new genre of commentaries will need to move from being text-based, linear and logical to embodying more of the human process of knowing. Learning, in part, involves the whole person in a multisensory manner, experiencing the ancient text and entering into it as a participant, not just as a detached observer. The biblical accounts are then studied in a story-exegetical manner using a multisensory commentary approach. The integrity of the author's original meaning, the genre of the literature and the current reader are all important hermeneutical components. The conviction behind this dissertation is that experiencing the Gospels through multisensory, story-telling exegesis will remove some of the frustrations that pastors and their congregations experience.

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before him. He longs not just for Sunday and for his flock, but for himself on this Monday. He needs a miracle as he flips in the commentary to Luke 2:5 where he reads, “Bethlehem is thus no more historically verifiable than the resurrection... The novelistic solution that Bethlehem was Joseph’s place of residence...”² He closes the book in despair. The pages begin to look the same—margin to margin, all text, not even a picture—too childish probably to put in an image. Webster’s dictionary of a century ago was more interesting with its images and diagrams than a Bible commentary printed in 2002. As he scans page after page, he looks for bulleted points of meaning, like nuggets sticking out of a tunnel wall. Instead, he has to strip mine vast amounts of commentary text to find even an ounce of gold, tiny flecks extracted with the arsenic of enlightenment and rationalistic methods that seem so impersonal and lifeless. He thinks, “How can I get into the pulpit when I have to go through this every week and still I come up empty handed? Lord, is there another way? It does not have to be easier. Just let me find nuggets of truth about which I am so excited that I trip getting up in the pulpit to show it to the people. Please Lord...or this ministry is not for me.”

This story illustrates what many pastors go through because they use good but improper tools, certain modern commentaries not meant for congregations, seeking from them what they were not intended to give in a pastoral setting. It is this situation that inspires both this project and dissertation.

In Chapter 1, the various genre of commentary tools available to pastors will be examined. One of the reasons why sermons can be dull is because we are using commentaries that were written for a different audience.

² Ibid., 85.

In Chapter 2, a case will be made for a new genre of commentary to accompany those that exist. The reason—not for the replacement of existing commentaries, but for a new type—is because patterns in thinking have shifted to a more “Enter-Active” experience.³ Audiences are now bid to join in and to embody the gospel account as it is exegeted. Precisely in joining in, one will experience, in a multi-sensory narrative way, the biblical stories.

In Chapter 3, the interrelatedness between gospel commentaries and “story exegesis” will be examined. The goal will be to show how people “connect” to stories, placing themselves within the account of a well-told narrative. The key is to maintain the biblical integrity of the passage told, while involving the imagination and “sense-ation.”

³ “Enter-Active” is a technique that will describe how one “enters” into a biblical narrative and responds to the demands of the text upon not only the original audience, but the contemporary hearers as well.

CHAPTER 1

COMMENTARIES: PRESENT AND EMERGING

The key goal of this paper is to make a defense for the *need of re-crafting or adding a new genre of commentary* for preaching gospel messages for the emerging culture and to provide a working model of how to achieve this (the Web Project).¹ One of the great ways to better lead people in the 21st century is through the power of biblical imagery and experiencing the creative, restorative Word. However, before one can truly be a guide for the pilgrim people of God, the preacher must first enter into the Word, and then bring his or her people into the Gospel to experience the stories jointly. The analogy of the church being like a teaching hospital is fitting. The discoveries made through research and in the lab have application for the patients. The condition of the patient can determine the research. Sometimes the research makes discoveries that would help a patient. The key difference is that the goal for the Emergent Culture's commentary is not pure research written in "lawyer-ese" with no application for the people. The passion as preachers is as MD's in a *Research-Teaching Hospital*. They love the research but they also love to rush to a dying patient's room with their new discoveries for them as in the movie, *Patch Adams*.² They wish to take their audience or patients to this spring of the fountain of life found in the first century text.

¹ The "emerging culture" is a more politically correct phrase for postmodernism generally, embodying the same views.

² <http://www.patchadams.com/production.html>.

They see Jesus incarnated through application, through love, through caring and, through changed lives. They bring people or patients to the Word-the text and the text to the people, allowing it to incarnate within their lives. The Word that created the cosmos can recreate out of chaos new life to the hearer of the gospel story.

This paper will show the rationale for a multisensory, enter-active, story-telling exegetical commentary on the Gospels. The first portion of this paper, after a few brief definitions, will describe generally what commentaries are. Next, several of the genres of biblical commentaries that are currently available will be examined for their strengths.

There are four major players who have looked at the big picture of commentaries. Tremper Longman, D.A. Carson, Edgar Krentz and William Badke have all undertaken to describe types of commentaries that are available today.³ The works examined by these four do not include the newest genre, such as iLumina by Tyndale, which has text, sound, and images, and allows the participant navigational interaction. Neither Carson nor Longman evaluate which commentary is the most effective in communicating to the emerging culture.

Definition of Commentary

Commentaries are usually expanded explanations of previously written works and speeches. Commentaries exist for Josephus,⁴ Shakespeare, or Jack London's *Call of the*

³ D.A. Carson. *New Testament Commentary Survey* (Grand Rapids, MI: InterVarsity, 2001). Edgar Krentz, *New Testament Commentaries: Their Selection and Use* (1982). Tremper Longman III. *Old Testament Commentary Survey* (Grand Rapids, MI: Baker, 1991). William B. Badke, "Varieties of The Biblical Commentary," <http://www.bbcnet.edu/library/strategies/evaluating/varieites.htm>. Also note: Charles Haddon Spurgeon, *Commenting and Commentaries* (London: Banner of Truth, 1969). Douglas Stuart, *A Guide to Selecting and Using Bible Commentaries* (Dallas, TX: Word, 1990).

⁴ Gaalya Cornfield, *Josephus, The Jewish War*, newly translated with extensive commentary and archaeological background illustrations (Grand Rapids, MI: Zondervan, 1982).

Wild.⁵ They are found in the humanities and the social sciences, literature as well as in philosophy.⁶ Some of the earliest Old Testament commentaries are found from Philo of Alexandria, to the Targums,⁷ to the Mishna and its expansions, the Babylonian and Jerusalem Talmuds. They are also seen in the Midrashim, which were both legal and homiletical commentaries.⁸ Some of the first New Testament commentaries are found in the early church father's commentaries that are often woven into sermons.⁹

Interestingly, there are a few conservative religious groups, such as the Korean Presbyterians, who will not use commentaries. For the Korean congregations, the Bible is its own interpreter.¹⁰ One wonders if part of the reason for not using commentaries was the absence of commentaries in the Korean language in the last centuries. Jung Young Lee

⁵ Jack London, *The Call of the Wild*, Editions Gallimard (New York: Viking, 1996).

⁶ There is an emerging group that is doing commentary research on variety of different ancient texts. Their work has not yet been fully translated into English. <http://jab2000.dfg.de/detail29633.html>. Katholisch-Theologische Fakultät Ruhr-Universität Bochum Bryn Mawr Classical Review 2004.03.46.

⁷ A modern day Eugene Peterson, *The Message*, equivalent with additional notes.

⁸ Aherne, C. "Commentaries on the Bible." <http://www.newadvent.org/cathen/04157a.htm>. 6/12 2004.

⁹ These could come from the Alexandrian School, known for its heavy allegorization with its penultimate example being Origen, or the School at Antioch with its greatest example being John Chrysostom. Both of these men were academics that wrote commentaries in a pastoral setting.

¹⁰ The irony, is that while denying the usage of a written commentary, the preacher becomes an oral commentator. He also implicitly assumes that he alone can behold all that a text has to offer, denying a commentator community both contemporary and historical that could add insights. For all readers of the Bible, it is important to have the humility of the Ethiopian Eunuch who realized his need for a midrash on Isaiah and invited Philip up with him to ὁδηγήσει -guide him. Acts 8:26ff.

writes: “They (many of the Korean Presbyterians) also believe that God’s revelation occurs in the Bible alone, they need no commentaries or other books to know God.”¹¹

For most, the ultimate goal of a commentary is an enhanced understanding of the text and an ancient author’s meaning for a present day reader, whether better to understand another ancient text, or to translate the principles into daily living. The commentary is to be a window viewing the prime document. The commentary is *not* to be the main object. I will argue, that the readers’ *only* engagement with a community should not only be intellectually with the text, then and there in the first century. Rather they should experience and embody the truths of that time and then translate them through a lived-out-faith into the present. Thus, commentaries are means to an end, not the end. Again, what is the ultimate end of at least some of the genre? Is it merely *grasping* intellectually what a text meant, or *being grasped* by the Spirit of the text? If a commentary obscures or fogs the original document, it does not necessarily fail in its task. As will be repeated several times, not all commentaries are written for a pastoral or congregational audience. In order to use the right tools for the right audience we will next note some of the different types of commentaries that are available.

Genre and Audience of Biblical Commentaries

Commentaries are written for different purposes. The “failure” of a commentary may in reality be the user’s misapplication of a tool for a task. A water-based fire extinguisher for an electrical fire may not be the best tool. Therefore understanding the uniqueness of each work is imperative. Note the declared focus of the following commentaries.

The Expositors Bible Commentary series begins by saying succinctly, “The title of this work defines its purpose. Written primarily *by expositors for expositors*, it aims to

¹¹ Jung Young Lee, *Korean Preaching* (Nashville, TN: Abingdon, 1997), 54.

provide preachers, teachers and students of the Bible with a new and comprehensive commentary.”¹² The editor of *The Expositor’s Bible Commentary*, Frank Gaebelein, is a scholar with a doctorate from Harvard. Still, he sees the end of his work as communicating the gospel to the contemporary world. Scholarship however does not have to be obscure or irrelevant. Gaebelein accurately states: “Lucidity is not incompatible with scholarship.”¹³ In science there is “pure research”; others come along later and add the application or the transference to users beyond the lab or study. However, Gaebelein emphasizes again what I call the “teaching hospital” concept: What is discovered in the lab has application in the pew.

John MacArthur embodies what it means to be both a scholar and a pastor.

MacArthur begins his commentary series, *The MacArthur New Testament Commentary*:

It continues to be a rewarding divine communion for me to preach expositionally through the New Testament. My goal is always to have deep fellowship with the Lord in the understanding of His Word, and out of that experience to explain to his people, what a passage means. The dominant thrust of my ministry, therefore, is to help make God’s living Word alive to his people. It is a refreshing adventure.¹⁴

Note some of the key words that the MacArthur uses: “divine communion,” “preach expositionally,” “deep fellowship,” “understanding of his Word,” “out of that experience,” and “help make God’s living Word alive to his people.” These all could be part of a mission’s statement for the commentaries that target pastors and congregations.

Indeed some commentaries avoid application, leaving that to others. Part of the reason is concerns about the length. *The Word Commentary* series is exhaustive in its detail

¹² *Genesis. The Expositor’s Bible Commentary*, ed. Frank Gaebelein, Vol. 1 (Grand Rapids, MI: Zondervan, 1979), vi [emphasis mine].

¹³ *Ibid.*, viii.

¹⁴ John MacArthur, *Matthew 1-7*, *The MacArthur New Testament Commentary.*, ed. John MacArthur (Chicago, IL: Moody, 1982-).

to the original language, scope of scholarly opinion and fields of discipline that it examines.¹⁵

There is also no doubt that each volume's author has done his research well.

Some commentaries are written explicitly for pastors and congregations. *The Communicator's Commentary*, written by scholar-preachers is known for making the word come alive. In the editor's preface Lloyd Ogilvie writes:

They (the volumes' authors) are noted for bringing together excellence in biblical scholarship, knowledge of the original Hebrew and Greek, sensitivity to peoples' needs, vivid illustrative material from Biblical, classical and contemporary sources and lucid communication by the use of clear outlines of thought. Each has been selected to contribute to this series because of his Spirit-empowered ability to help people live in the skins of the biblical characters and provide a "you are there" intensity to the drama of events of the Bible... creating, a "I never saw that in that verse before... I never realized all that was in that verse" spiritual experiences.¹⁶

On the other hand, *The New Interpreter's Bible* has on its editorial board ten professors and one professional editor.¹⁷ There are no pastor-scholars listed. It is important to note that the first gospel commentators were able to and continue to succeed at bringing together pastoral concerns as well as scholarship. Men like Chrysostom and Augustine, Calvin and Luther along with Jonathan Edwards and Walter Rauschenbush could bridge the gap between academics and pastoring. If *The New Interpreter's Bible* has for its audience, those other than pastors and teachers, this editorial group overseeing the *New Interpreter's Bible* would be fine. However, if their primary task is to clarify the biblical text for those in a

¹⁵ David Aune, *Word Biblical Commentary, Revelation*, 3 volumes (Waco, TX: Word, 1997), is, for example, 1334 pages long!

¹⁶ *The Communicator's Commentary*, Editor's Preface-Lloyd Ogilvie (Waco, TX: Word, 1982), 12.

¹⁷ *The New Interpreter's Bible, Vol. 1* (Nashville, TN: Abingdon, 1994), vii-xvi.

church setting they may end up missing their mark and frustrating pastors.¹⁸ This observation is not meant to fault the professor model, but the professor may need the lucidity or the “community connection” with the larger audience of pastors and parish teachers to whom most of the commentaries are purchased by.

That professor writing the commentary for pastors needs a compassionate understanding of the person who will be gleaning his or her work, struggling week in, week out to write a message that connects. The pastor’s fragmented focus balancing all the other imposed demands needs to be understood. On the other hand, there are those pastors who do have a gift of deeper scholarship needing to stay on the cutting edge of their Greek, Hebrew, archeology, biblical sociology and other key disciplines. Further credibility for commentaries geared for pastors could be found in the preface of a commentary. The preface could list the institution or the university where one teaches. Then the number of years “coaching” on the field—the church and her pastors as well as her people. The “field” does partially determine and effect the research. The opposite though also can be true: research shapes the field. *The New Interpreter’s Bible* clearly states what audience it is targeting: “The general aim of the *New Interpreters Bible* is to bring the best in contemporary scholarship *into the service of the church to enhance preaching, teaching and study of scripture.*”¹⁹ Not every researcher has or a needs a bedside manner. Not every commentary needs to find itself suited for a patient’s room. The metaphor alluded to earlier of the church being a teaching hospital is crucial. What type of professors can enhance preaching? Probably the one doing surgery on more

¹⁸ Ibid., ix-xvi. *The New Interpreter’s Bible* does have a page of consultants listed later many of whom are pastors. They are consulted but apparently do not make any contributions. Out of nearly 100 contributors, *one* lists his profession as “Pastor.”

¹⁹ *The New Interpreter’s Bible*, xvii [emphasis added].

than a cadaver. Those *field-testing* their drugs and surgical tools are like pastor-scholars in the church. Simply, when the audience is pastoral or non-academic, as most buyers of commentaries are, there must be a balance between scholarship and application.²⁰

One of the greatest areas where commentaries and scholars could paint verbal Rembrandts and connect with the head and the heart of the congregation is by the applicable use of the Greek, Hebrew and Aramaic *in their commentaries*. David Alan Black in his book, *Using the New Testament Greek in Ministry*, shares several reasons why Greek is abandoned once one is in the pastorate.

First, what Greek students have learned is not applicable because “too often Greek teachers try to turn their seminary courses into a repetition of their own doctoral work.”²¹ The focus is back to the university, instead of also to the congregation. This is not a matter of either/or, but both/and. Second, many a Greek professor, or commentary writer, is “trying too hard to make their courses intellectually viable to themselves.”²² Whether a person is a New Testament Greek professor, or a commentator or a preacher, they are the means and the agency with the audience, both God and the congregation being the ends served. Black’s most pointed remark though is: “The abstract and academy way in which many students learn Greek contributes little to what I consider to be the primary aim of a seminary education: to

²⁰ *The New Interpreter’s Bible Commentary*, faults its commentary forefather, *The Interpreter’s Bible Commentary*. The earlier edition “assigned a commentary to a professional biblical scholar and the exposition to an accomplished preacher” which “made a large gap”²⁰ between class and congregation. What was their answer to this gap? Is it not possible to find a scholar-pastor? Is it an issue that the NIB aimed at pastors is written only by professional Bible scholars with no mention of their “hospital” or “patient” experience?

²¹ David Alan Black, *Using New Testament Greek in Ministry* (Grand Rapids, MI: Baker, 1993), 17.

²² *Ibid.*, 17.

prepare expository preachers of God's Word. For too long, the mind (exegesis) and the heart (homiletics) have been prone to say to the other, 'I have no need of you' (1 Cor. 12:21)."²³ This then finds its way into commentaries where the Greek is not utilized in such a way so as to "experience" the biblical text, as much as to understand its propositions mentally.

In dealing with commentaries, both Tremper Longman and D.A. Carson as well as William Badke make clear what pastors often fail to realize: Find the right tool for the right job. The following is a list of the different commentaries types or tools, each one accomplishing a different function.²⁴

Comprehensive Commentaries treat the biblical text like any other ancient work, with nothing supernatural or holy considered. This type of commentary avoids most contemporary application. The point is the *process* forming conclusions, not merely a result or application. The purpose is to note the original setting via philology, linguistics, ancient history and sociology, textual criticism, or critical views concerning sources and compilation. Some examples of this are *The International Critical Commentary*, *Hermeneia*, *The New International Greek Testament Commentary*, and the *Word Biblical Commentary*.

Theological Commentaries have as their goal to promote a particular view of doctrine or denomination. For example, Gordon Fee in his *The Old Testament Library Series* weaves

²³ Ibid., 19.

²⁴ The following section is morphed from a narrative of William B. Badke, "Varieties of The Biblical Commentary," <http://www.bbcnet.edu/library/strategies/evaluating/varieites.htm>.

his interest in the Spirit throughout. Sweet Publishing publishes *The Living Word Commentary* which highlights the beliefs of the Church of Christ, non-instrumental.²⁵

The Expository Commentaries see the Bible text as different from other ancient texts. The text is viewed as supernatural. The emphasis is more, though not totally, on the *result*, which is personal transformation and application. There is less emphasis on the process of how the data was mined. These commentaries may try to avoid the minutiae of original context. These include the *Cambridge Bible*; the *Tyndale Commentary Series*; The *Expositor's Bible Commentary*; the *Augsburg Commentary on the New Testament*; and the *Good News Commentary*. Included here as well would be many of the homiletical and devotional commentaries described below

The Devotional Commentaries often gives *conclusions exclusively without sharing the process* also. "Here is gold," rather than, "Come and learn mining techniques and consequently while searching we can discover together." These commentaries are restaurants of fine spiritual food and drink rather than grocery stores for spiritual ideas. Devotional commentaries can be marketed, note, can be for those too busy to go on mining pilgrimages. Of course, that may be a warning that you should go deeper! An example would be James Boice in his Philippians study in *An Expositional Commentary*.

Homiletical Commentaries have pastors specifically as their focus. Instead of needing to sift through material that would not have relevance for the congregation, this commentary gives both exegetically relevant and often accompanying illustrations useful in the pulpit. Examples include *Communicator's Commentary* and *Proclamation Commentary*. The

²⁵ Anthony Lee Ash, "The Gospel According to Luke," in *The Living Word Commentary*, ed. Everett Ferguson (Austin: Sweet Publishing Company, 1972).

problem with homiletical commentaries however can best be seen through the words of Brian Chappell's very modern intention: "The technical definition of an expository sermon requires that it expounds Scripture by deriving from a specific text main points and sub points that disclose the thought of the author, cover the scope of the passage and are applied to the lives of the listeners."²⁶ One must ask: Is understanding a text-only cognition without any "sense-ation?"

Visual and Multimedia Commentaries are a more emerging culture, multisensory genre of commentaries that deserve some additional comments. These commentaries have hundreds of color photos, illustrations and line drawings as well as maps, charts and timelines. There are sidebars and the bulleted boxes of readily accessible data. *The Zondervan Illustrated Bible Background Commentary* for Titus, for example, allows the student to quickly see author, date, and occasion with a backdrop picture of Crete. Rather than having a single text from right one-inch margin to left one-inch margin "crammed" in (like here), this commentary allows a "jumping" and non-linear reading. A parallel to this is seen on the news channels where not only is the anchor personally telling the news, but below him or her two or three other lines of different data are streaming by, from "Breaking News" to stock reports.

Perhaps the best example of this medium is iLumina²⁷ which is a multi-media commentary of the Bible with text, sounds, stills and videos. One can pan the whole of the temple image, or lie on your back "in" Capernaum's synagogue and see how the ceiling is paneled! There are atlases, timelines, and dictionaries. One of the greatest strengths is that

²⁶ Bryan Chappell, *Christ-Centered Preaching* (Grand Rapids, 1994), 129.

²⁷ *iLumina Gold* (Tyndale, 2003).

iLumina is indirectly saying, since one can download additional images from their website, that this commentary is not finished, it is itself on a pilgrimage—being added, corrected, bettered. This makes a direct statement that we have not arrived. Consequently, there is more to learn. This is not the final exhaustive, seminal, for-all-time watershed piece.²⁸

²⁸ Peter Lunefeld, *The Digital Dialectic* (Cambridge, MA: The MIT Press, 2000), 8, speaks of the Aesthetic of “unfinished.” Process, rather than goal, openings to participate, there is room for your contribution. Simply the goal is not completion, but participation.

CHAPTER 2

THE NEED FOR A NEW GENRE OF COMMENTARY

Having examined the major genre of commentaries, there are two considerations. Repeating the first, it is imperative that instead of faulting a commentary, the user instead matches the commentary philosophy to the audience. If the audience is academic, then the application is radically different than if the audience is congregational. The academic audience might seek an application of Philo to the Book of Hebrews. The congregational audience would seek an application that would help them in daily living. Secondly, with the shift from a modern culture to an emerging culture, many no longer relate to a modern, linear world of rationality only.¹ Instead, they live in a postmodern world thinking entirely anew. While one may or may not agree with the emerging culture, there is still a need to communicate and connect with that group. The following is a postmodern primer using the metaphors of Star Trek to illustrate cultural shifts.²

¹ Modern commentaries in part were birthed half a millennia ago when 1) Greek scholars moved west to Italy following the sacking of Constantinople; 2) the Renaissance; 3) the invention of the printing press; 4) the rise of the Reformation and the 5) Polyglot bibles brining a renewed interest in studying. C. Aherne, "Commentaries on the Bible." <<http://www.newadvent.org/cathen/04157a.htm>>. 6/12 2004, p.13. Postmodern commentaries are perhaps essential now because of 1) the rise in spiritual, though not Christian interest; 2) the availability of commentaries via the web. A person may never visit a Christian bookstore or seminary library but they can stop and "Google" Luke. 3) The enhanced codex on line with sight and sound.

² Adapted from Stanley Grenz, *A Primer on Postmodernism* (Grand Rapids, MI: Eerdmans, 1996).

Table 1 The Shift in Thinking

MODERN	POSTMODERN
1. Star Trek: The Original Meddle: Logical: Spock the logical, unemotional template of an Enlightenment Man	Star Trek-The Next Generation Prime Directive: Respect differences Counselor Troi: The Intuitive: Emotional Intelligence is important. "Q" –godlike, can't put your finger on him. This results in our concept of a god who is cynical, often cruel and very capricious.
2. Renaissance & Enlightenment: Locke	Hume's Skepticism, Kant, Sartre, Camus Derrida.
3. Rene Descartes: Certainty & Objectivity of knowledge, Centered in Self: "I Think, therefore I Am." Isaac Newton: Mechanical Exactness of Physics, so all may be figured out. No room for mystery or personality.	Nietzsche-Deconstructionists: No absolutes, values, nothing is objective Eastern Influence-Polytheism, pluralism. Jesus? Yes, I will add HIM to the other gods. Individualism of Existentialism
4. UNiVerse Mechanistic Rationalistic	MULTiVerse: Heterotopia-CENTERLESS Personal, historical, relational, experience Holism: Emotions, intuition, other Unified field of knowledge Collage- Pluralism, very individualistic yet appreciating diversity, pluralism, community. -Community: Truth can only be found in community. Since there are many communities there are many truths. Team is stressed.
5. Knowledge is absolute Certain Good Pure end Science for science sake: Accessible to the human mind, No mysteries: All can be figured out.	Not concerned with proving selves right or wrong. We are community. We are all right. What is in it for me; Scientifically, how can we apply this new truth? Is it productive? We do not encounter the pure physical reality, we structure it (like a computer program). Quantum physics: mysteries, paradoxes,
6. Inevitable progress	Gnawing Pessimism Ozone, violence, breakdown of the family Postmodernism is modernism w/ the optimism taken out." Robert Hewison. -Human ingenuity cannot fix this fine mess we have gotten ourselves into.
7. I think linear, left brain, verbally.	I think and receive data in loops, colors, with sound bytes etc.
8. Religion: Rationalistic, Faith is knowing	Demythologization; Emotive, personal, non-authoritative. Mystery is what we celebrate, not analyze to death. Robert Bly. Faith is showing.

The Philosophy for the New Commentary Genre

In the examination of the various types of commentaries, the overwhelming majority of them (with the exception of the visual) are targeted towards modernism just described. By way of analogy, in Haiti the majority of commentaries available in Haiti are in English, despite the fact the most of the users are Haitian. The commentary could be excellent, but it does not communicate as well with the Creole-speaking residents. For a pastor to effectively communicate to an emerging culture, he or she needs to have tools requiring minimal “translation.” There is a need for a commentary that not only connects with the audience, but with the pastor who would be working regularly with those tools. What would this new commentary look like?

I would propose a series of adjectives to define the new genre. The “Then”—biblical, historical, sociological and other disciplines; and the “Now”—participatory, Enter Active, existential and experiential.

Adjectives to Describe the Historical of “Then”

It is imperative that there is integrity in dealing with the ancient text. There can be no impatience to hurry up and bring the Word to the present as though the lives and writings of the ancients are not important. It helps to make the passage come alive if the preacher knows the language, the sociology, the history, the economics, the religion including comparative faiths and other facets of the first century to understand better and then communicate Jesus. That is the biblical-historical portion. This deep rooting in the *rational* data of the ancient is the penultimate success story of the modern commentary. Still, one thing is lacking for the emerging culture. It is not just the capacity to historically watch and understand what

happened back then and there.³ Rather, it is the ability to enter into and to make it one's own story as well.⁴ Preacher Richard Jensen said that these gospel stories "invite us to participate in their reality, not to understand that reality." We are not standing back, analyzing, we are embedded, leaving conclusions open-ended as we experience the accounts. The goal is to embody the data for oneself as well as for the congregation that is served. To achieve this there is a need for a longer explanation for the second half of the adjectives which follows.

Adjectives to Describe the Existential, or Experiential of "Then and Now"

The emerging culture requires moving from being a detached observer to entering personally into and participating in the stories. It is the capacity to use word images, sounds, experiences, metaphors, maps, and actual pictures from archaeology to create an almost first century mental holographic experience for the audience. The old song: "Were You There When They Crucified My Savior?" should then be answered definitely, "Yes, now I, we have been there, then." This is a biblical "Imagineering," using sacred facts and images. The goal is not merely for "me," the exegete/communicator, to go back to that first century encounter, but for "us," the audience, to go back and to make a group pilgrimage through the spoken Word with the pastor as narrator and guide. The ultimate goal though is not merely to

³ Walter C. Kaiser, *Preaching and Teaching from the Old Testament* (Grand Rapids, MI: Baker, 2003) 52. Kaiser speaks of the importance of the grammatical-historical interpretation. By grammatical, he means, an emphasis on the word as literal as opposed to allegorical. If we could add, the *multi-sensory, participatory, grammatical-historical method*, we might be getting closer to what I am arguing. The meaning is still primarily what the original author intended then. The role of the present day audience is not to assign new meaning, doing some sort of historical revisionism at best, or totally discounting the "then," but to enter into the original message, seek that first, then bring both message and audience to the 21st century with additional meaning.

⁴ Richard A Jensen, *Thinking in Story: Preaching in a Post-Literate Age* (Lima, OH: CSS Publishing, 1993), 62

encounter the Word or the text then, but the creative, life-changing story of God at that time (story will soon be introduced). The purpose is not simply knowledge about Jesus, but Jesus himself, and to allow Jesus to be incarnated into our 1st century “pilgrim” lives—that is the existential/experiential portion.⁵ Truth is truth apart from me in a modern world, but in a postmodern world, the observer is not a mere spectator. Nor is the person only affected by the truth, but observers now effect truth, whether at a quantum particle level, or a spiritual level.⁶ Jesus does not change if a person fails to observe Him for himself or herself. Jesus still is the eternal “I Am”. Still, the changes He brings in the self and the audience when He is more directly encountered is profound. Jesus simply changes the person when they encounter Him, even beginning with the “back then” in research of the biblical milieu. Encounter Christ, encounter change! The change is caused by more than a distinct set of historical propositions found in traditional commentaries and left-brain arranged. One must existentially and experientially encounter Jesus personally in the historical passages. How does one do this? This existential truth thoroughly rooted in the first century (and Hebrew-Aramaic-Greek Scripture) must connect, not just on an individual level with the community then, but also with the pastoral community in the twenty-first century. Note that the connections are multiple. Not only must the pastor experience the gospel story, he or she

⁵ Leonard Sweet, Brian D. McLaren, and Jerry Haselmayer, *A is for Abductive* (Grand Rapids, MI: Zondervan, 2003), 31, give this definition: “*Abductive method*: Seize people by the imagination and transport them from their current world to another, where they gain a new perspective.”

⁶ John Gribbin, *Schrodinger’s Kittens and the Search for Reality* (Boston, MA: Back Bay Books, Little Brown and Co, 1995).

needs to experience the Christ of the story personally before leading the flock.⁷ The pastor then brings the congregation along with him or her on a pilgrimage into the biblical text and time. Then the congregation not only and most importantly connects with the Jesus of the story, but they also connect with the community of that day before applying it to the 21st Century.

A series of images may help to explain. Biblical communicators are not just miners of the first century. Pastors and others are communicators of the gems extracted from 1st century sites. More importantly, they teach mining. In addition, they are Word planters in human souls. They are also Word painters on the canvas of human minds. Finally, they are spiritual pilgrim guides bringing their own rich discoveries from when they first went down into the data mines themselves. Then the biblical communicators, out of excitement over the difference made in their lives, are anxious to take other seekers with them, back first into the culture, text and story of yesterday, and then take those pilgrims with them into the present to live out their discoveries.

The emerging culture would see the new genre of commentary as an authentic participatory reality, that must first be experienced by the scholar-pastor, then passed on to the audience by an historically and experientially transformed (free of hypocrisy) guide leading the audience into the biblical stories. This is *essential*—the writer has *first* experienced, then passes on the information and evidence of transformation. The modern

⁷ Timothy V. Olson, “Bondage, Burden and Blessings:” (Ph. D. dissertation, Lutheran School of Theology at Chicago, 2004), 65, states: “The power of story, not simply as a rhetorical strategy, but as an epistemological framework and as a means of empowering participation in the gospel has come to be one of the most profound aspects of discovery in the whole process.”

commentary can be written by a nonbeliever. Postmodern authenticity demands participation that excludes non-participants who have not yet embodied the truths.

The new genre will be easy to remember. Some of the moderns' commentaries are hard to read with their minutiae and are easily forgotten. Postmodern commentaries will be easier to read and harder to forget. They are read and heard with multiple senses literally or through the power of imagination. People will leave their encounter with an "enter-active" commentary not only remembering *what* was said, but *how* it made them feel.⁸

The new genre will be more personal, relational. In days of modernity, not only the commentary, but the sermon had to remove the "me," "I," and "us" from the account. The writer would always have to be a distant third person.⁹ This was rooted in the Enlightenment's mechanistic and impersonal view of the cosmos rather than a quantum physics' emphasis on relationships. Babylonian cosmology saw the stars as deity.¹⁰ Newtonian-cosmos students saw the heavens as physical bodies that moved according to order and reason and could be studied by "objective," and thus detached, scientists. Quantum physics see the observer as now having a relationship, at times defying logic, with the cosmos.¹¹

⁸ Len Sweet, *And Glory Crowns the Mercy Seat, Towards an Abductive Homiletic*. A document e-mailed to the Sweet Cohort at George Fox, Fall of 2002. 8.

⁹ *Preaching Autobiography*, Rochester College Lectures on Preaching, ed. David Fleer and David Brand, vol. 2 (Abilene, TX: Abilene Christian University, 2001).

¹⁰ For instance, in the Babylonian Creation account, the Enuma Elish.

¹¹ Margaret J. Wheatley, *Leadership and the New Science* (San Francisco, CA: Berret-Koehler, 1999).

The 21st century commentator or preacher consequently becomes a tour guide, a pilgrim guide, and “mediator” of personal and group experiences.¹² The difference between modern and postmodern is that the emerging culture is relational, experiential and participatory, and thus seen as more authentic. It involves logic and reason, but moves beyond. It comes to conclusions, but they are not necessarily ones that can be verbalized. Rather they are experiences that go beyond rational verbalization.¹³

Commentaries as Multi-Sensory

Part of going beyond rational linear verbalization is to be multi-sensory. Postmoderns think with more than their eyes and learn by means other than reading. A sign at a bankrupt bookstore said, "Words failed us." Could not the sign at the commentary section of a bookstore read, "Current Words Failed us too!" One must remember, when God chose to speak to humanity he spoke through His Word—but the Word was not just black and white—Hebrew עֲבָרִי Aramaic, אֲרָמִית and Greek Ελληνιστί . The Word became flesh—three dimensional-ed, multi-sensed and experienced. The Word, Jesus, became flesh to give humanity a multi-sensory commentary on a God whom can hear, see, touch and feel. Philip asked Jesus, “*Show us the Father.*” How did Jesus respond? “He who has *seen* me has *seen* the Father.”¹⁴ As the Apostle John wrote, “He who was from the beginning, which we have

¹² Sweet, *And Glory Crowns the Mercy Seat, Towards an Abductive Homiletic*, 8.

¹³ Esther Lightcap Meek, *Longing to Know: The Philosophy of Knowledge for Ordinary People* (Grand Rapids, MI: Brazos Press, 2003), takes the philosophy of Michael Polanyi and makes it accessible to non-philosophy majors.

¹⁴ John 14:8-9. Italics are added on the following biblical quotations to show the “senses.”

heard, which we have *seen* with our eyes, which we have looked at and our hands have *touched*..." (I John 1:1). Luther believing in the power of the spoken word said, "The ears are the only organs of a Christian." This idea was misunderstood and thus worship spaces were often emptied of the visual by Calvin, Zwingli and other reformers.¹⁵ John, at the foot of the cross, said about the blood and water flowing from Jesus' side, "*The man who saw it* has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe" (John 19:35). Well could one rewrite Luther's comments for modern commentaries, "The eyes are, unfortunately, the only organs of a Christian." When Jesus was anointed shortly before his death, John again states, "Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the *house was filled with the fragrance of the perfume*" (John 12:3). John tells how God audibly answered Jesus' prayer, "The crowd that was there and *heard it* said it had thundered; others said an angel had spoken to him" (John 12:29). Simply, a commentary can lead us to understand mentally the source of a gospel story, or the form it takes, or the sociological background of the Prodigal's father in the first century. However, for the emerging culture there needs to be an additional genre of commentary that teaches the reader to *experience* the white-capped sea of Galilee during a storm, to *hear* the wind whistling through the caves at Gadara, to *touch*, to try to lift, a black basalt millstone that symbolically is thrown into the sea if a child is hurt, or to *smell* the fragrance of the perfume. These are not outside of the scope of a commentary. These are measurable, repeatable experiences that the reader, pastor and congregation can enter-into. In reality, it is very difficult to see how a biblical commentator seeking to connect with Emergent Culture can

¹⁵Leonard Sweet, *Soul Tsunami* (Grand Rapids MI: Zondervan, 1999), 202.

write a commentary without spending time not merely in a research library, but in Israel as well.

The “Look” of the New Commentary

How a medium which deals with experiences is itself experienced is crucial.

Aesthetics and epistemology go hand in hand. Modern commentaries are traditionally all text based. Innovations are more in new data amending the comments than in how it is presented. Today’s world is an information-glutted society. How does one catch someone’s attention? Is it merely the content, or does the cover matter? Does commentary space have to be removed of anything aesthetically pleasing? Is the text only allowed to create logical conclusions or could it be used to create sensations or experiences? Both commentaries and sermons may try to move people by a thesis, and three points (or ninety-five nailed to a door) supporting linear logic of scientific thinking resulting in what Len Sweet calls, “linear exegesis instead of image exegesis.”¹⁶ I would add, “Linear exegesis instead of participatory, multisensory exegesis.” Today, people are anxious not merely to understand things from God or about God, but also to experience a relationship with God, to understand with head and heart that they are loved and have meaning and purpose.¹⁷ In order to accomplish that greater experiential and relational result, the actual form and layout must be different in the new genre of commentary.

Aesthetic spatiality, whether on the web, or in the format of the codex-written text, or in sense-evocative words will open up a new world to the reader. The best examples of this

¹⁶Ibid., 202.

¹⁷Ibid., 208.

spatiality as previously mentioned, is iLumina. In addition, the process of knowing—or the “order” or lack of order in acquiring — data shapes the form of a commentary. Cognitive knowing, for a modern, is linear—page one, page two, paragraph one, paragraph two—and orderly, a dictating experience. Embodied knowing, the process of knowing for postmoderns, can be via hyperlinking jumps into experiential learning categories, steering their own learning journey.¹⁸ Knowing for the modern is like the Greek, *oida*, more rational; for a postmodern it is *ginosko*, the same sort of “knowing” as when Adam “knew” Eve intimately, simply, experientially. Learning is done through “imaginative leaps, loops and lurches that come to life almost holographically.”¹⁹ One might almost image the work of a “modern” commentary as mechanistic without any mystery or surprises. This makes the shift from codex to web page for us as important as the change from scroll to codex in the 2nd and 3rd centuries was for the ancients.

Is it possible for a 21st century commentary to become an aesthetic exercise, like making “illuminated” Celtic manuscripts? The layout becomes a picture frame to enhance and to reaffirm the beauty of the message. Our Reformation and rational based theology is in need of aesthetics to aid in conveying truth.²⁰

¹⁸This is seen in a most fascinating way with the followers of Jesus. Some did not follow Jesus from John’s baptism till his resurrection-They jumped in and out of Jesus’ experiences, as Mary and Martha and Lazarus or even Saul of Tarsus. They stepped into, out of, and back into the river of Jesus’ story. They did not “raft” the whole experience as others.

¹⁹Sweet, *And Glory Crowns the Mercy Seat, Towards an Abductive Homiletic*, 2.

²⁰Virginia Postrel, *The Substance of Style* (San Francisco, Ca: HarperCollins, 2003). Jeffrey G. Macdonald, "Reformed Protestants No Longer See Images as Idolatrous," *Christianity Today* 6, (December 2004), <<http://www.christianitytoday.com/ct/2004/149/12.0/html>, contends that now Reformed Christians are seeking God apart from only the spoken and written word. The era of iconoclasm is over.

At the same time, is it possible to bullet point truth, highlighting the data instead of embedding them in too much verbage? Can the aesthetics be maintained if a flower is pulled from a cluttered garden? Is it possible to have a commentary page with multiple data founts quenching thirst from perspectives just as web pages have different fields of interactivity?

The learning and style of commentaries types is illustrated in Table two showing the differences between Premodern, Modern and Postmodern commentaries.

Table 2-The Three Epochs of Commentaries²¹

PREMODERN	MODERN	POSTMODERN
Hand copied, expensive, luxury for the wealthy elite literate.	Printed, relatively cheap, available and portable, accessible only to the educated.	Electronic, intuitive, cheap, only available to the computer literate.
Sequential: originally on scrolls.	Codex form allowing a certain degree of randomness. You could jump to page 333 without reading the previous pages.	Opened by "clicking." Hypertext access-not merely random, but chosen navigationally by the reader. People read units of data, "lexias" a-sequentially, for they are linked by multiple paths with no starting or ending point.
Culture of an empire: Roman-politically, or Greek, Hebrew, Latin-literarily.	Culture of nation/states: Euro-American dominance in commentary genre.	Global culture
Stored, accessed in only a few locations world wide-Took time to get there, to study.	Stored in more locations, portable to a home, but limited copies still took time to access information.	Stored in cyberspace, nearly instantly accessed from any satellite, phone connection.
Authorized by community: whether Josephus writing for the Romans or oral traditions of the elders of a community as the Babylonian Talmud.	Authoritative and authoritarian: "Most scholars believe..." The position of the author, and his arguments against others included.	Democratic: Readers controlled and reader driven/navigated. Expensive to produce, cheap to sell.
Belonged to the community requiring a "priest" to read.	Belongs to the author/publisher.	Reader managed, easy to download or change.
Decorated-Illuminated.	Illustrated: more diagrams and explanations.	Multimedia, the less text is best.
Priest-respected Male usually.	Professor: middle aged, middle class, honored.	Ultimately produced by a group undoing the author.

²¹ Based on Tim Bulkeley, <<http://www2auckland.ac.nz/acte//pmb/theory.htm>>. Accessed September 12, 2003.

Spiritual.	Intellectual.	Holistic including aesthetic.
Evolving Traditions.	Author is dead and IF it is in print it is final.	Always evolving.
Flexible	Only thing flexible is if the book is in paperback!	Different sites with different media.
	Long arguments.	Bullethead truths.

The greatest difference in the emerging culture commentary is relational-community with equal participation. The modern commentary is seen by moderns as informative, by postmoderns as dictatorial, a “read my lips” format because of its inflexible and impersonal style. The emergent culture is suspicious of apparent agendas. There appears to be little freedom for the reader as the text is read besides wielding a pen with which you can underline if you like. The moderns commentator is the sole pilot in the cockpit of a educational passenger prop plane. Postmodern commentaries will have flight controls in the jet passengers’ seats as well. The Enter-Active Commentary reader, without pushing existential selfishness to extremes, is more empowered to explore by leaping here, hyperlink jumping there, *while valuing the original document and author*. In the emerging culture, the reader has been brought into the discovery process earlier by narrator/guide/pastor. No one is a novice. The ultimate Enter- Active commentary would even allow linux style inclusions from the “priesthood of all experiential believers.” Sweet says, “Interactivity is the opening up of spaces in which people can respond and participate.”²² Those spaces could be the freedom to join in writing the commentary or simply pauses—places to reflect— as the audience is experiencing the text in new ways. The modern commentary can be a clerical elitism keeping control of the Biblical text. The postmodern commentary opens up many

²²Sweet, *And Glory Crowns the Mercy Seat, Towards an Abductive Homiletic*, 14.

more varied experiences from the same well told and well exegeted story. “Enter-Active” Commentaries can also create what moderns do not like—surprises.²³

Traditionally, image or picture-filled commentaries may have been found in the children’s or new believers section of the Christian bookstore. Do a survey of any ten commentaries on Luke 2’s birthing of Jesus. How many have any images or significant, intentional multisensory data. Instead, charts and tables of reigning emperors or syntactical a-b-b-a diagramming showing for instance, chiasms are found. The structures of Luke 1 and 2 are in reality aesthetic gifts filled with multisensory details from Luke to ourselves, not merely bone-dry structures. They are the post and beam craftsman homes, not aluminum studded, sheet rocked track homes.

In summary, pastors must learn to think, read and communicate in a multisensory manner. Why can one remember more about Capernaum while standing beneath an olive tree to the west of the synagogue in that town for thirty minutes than reading for four hours in a quiet library? Why not aid people not just in remembering, but experiencing Luke 2’s stable with a barn smell in the sanctuary as proposed by the Enter- Active commentary? Why not have a page where sounds can be downloaded: from the crashing waves on the wintry Sea of Galilee, to the wind whipping through the Gadarene’s cave to the sound of a flock of sheep or goats herded by Bedouins east of Jerusalem? All these images, sights, sounds, smells will create genuinely authentic experiences of the biblical account.

Ultimately a commentary to a preacher in the emergent culture should be what a tool catalogue or woodshop is to a carpenter. One would not expect to find a single tool, a hammer only. Rather a commentary must be full of tools as well as not just a book on how to

²³Ibid., 16.

use the tools. A postmodern commentary's tools, like a well-equipped shop, must have chisels and lathes, planes and sliding compound miter saws, so that the "wordsmith" can craft both artistically, accurately and creatively.²⁴ When a wood smith takes a block of wood, he or she seeks a strange communion with it. Yes, one's study/shop could be where she "Workships" and "Worships" simultaneously!

The postmodern commentary is downloadable and transferable with its images brought to the congregation via PowerPoint or Media Shout; with smells suggested to bring out the biblical account; or with Sea of Galilee sounds downloaded that help the congregation enter into the healing experience of meeting the Christ of the Gospel. The beauty of this is that the wordsmith and commentator is fellowshipping in a learning experience not only with the present audience he or she preaches to but also with the past communities who share their experiences with us today.

²⁴We are created in the image of an imaginative God. When we read the prophetic sermons of the Old Testament or the works of Melito of Sardis, these sermons were artwork too. Ephesians 2: 10 says αὐτοῦ γάρ ἐσμεν ποίημα-we are God's poem, his workmanship.

CHAPTER 3

STORY AND THE GOSPELS

The timeless God has used story as a way for the reader to transcend spatial and temporal distances and in some sense to participate in the biblical accounts.¹ The opening chapters of Genesis or of Luke lead off with stories.² Stories are not histories to be learned, but family, national, or spiritual continuums to be entered into and shared. During the Jewish Passover, the family re-enacts, though seated, that first Passover meal. They enter into the story and make it their own. Likewise, on Herod's hilltop fortress, Masada, Israeli Paratroopers are sworn in. The vow of allegiance they take on the mountain top grafts them into the story told of the last Jewish Defenders holding out against Rome.³ The message is that in joining the army, you join in the continuum, writing yourself into a new chapter of a great classic, the on-going story. You share in the "then" with "them" soldiers of the past and now you are not merely making history, but entering into history with them.

¹ The English word *gospel* is from Middle English *godspel* meaning the "good story" and changing the inflection, "God-story." W. Bernard Anderson, "The Bible as The Shared Story of a People", in *The Old and the New Testaments*, eds. Charlesworth and Weaver (Valley Forge, PA: Trinity Press International, 1993), 23-24.

² When Dr. Luke begins his gospel he talks about "Since many have taken a pen in hand to write up an orderly diagesin... διήγησιν—" (translation is the author's) He uses the word for a *story or narration*. Compare with Luke 8:39 where the Demoniac is bid to go back to his home and tell what God has done.

³ J.W.vii.9:1ff.

In order to see anew the biblical story some “deconstruction” needs to be done first. When Jacques Derrida speaks of “deconstructing a text,” he is often misunderstood. He does not mean violating the texts—whether biblical or philosophical—but rethinking, *opening*, *approaching* anew what has become traditional.⁴ Deconstructing prevents the arrogant claim: “I have the final word,” on a passage. The door is open to new ideas. A new hermeneutic for understanding the Gospels (joining with the multisensory) called storytelling exegesis is needed. It is in this storytelling exegesis that one may find one of the great ways to connect with the presence of God in a spiritually transformational way.

Gospel storytelling exegesis and spiritual practices or disciplines will be also seen as working in tandem. The greatest connection that truly grows a preacher or a church member is through connecting genuinely and authentically with God and his Word through spiritual disciplines engaging the whole person. Programs can be run without the Spirit and managed by a man or woman. Spiritual disciplines however lean and rely on God as one seeks to practice the presence of God. One of the great places God can be sought and found is in the salvation history of the past Enter-Actively encountered.⁵ Seeking God by reading the

⁴ John D. Caputo, *Deconstruction In a Nutshell: A Conversation with Jacques Derrida* (New York: Fordham, 1997).

⁵ ILUMINA Gold. Tyndale, 2003. Subsection-Encyclopedia, Subsection-Hymns “The song whose author has passed into history captures this beautiful duality of Being present in the past and the present of God’s salvation history. This favorite hymn comes from the rich American spiritual tradition, probably developed in the early 1800s by African-American slaves. Spirituals tend to have a lot of emotional appeal. As a result, this hymn, like few others, puts the singer there. We experience the “tremble” as we sing it. And in the triumphant final stanza, we experience the glory of a risen Lord. We are called out of the cold analysis of Christ’s death, burial, and resurrection into the moment of living it. We are called out of the theological debate and into the stark reality. We hear the nails pounded into the cross, we see the onlookers wagging their heads, we smell the burial spices, and we feel the rumble of the stone rolling away. And we tremble . . . tremble . . . tremble.”

Scriptures in a multisensory, Enter-Active exegetical storytelling way can and should become a regular discipline. It is a discipline that requires focus and frequent communion with the Word. The discipline teaches that God is still present as more and more chapters of God's work, his salvation history is still being written, often with the reader themselves scripted in the next story. Chaotic, apparently meaningless lives are changed when they sense that they are connecting with the presence of God fulfilling his purpose thus continuing the salvation story.

There are many meaningful ways to attain that intimacy with God. However there are walls to that communion that must be deconstructed. For example, if a young lady had an abusive father, she will not be able to draw close to God the Father until deconstructions both alter and altar her interpretation of the father image. She may need as well to deconstruct the hermeneutical tradition that might keep her from "participating" in the "ongoing nature" of the gospel stories showing a loving Heavenly Father. She has learned to keep her distance from God or any other father image. Thus, when she truly encounters the God of Scripture, whether writing a commentary, or reading a devotional in an Enter-Active way, her faith will ignite. Ultimately the goal of writing a new commentary is to stress this new type of hermeneutic, one much more "sentient," seeking the presence and purpose of God then and now.

Gregory Boyd in his book, *Seeing Is Believing*, talks about many Christians who mentally assent to God being true, but not real, authoritative, but not authentic.⁶ This cerebral-only reflection comes from the lack of a genuine encounter with God due to a

⁶ Gregory Boyd, *Seeing is Believing* (Grand Rapids, MI: Baker, 2004), 11.

hermeneutic where the Bible with distancing hermeneutics that glove and mask the encounter's intimacy.

Instead, it is important to see that God created humanity as “sentient” beings. Diane Ackerman speaks about what distinguishes humanity from a rock in her work, *Natural History of the Senses*.⁷ Sentient is derived from the Latin “sentire,” to feel. Yet, this feeling is not just emotionally, but literally seeing, touching, smelling, hearing, sensing, and consequently creating emotions. The very essence of creation—and even of the Incarnation—is that humanity is created to experience, to sense, to feel, to be in relationship with. Could one imagine an ornithologist who had never felt the down lining of a spring mallard hen's nest, or the steel talons of a red tail hawk perched on his covered wrist? Think of what the Lord created, to be exegeted by sense, “And the LORD God made all kinds of trees grow out of the ground—trees that were *pleasing to the eye and good for food*.”⁸

This “sense-ual”⁹ world was created by the Word of God told in story form. Please note this important point. God spoke a “sense-ual” world into ordered existence.¹⁰ אִוֵּר וְיִהְיֶה-אִוֵּר אִוֵּר וְיִהְיֶה-אִוֵּר Genesis 1:3, God *amared*, spoke...” and sense-ual things came into being.

⁷ Diane Ackerman, *A Natural History of the Senses* (New York: Vintage, 1990), xvii.

⁸ Gen 2:9. Senses were not bad. They could be abused as is seen in the rest of the story, Genesis 3:6-”When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.”

⁹ This word is meant to emphasize the point of the senses, without being derailed with the baggage now associated with “sensual.” We ask of the literature, what is the literary context? What about asking: What is the aural context? What is the image context of Matthew 16? What is the olfactory context of Luke 7's anointing?

¹⁰ Note Catherine Keller, *A Theology of Becoming* (London: Routledge, 2003) She debates extensively whether the world was created ex-nihilo or not. My point in this paper is

Much of this sense world can only be experienced with the correct tools. My wife is a field biologist. Her tools are dissecting kits and spotting scopes. Those “sense-ual” things can only be enhanced by placing oneself in the right experiential place—for example, the Willapa Bay bird migration corridor—and by using tools that allow one to experience both the micro, the dissecting microscope, and the macro, the spotting scope.

Consider a second simple analogy. Kids are very tactile. They are told time after time, “Don’t touch,” “Take your fingers off that bakery display case before you smudge it.” They “feel” the ground with their bare calloused feet. When was the last time as we get older that we have walked in the wet grass on a cool morning barefoot just to feel wet and cool? Maturing can often be synonymous with shutting down sensory data ports, and thereby gloving not just life, but Bible reading. The head is engaged more and more, but not the heart or the senses. Having looked at the need to connect and to regularly practice God’s presence we turn our attention to the method, exegetical storytelling.

The Importance of Story: The Method for Connecting God and His People

A key way of passing on “sentient” or sense-ual experiences is story. Diane Ackerman gives some wonderful images and vibrations through story. One of the greatest “sentients” was not a passionate queen of ancient Egypt but a “handicapped” woman who taught us in her story how to live. Helen Keller would put her hands on the radio to “hear” the music. She could even tell the different instruments apart. She would “listen” to the wonderful folksy tales of her friend Samuel Clemens by feeling his lips as he spoke the story. Did she feel the vibrations and know the words, or did she feel the shape of his lips to know

not to argue *how* the world was made, or what pre-existed, but rather, that, however God made the world, he made it “sense”-ual.

his speech? Losing one sense, especially two, made her more alive as a sentient being than those not “handicapped.”¹¹ Can you “see” through the story Helen Keller’s hand on an old tube radio? Can you see the delight in Helen Keller’s face as she “heard” the stories from Samuel Clemens? Can you “feel” her joy, and “sense” her excitement? Imagine if one can recapture the whole person when reading and “encountering” God in Scripture, creation and community?

Much of the deconstruction must come by undoing an “enlightenment hermeneutic.” In order to do so, quantum mechanics and physics can play a lead role. Margaret Wheatley adroitly points out throughout her work *Leadership and the New Science*¹² that a mechanistic worldview parts out the whole, destroying the connection between the thing studied and the observer, killing not just the thing, but the relationship of the thing with others.¹³ “We” not only pulled the “thing,” the depersonalized life form, apart, “we” had to be distanced from the very thing studied. Note this in the table below through the metaphor of biology:

Table 3 Newtonian vs. Quantum Commentaries

NEWTONIAN COMMENTARY	QUANTUM COMMENTARY
Dissect the frog into the smallest parts.	Study the frog whole and functioning.
Distance oneself, do not become emotionally attached to the frog. You will have to “pith” it and then cut it up.	Enter into its environment. Hold it. Experience it, share in its habitat.
“Preserve it” in formaldehyde.	Save it-alive, whole.
Bring it to the Lab.	Go out into its natural environment, in the relationship which surrounds it.

¹¹ Ackerman, *A Natural History of the Senses*, xix.

¹² Wheatley, *Leadership and the New Science*.

¹³ Jean Louis Ska, *Our Father Have Told Us* (Rome: Editrice Pontificio Instituto Biblico, 1990), 36, states that “The object of analysis is the movement of a living being, not the autopsy of a corpse.”

Reggie McNeal states that:

The science of quantum physics also contributes to this new way of thinking. The quantum universe is not a universe of things but a universe of relationships. The modern mind viewed the universe as a giant machine that could be explained if you could strip it down to its component parts. The quantum vision of the universe is more interested in the whole, in how things interrelate.¹⁴

In quantum physics there is connection, an interrelatedness, rather than a closed cosmos between observer and thing observed. Rather than hatcheting up the gospels via form, source or socio-rhetorical criticisms for example—treating the text as a thing—one enters the Gospels, watching how the parts function in relation to the whole, interacting and being acted upon by the *living* text. One sees the text as a living invitation from God to a radical transformation rather than a deceased's Last Will and Testament.¹⁵

There exists a twofold problem however: one is related to the pastor, the other the audience.¹⁶ Pastors often do not know how to mine, find and synthesize into coherence the multisensory data from the study of Scriptures. Secondly, often the audiences do not know how or will not give themselves permission to experience personally the stories, “existentially” finding themselves acting, choosing and sharing with Jesus.

¹⁴ Reggie McNeal, *The Present Future*: (San Francisco, CA: Jossey-Bass, 2003), 57. So Krause, *Wild Soundscapes* (Berkeley: Wilderness Press, 2002), 22. “As a naturalist, I was formally educated in the Bernie Krause, classical manner... which taught me to “see” the natural world by breaking it down into its component parts I learned to pay particular attention to the sounds of individual birds.... Yet, to truly understand the relationships between components, we need to consider the aural expressions of entire habitats.”

¹⁵ Brian McLaren, *The Story We Find Ourselves In* (San Francisco: Jossey-Bass, 2003), 33, states that “it is a story (Genesis) that gives us *in*-formation... a story that *forms* us inwardly with truth and meaning...”

¹⁶ There is a third problem-time. A busy pastor is often unable to contemplate what is written, or to experience the passage. See Eugene Peterson, *The Contemplative Pastor*, The Leadership Library, vol. 17 (Carol Stream, IL: Word Publishing, 1989).

Stories and quantum physics seem to be doing this wonderful dance together. In the classic Newtonian physics of the Enlightenment, we were distant spectators of the cosmos morphing, just as we saw in the section on modern vs. postmodern commentaries. Scholars were expected to be like a Jeffersonian Deist God—“Hands off this is a Closed Cosmos System.” They were not allowed to trespass into a story either with heart or person. What if that original story however was written with timeless portals for future audiences?

In the Enlightenment hermeneutic of Bultmann and others, one had to remove the kerygmatic kernel from the chaff called story.¹⁷ The story was the “myth” of an antiquated worldview. Discard the story and yet keep the teaching, the rational. Throw out the literal resurrection and keep the “spiritual *anastasis*” as a personal re-awakening that God loves you. The true violence of the text was in not seeing the importance of story exegesis.

The Enlightenment viewed “stories” and “characters” with suspicion. With a closed system, essays were written in third person, “spectator-ese,” not second and certainly not first person, as though we were participating. Stories were not allowed to stand because of their subjectivity. Therefore, there was a near scientific obligation to liberate truth from the constraints of story. Story was the naïve glue that held truths to it in a pre-literate, pre-scientific era. Stories were thus seen as creating a disconnect for the moderns. Literature could produce little of anything objective. Science took dominion in the universities, while the humanities faded for lack of funding. Departments of Psychology and Technology increased, while Departments of Archaeology, Languages and Literature were cut. Story

¹⁷ Rulldolf Bultmann. *Jesus Christ and Mythology*. (New York, New York: Charles Scribner and Sons, 1958), 36, states: “To de-mythologize is to reject, not Scripture or the christian message as a whole, but the worldview of Scripture Jesus Christ and Mythology.”

All of this infected the hermeneutic of the Bible. How a character feels, what he or she experienced, or what one would experience if someone was in his or her shoes became irrelevant. Psychology, striving for legitimacy as a new science, was teaching elimination of character because it was seeking objective science. The Story is very unscientific, and, according to Allport, very subjective, for story “is rooted, like all art, in personal, subjective, concrete, historical.

Now, quantum physics re-introduces to all disciplines this wonderful opportunity to join in, to participate and to actually direct an outcome by one’s very presence. Does the observer change history? No, rather, history acts upon the observer who is also a participant so they themselves can act upon future history! One enters into the story of the past, which then allows that person to be an actor, not spectators in the stories of the future. This creates a moral challenge. Now people are called on not to be merely *intellectual* learners, but mathetes-μαθητάς, disciples, *followers* of the way of life, a conduct. This leads people who are called on not to be merely *intellectual* learners, but mathetes-μαθητάς, disciples, *followers* of the way of life, a conduct.

The Power of Imagination

The era of the Enlightenment linear logic demanded precision; it could have no room for mystery, leaps of faith, or loops in thinking. Now with storytelling exegesis combined with reading a text in a multisensory manner, as well as the call to allow the story to transform us the reader is called to do something unimaginable—to imagine. Combining Genesis’s story of creation via spoken word and the sensory, Gregory Boyd introduces the next dimension. Boyd says that when God speaks reality is created. If God says, “We are *in Christ*,” we are, even if our acts make us feel unworthy. God creates reality, past, present and

future, in part through what He has spoken, or better, what He continues to speak in Scripture.²³ The blessings of healing that were spoken to a leper, a blind man or a dead friend can in some real way be appropriated into one's own life. One might go so far as to say one is a "transubstantiationist"²⁴ when he or she takes in the Word of God. Simply, what one reads can become real. God must be allowed to speak *now* through the gospel stories from *then*. The problem is that there has been such an "objectification" and dissection of biblical passages that one does not "hear" Jesus speaking personally.²⁵ Rather, only a vague historical echo is heard. The reader in the now does not "feel" Jesus touch on his own sin-leprous shoulder because modernity distances itself from the story in the name of objectivity, and because it is considered too subjective, too imprecise to "imagine." Is it wrong for one to "walk along" with the Jesus of the Gospels and to allow Jesus to say to people in the present what he said to others, then?²⁶ The pastor-scholar must train himself or herself to hear Jesus speak and not just to others. Rather, as previously mentioned, the preacher must allow the

²³ Boyd, *Seeing is Believing*, 29.

²⁴ Simply, the "material" in this case, the Word, transforms, becomes embodied upon eating-receiving.

²⁵ Warren Wiersbe, *Preaching and Teaching with Imagination* (Wheaton, IL: Victor, 1994), 25, states: "...hermeneutics has become analyzing, homiletics has become organizing and preaching has become catechizing. The sermon is a logical outline, a lecture buttressed with theology, that majors on explanation and application but ignores visualization. *We have forgotten that the bridge between the mind and the will is the imagination and that truth isn't really learned until it's internalized.*" [Emphasis added]

²⁶ Sometimes in preacher's concern for "audience" in biblical hermeneutics, one becomes "schizophrenic." Isaiah 6 or 9's messianic prophesies with a very obvious audience when Isaiah was first written, can also be applied to a latter generation, Matthew 1. So why not allow the audience of a healing story in Matthew, apply prophetically, powerfully to latter generations?

creation of cleansing and forgiveness to happen first in his or her own life first, then in the lives of the congregants.

Boyd sees this “imaginative” creation and transformation within one’s life not as something “fantasized” but “realized” through the Holy Spirit. Minds which, through an immaculate deception, image sin into existence, now learn to birth via Scripture images of redemption.²⁷ One of the key roles of the Holy Spirit is not to bring new information—Matthew 29 and 30—but to illuminate via experience the Scriptures for transformation.²⁸ The deep irony today is this “sense-ual” encountering of Christ’s presence smacks of heresy in many people’s minds.²⁹ It is not Gnostic (rational as opposed to “sense-ual”) and Newtonian enough, which are the current dominant orthodoxies of some of the older denominations.

Boyd’s greatest insight is sharing the blessings of experiencing Jesus in a “sense-ual” way. When people can actually begin to image, hear, sense and feel Jesus, they will see that Jesus is someone worthy to be passionate about.³⁰ When one sees and feels Jesus, the idols of misinformation and of bad experiences will be replaced with new healing, multisensory experiences with Jesus!

²⁷ James, the brother of Jesus, writes in James 1:14: “Each one is tempted when, by his own evil desire, he is dragged away and enticed. 15 Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.” NIV. Where is the desire conceived, but in the mind? Mind creates images for good or bad.

²⁸ Imagine someone standing up in the middle of a church service and instead of saying, “God has just spoken truth to me, want to touch me...?”, the person says, “God has just spoken to me and he has asked me to transform my life. He has convinced me of my own sin, Christ’s righteousness and judgment.”

²⁹ That is, it brings up images in their minds of heretics who brought up images in their minds too.

³⁰ Boyd, *Seeing Is Believing*, 61.

Boyd counters claims that this is making an “idol of imagination.” He argues that people obviously *think* with images.³¹ If we were to think about our spouses or kids right now, one does not remember a series of bulleted points. Rather they recall images that “represent,” or “re-present” one’s loved ones mentally.³²

It is important biblically though to state that imagination must be based in the real and the pure.³³ It must be made into *holy-imagineering*. This type of imagination is not fantasy, for it is painted primarily with biblical images or paints and then secondarily with the geography, history and archaeology and other disciplines relevant to the story. Olson uses the phrases of a weaver to talk about the biblical facts woven in with the other data for good story telling.³⁴ Sticking with the earlier mining metaphor, I see the biblical data as gold, the other discoverable multisensory material as silver set into a wonder-filled story. Whether one likes it or not, everyone imagines when they take in facts. Thus, people need to be trained to “image” well, that is, accurately. Imagination using biblical facts is neither “dirty” nor dangerous. Rather it is allowing the whole sentient, created, feeling and thinking being to participate with God who is present. Charles Finney commented about an experience he once had:

³¹ Matthew 5: 8 “But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.”

³² Boyd, 72.

³³ Boyd, *Seeing Is Believing*, 83, describes how not all the visions of the Bible were literal; they were mental-truly imaged. Same with sounds—not all were physical, but they are literally true.

³⁴ Timothy V. Olson, “Bondage, Burden and Blessings” (Ph. D. dissertation, Lutheran School of Theology at Chicago, 2004), 69. See Appendix C: How to Do Multisensory Story-Telling Exegesis. Note also Wiersbe, *Preaching and Teaching with Imagination*, 304-5.

It seemed as if I met the Lord Jesus Christ face to face. It did not occur to me then, nor did it for some time afterward, that it was wholly a mental state. On the contrary it seemed to me that I saw Him as I would see any other man... I have always since regarded this as a most remarkable state of mind; for it seemed to me a reality, that he stood before me, and I fell down at his feet and poured out my soul to him...³⁵

Ignatius of Loyola developed what is now called the “Ignatian Method” as a sort of virtual experience of the Scripture. When one reads the Scriptures, he or she in a sense creates a mental short film about what is read. One uses the imagination to enter into the reading, asking as Scripture is encountered: What do I see and hear? What do I smell, taste, or touch? Use all five senses. Who are the characters and what is going on with them?³⁶ What emotions are they experiencing?

In the Ignatian method of prayer and contemplation, one enters into the story so that they can learn more about and participate more fully in the mind, the heart, and the work of Christ. Note how Boyd sees Ignatius viewing the infancy narratives:

Here it will be seeing with the eye of the imagination the road from Nazareth to Bethlehem, considering how long it is and how wide and whether it is level or goes through valleys and over hills. In the same way, it will be seeing the place of the cave of the Nativity, considering whether it is large or small, deep or high.³⁷

Boyd says that we can with “Spiritual Exercises. ...see the persons of Scripture with the eye of the Bible-informed imagination... imagine hearing what they say... imagine I smell and

³⁵ Boyd, *Seeing is Believing*, 90. See also Mark Miller, *Experiential Storytelling: (Re)Discovering Narrative to Communicate God’s Message* (Grand Rapids, MI: Emergent/Zondervan, 2003), 52. Miller blames the Reformation for removing the aesthetic of art, image and anything else that would take away from preaching.

³⁶ Ignatius, *Spiritual Exercises*: www.ccel.org/i/ignatius/exercises/exercises.html.

³⁷ Boyd, *Seeing is Believing*, 73.

taste the infinite savor and sweetness of the Divinity...imagine touching...by embracing and kissing the place where the persons step or sit.”³⁸

It is impossible for abstract thoughts to motivate unless they can be conceptualized, transformed, morphed and incarnated within one’s imagination leading to a life-changing transformation.³⁹ Is life-transformation a permissible goal for a type of commentary that is both scholarly and practical? Yes, for the act, the *process of* knowing is not merely an acquisition of the facts, but a transformation of the heart as truth is embodied. Can one really connect with the text without entering as a whole person into the accounts studied? If only a part of a person is used, only a part, a facet of their lives will be changed.

A.W. Tozer also speaks of the “supreme value of a sanctified imagination.”⁴⁰ Steven Mathewson says that “a modern preacher may need to pursue realistic fullness to connect with the modern audience” Then he explains: “Preachers need to engage listeners with sensory details.”⁴¹

³⁸ Ibid., 93. See also Ignatius, *Spiritual Exercises*, 103.

³⁹ Walter Brueggemann, *Finally Comes the Poet* (Minneapolis, MN: Fortress, 1993), 85, says: “The link of obedience to imagination suggests that the toughness of ethics depends on poetic, artistic speech as the only speech that can evoke transformed listening.” Wiersbe, *Preaching and Teaching With Imagination*, 62, lists several sources stating that unless feelings and emotions are involved with cognition, behavior won’t change.

⁴⁰ Ibid., 94. 2 Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord” (KJV).

⁴¹ Steven Mathewson, *The Art of Preaching Old Testament Narrative* (Grand Rapids, MI: Baker, 2002), 132-134. Mathewson goes on to say that “while preachers should use the imaginations when retelling stories, they should also allow the rigorous exegesis they have done to keep their imaginations in check.”

The idea is to see and feel God's hand as a continuum: What God did in the gospel stories, God is still doing today. Ignatius encouraged a daily examination of one's deepest feelings and desires. The prayers of this examination guide one to reflect on parts of one's own narrative in relationship to the gospel narratives. Then one can better see the hand of God in the journey together. The real problem in life is not an academic problem, but a practical, personal and spiritual one.⁴² One ends up believing mentally in the *authority of* Scripture, but they have no *authenticity in our lives until we both enter into the account and allow the account to enter into us.*

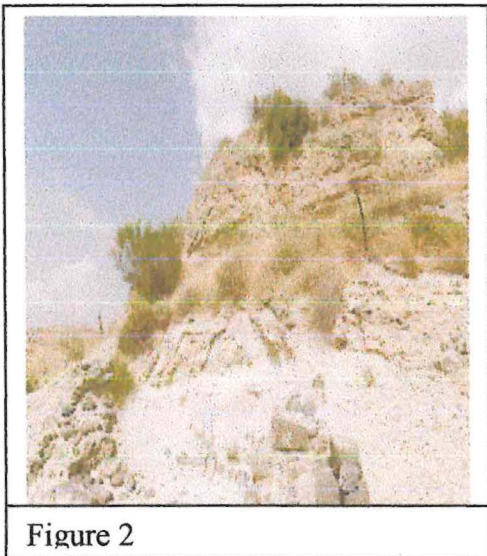


Figure 2

An Example of Multi-Sensory Story Telling

Tying in sound scholarship, imagination and Enter-Actively participating in the narrative, one can see how this plays out in the gospel accounts of the Gadarene Demonic.

The *picture* in iLumina (Figure 1) is from the chapel on the hillside, looking up to the hillside.⁴³ However, by walking 100 feet further the picture could have included the

caves, which are quite possibly the tombs mentioned in the story (Figure 2). Note the demoniac still present.⁴⁴ Which image allows me to participate better in the story? If additional images, verbal or literal, are given looking *out* of the cave towards the Sea of

⁴² Ibid., 12.

⁴³ ILUMINA Gold. Tyndale, 2003. Subsection Bible. Luke 8. Bible Point in Time images.

⁴⁴ Image from my trip to Israel in October of 2003.

Galilee where Jesus landed, the mental picture of that gospel story is even more complete. Again, one does not need to be dependent on literal pictures. Words can paint mental images as well as jpegs. Note how these multisensory words are woven in with Scripture-gold and historical, geological, social and other types of data-silver:

Have we not all, at one time or another, lived among the tombs of the dead: dead philosophies, life style choices; dead regrets; hopes now deceased? Look out from deep within your cave. All night the winds have whistled down the dry riverbed of the Wadi Samak. Look out across the Sea of Galilee and see the shifting clouds exposing the moon-illuminated sea churning into a frenzied froth. Are you lonely, cold, feeling abandoned as you see the flickering lights of your hometown of Gadara far below you. People are laughing, holding, loving there, way down there, so far away from the vermin filled cave you are in. Then, from the darkness of your cave, look out, do you see it? It is Dawn! A new day! Come out! Please, just a little if that is all you can, just to the edge of your cave. Do you see the Storm-tossed sea suddenly calmed like a pool of glass? Friend, that can be your life. Do you see Him-emerging from the storm clouds of life-the ship, the invasion force from heaven, establishing a beachhead in YOUR neighborhood, in your heart, to set the captives free? Don't sit in your cave any longer. Run, run with all your might, down the hill, to the ancient port of Kursi. He has landed! Run, run with renewed hope down to the marina. Leave the darkness, the cold, the bones of death of the cave. Run, run, run, fall, fall, fall on your knees before the Master. Be set free, come out of your cave.

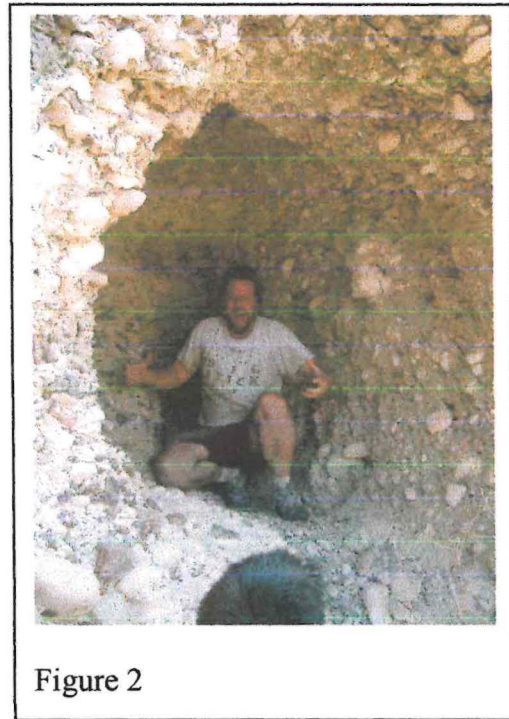


Figure 2

Note how one is called to participate in the story. Hear, feel, experience the passage. Also, note how one is called to act, to leave the cave, and to be transformed. Both the pastor and the audience now have placed themselves into the picture, the narrative-story. They are not just learning Bible facts to shoot Bible bullets, they are better, participating and being transformed by entering into the story with the help of the Word—the Gospel of Luke. The images, sounds, and senses are all valid in the story above, gleaned from research and

personally being present there. Through solid research embodying more than just facts, now the audience can hear, feel, see, sense and smell the narrative, for they have entered in and stopped being spectators.

How do pastors create accurate data, and not just “imagine”. If that were the case, then “fantasy” would be a worthy charge. If one works for two weeks at an archaeological dig in Galilee, as the author did, one is allowed the time for slow reflection with the Word of God. It allows the “Ah Ha!” discoveries too. While digging at Kursi, the Gadara of old, all the stones were rounded black basalt, or limestone. Luke 8’s parallel passage, Mark 5:5, says “he (the Demoniac) cut himself with stones.”⁴⁵ Basalt and limestone do not cut easily, they abrade. Then while swinging a pickaxe at Kursi, digging down to the Byzantine church (an approved dig, not a midnight probe) sparks flew. These were chips of flint and Mark 5:5 came alive. Razor sharp flint was used for circumcision, or, as in Mark 5, mutilation. The very stone found at Kursi, validates the accuracy of Mark, but more importantly add imagery to the text that can be related to. Nearly everyone has cut themselves—guilted themselves, beaten themselves—for the mistakes made in life just like this demoniac. With that discovery, from a “dig” in a new genre of commentary or the actual dig site, one enters even more intimately into the stories of Jesus. The key is slowing and contemplating the text rather than speed-reading to keep a schedule of Bible readings. This slow contemplative multi-sensory, Enter-Active, gospel storytelling exegesis creates images that help the audience participate. These are the images that a pastor encounters on Monday morning in his or her

⁴⁵ (katakopton heauton lithois), katakopton with a preposition intensifies the self-mutilation.

study that he or she longs to share on Sunday Morning with the flock. Perhaps one of the best ways to illustrate this need for a new hermeneutic is by looking to a parallel discipline.

The Analogy: Lewis and Clark

In 1996 Stephen Ambrose wrote, *Undaunted Courage*, a story of Meriwether Lewis and William Clark's epic journey.⁴⁶ Previous biographies understood, as good Enlightenment Gnostics,⁴⁷ much of the milieu of 1804-6, but since the writers of the earlier works did not experience the data, they could not lead the readers to experience more fully the story. Ambrose spent years, camping, canoeing, and studying the actual landscape of his story before he wrote.⁴⁸

Likewise, Rex Ziak in his recently published book on Lewis and Clark, *"In Full View,"*⁴⁹ did the same. Ziak writes,

I was born and raised near the Mouth of the Columbia River and have spent almost my entire life here. The popular version of the story of Lewis and Clark's adventures in my part of the country has been familiar to me since I was a little boy. So it is easy to imagine how surprised I felt the day I realized that the full history of Lewis and Clark's arrival at the ocean had never been thoroughly researched or described...⁵⁰

Note what Ziak is beginning to describe. By way of analogy, he can be seen not as advocating a line dance without a partner, but a dance between two in love, joined and

⁴⁶ Steven Ambrose, *Undaunted Courage* (New York: Touchstone, 1996).

⁴⁷ Again, what is meant, is the failure to participate sense-ually, bodily, embodying the truth studied.

⁴⁸ Steven Ambrose, *Undaunted Courage*, Preface.

⁴⁹ Rex Ziak, *In Full View: A True and Accurate Account of Lewis and Clark's Arrival at the Pacific Ocean, And Their Search for a Winter Camp along the Lower Columbia* (Astoria, OR: Moffitt House Press, 2002)

⁵⁰ *Ibid.*, ix.

experiencing together. This dance is not only with the original characters of the 1800's, but with other readers of the 21st century too. Lewis and Clark's story became Rex Ziak's story. When woven together, readers, researchers, and explorers across times and places encounter each other, grow and discover together. Parts of Rex's story allows for what he calls the "fleshing out" of Lewis and Clark's story. One may not be able to visit the sites, experience the feelings, sights, and sounds, or sense a of stormy winter's despair, but through Ziak's book, one can become a student of the experience, a "Corp of Discovery" together.⁵¹ Ziak writes about what motivated him to "deconstruct"⁵² what could be called the "sense-less" interpretations of Lewis and Clark.

I discovered a gap in the history of the expedition when I became interested in the final days of Lewis and Clark's westward journey... but when I looked into the histories of the expedition for the specific details of their experience here, I found nothing. The scholars had overlooked this portion of the expedition.

When Ziak says, "He found nothing" he might well add, he *felt* nothing. So,

In order to satisfy my own curiosity, I began to carefully read Lewis and Clark's journals and to study Clark's maps. I found that my knowledge of this region fleshed out Clark's descriptions and gave me special insight into Lewis and Clark's experience. In addition to this, it was easy for me to spend many, many weeks every winter walking the shoreline where they traveled, looking at the same landscape they described, and watching the rhythms and patterns of the weather. This familiarity... allowed me to gain a deeper understanding of what happened...⁵³

⁵¹ This is the phrase used for the men and woman on the expedition.

⁵² My word for what he is doing.

⁵³ Ziak, *In Full View*, ix. Bernie Krause, *Wild Soundscapes* (Berkeley, CA: Wilderness Press, 2002), 24, says, "There was a time when humans were able to 'read' the stories embedded in natural soundscapes in much the same way as those histories are now disclosed in books." Ziak seeks to do this in his "commentary."

Simply, one might say, “If you want to know me, you must know my story. If you really want to know me, you must enter my story, and allow me to enter your story and I will help you write yours.”

Again, the writer’s contention could be summarized: history, when presented in a multisensory way, can allow not only the original story to be told better, but to allow the audience to almost feel that they were a part of it. Best of all, the stories learned “Enter-Actively” in the past, can then be applied more effectively. One can become a disciple of Jesus, or a member of the Jefferson’s Corp of Discovery, or an ancient mariner’s first mate in an almost “existential way.” Chip Jenkins is the current Superintendent for the new Lewis and Clark National Park. As Chip was struggling to get congressional appropriations and a presidential signature, he and his staff commented how they too were part of the same story, just a latter chapter.⁵⁴

Robert Carriker, Professor of History at Gonzaga University states:

The most insightful works on the Lewis and Clark Expedition, indeed all of the best histories of exploration have come from scholars who felt the trail under their feet and the breeze against their face. Herbert Eugene Bolton cheerfully left his office at the University of California, Berkeley and doggedly retraced the journeys of missionary Eusebio Francisco Kino, S.J. across the desert southwest from Baja California to present day Tucson. Then he wrote a biography which is a classic in the field. Thor Heyerdahl stepped away from his studies in anthropology to pilot *Kon-Tiki* thousands of miles across an open ocean from Peru to the Tuamotu Islands of Polynesia... Then he wrote a memoir that rivals any adventure story.⁵⁵

What Ziak does with Lewis and Clark is to supplement vague journals of 200 years ago with multisensory details of tidewater washing away camps, of heavy rains and gale force winds throwing old growth logs against fragile canoes, of clothing rotting from

⁵⁴ From personal conversations.

⁵⁵ Ziak., *In Full View*, vii. [emphasis added]

constant damp to the experience of crossing the Columbia River at its widest windswept point. Is what he is doing inaccurate? No, for he has taken his academic shoes off, and felt the wet grass in the same locations as Lewis and Clark. He has merged the gold of the journals, with the silver of meteorological, geological and tide tables together. When one reads Ambrose or Ziak one no longer sees the only valid data the original written text whether from Lewis and Clark or Matthew and Luke. Is there not relevant data that can supplement the account? Here is the key: In a very unique sense, every reader can be on that journey as disciples-explorers of 1805 (or A.D. 30). Then all can take the experiences felt and learned and bring them into their lives.

The Healing Stories

These stories are not just good reads. When told well they are much more. Paul wrote to the Galatians that he hoped that “Christ would be formed in them.”⁵⁶ The whole goal of experiencing the Gospels is not for the sake of feeling, or feeling better. Rather, it is to provide better tools to become disciples of Jesus. Then one no longer has to hunker in the bunker of a-sensual Gnostic studies. Rather one can start living out the ethical, exemplary life of Jesus among people. In encountering these stories, the redemptive work of Christ healing is also encountered in the present, still setting people free to be his disciples. If one is given abstract, non-sensory data or information, it can in no way alter behavior that was emotionally or sensorially experienced. Another way to say that is from a proverb of unknown origin: “If someone arrived at a conclusion apart from reason, no amount of reason will change them.” Often, people’s impressions are formed from experience, feeling, hearing

⁵⁶ Galatians 4:19

and touching. Give them new, truly spiritual experiences and watch the change. This is seen in the following section.

In the Secular Arena

Dan McAdams in *The Stories We Live By*, states that stories are some of the best vehicles to communicate and convey meaning in our nihilistic world.⁵⁷ McAdams argues that psychologically, stories give us great meaning. Yet, he also maintains that stories are those accounts that we stand under, almost a-critically. Stories are nearly canonical, and all are sacred because of the vacuum of meaning in life.⁵⁸ Today's spiritual world is so demythologized by tearing out the stories that gave meaning to the fabric of society, that, with God removed, people live in existential nothingness. The consequence is that if one lives without God, he or she must create a personalized sacred stories in order to make life holy, special and meaningful.⁵⁹

Jean Paul Sartre gives a hint as to the power of story. For Sartre, an image is a "synthesis of feeling, knowledge and inner sensation captured in an episode of time."⁶⁰ The power of story is why perhaps Camus and others used story as the vehicle for the search for meaning. McAdams argues that since humanity is "thrown" into this world, they have a personal challenge to make something meaningful out of their existence.⁶¹ Thus, to know one

⁵⁷ Dan P. McAdams, *The Stories We Live* (New York: NY: William Morrow, 1993).

⁵⁸ Ibid., 34. This shows the radical difference between moderns who *demythologize, dissect to death* getting at the truth and the emerging culture who accepts all story as truth.

⁵⁹ Ibid., 35: "Because our world can no longer tells us who we are and how we should live, we must figure it out on our own."

⁶⁰ Ibid., 65.

⁶¹ Ibid., 82.

requires knowing their story. Their story may be part myth, but it helps to give identity, worth and value.⁶² Yet in using the myth, one can bring about the person they want to be. They can become their own creators, making and *re-making* themselves.⁶³ Contrast this fictional birthing with the birthing process of God in James 1:18: “He chose to give us birth through the Word of truth, that we might be a kind of first fruits of all he created.” Which does one choose? Who is the true birth parent: Self-created myths or biblical stories into which one may enter and participate?

In the Spiritual Realm

Taylor, in *Tell Me a Story*, similarly brings out that narrative, when rightly interpreted, can bring new life and meaning.⁶⁴ Taylor’s secondary title however shows the importance of story: *The Life-Shaping Power of Our Stories*.

Stories have creative, transformational *and healing* power. Discipling in the local congregations will do a quantum leap when people enter into well-told gospel stories. Pastors will be more passionate; disciples will be rooted not in acquiring a catechism of enlightenment cerebral facts, nor in accepting a creed, but a conduct, a lifestyle. Then friends can be made with the characters and actors, along with many other personal benefits that change and shape people. The “no-longer” believer McAdams makes an excellent point when he states that the “The Apostles’ Creed is not a story and so does not ‘connect’ and

⁶² This was the challenge the Christian Comedian Mike Warkne faced.

⁶³ McAdams, *The Stories We Live By*, 12. A personal myth is an act of imagination, that is a patterned integration of our remembered past, perceived present and anticipated future.

⁶⁴ Taylor, *Tell Me A Story*.

give meaning to our lives.”⁶⁵ Remember the earlier observation that something might be authoritative, but it lacks authenticity; it might be true, but not real. Again, Christianity may be guilty of giving Gnostic⁶⁶ creedal statements in a world where people are sick from existential despair and when people are seeking stories that give coherence.

Taylor’s arguments for the spiritual importance of stories emphasizes the need for a biblical hermeneutic that trains pastor/scholars in “story exegesis.” Everyone has the right to tell his or her story. Stories are often what communicate a person’s brokenness, as with Adam in the garden. Adam told his “story” to God to explain what happened, what “broke” Adam.⁶⁷ Stories tell the whole. While “rationality strip-mines reality, washing away tons of apparent minutiae to get to small logical nuggets of truth.”⁶⁸ The wholeness of the story demands that theology move beyond systematics. Stories engage the whole person. D.H. Lawrence stated that being “a novelist, I consider myself superior to the saint, the scientist, the philosopher and the poet, who are all great masters of different bits of man alive, but never get the whole hog.”⁶⁹ Precisely in telling a story, the whole, yes, broken story, can one reach the whole person, and bring about a more complete healing. The story of the woman caught in adultery is much more than an ethical thesaurus on sexual values. When told well, the listener joins in entering the story. Then, when they encounter situations similar in life,

⁶⁵ McAdams, *The Stories we Live By*, 86.

⁶⁶ In so far as they only call us to brain wave believe, not behavioral changes.

⁶⁷ Taylor, *Tell Me A Story*, 3.

⁶⁸ Ibid., 30. Also see John Eldredge, *The Story God Is Telling and the Role That is Yours to Play* (Nashville, TN: Abingdon, 2004).

⁶⁹ Taylor, *Tell Me A Story*, 34.

immediately they not only think of abstract disembodied ethics, but how Jesus acted in the gospel stories. The result is that they follow in his footsteps and find the same healing available to them. When one *re-members*, puts back together all the pieces of a story, it involves wholeness, the opposite of dis-membering. Remembering a story is to put not just the fragmented pieces back together. Story also puts the broken person back into the story.

Stories invite one to *become* like the key actors, whether saints or sinners. In reciting a catechism, as the Apostles' Creed, few youths are moved to become like Christ. Alfred North Whitehead states, "Religion commits suicide when they find their inspiration in dogmas. The inspiration of religion lies in...history," what I would call story.⁷⁰ Bettelheim in his work *The Uses of Enchantment, The Meaning and Importance of Fairy Tales*, points out kids do not merely ask, "Do I want to be good?" But, "Who do I want to be like!"⁷¹

Summary/Conclusion.

Stories then are where one finds the self. The better the story—better in a moral, spiritual and meaningful sense—the better is the self one can find. If Christ be in the story, then there is healing. If the Christian faith does not present stories, people will attach themselves to the cultural stories, the Soaps or the Osbournes on MTV. Taylor asks, "What is a good story?... A good story makes us better."⁷²

Stories give plot and purpose, they make life meaningful. Who, in the chaos of life, has not read the book of Job to find ultimate meaning? In following the stories of Jesus one

⁷⁰ Ibid., 79.

⁷¹ Bruno Bettelheim, *The Uses of Enchantment* (New York, New York: Vintage, 1977).

⁷² Ibid., 55.

sees a transcendent meaning immanent in the mundane—for Christ took on human flesh. Instead of a determinism embedded in Darwin, Marx and Freud,⁷³ science, politics and psychology, one now can choose to have themselves scripted into God’s ongoing Salvation Story that is better told through multisensory, Enter-Active gospel storytelling exegesis. The reason the world is at war with the Christmas and Easter stories, stripping even their names from the public educational venues, is not merely because they are religious, but because these stories battle the accounts of the current culture, telling one that they have personal autonomy. In some senses the best apologetic belongs to the best storytellers. Stories lift people from paralysis with life’s problems to enter into a quest narrative filled with loops and surprises, ambiguities and feelings. In the quest, one meets the God who began the quest—looking for us. Perhaps one can relate to the Gadarene Demoniac, or Peter’s pushing away Jesus in Luke 5’s fishing story. Stories teach one that they can choose to be a part of God’s plan. In choosing, one not only *becomes* but *becomes transformed*. In choosing well one can become fulfilled, with a life of meaning. The quest one now enters gives hope.⁷⁴ It allows one to see perfection is by being on the imperfect pilgrim’s road with Jesus.

In churches, a person used to tell stories of missionaries. Young people were inspired to become Hudson Taylors. Perhaps today, with the emphasis on mosaic, culture has so fractured the story line, that kids do not know which way to go in life. When church members return to tell testimonies of how God is faithful, just like in the Gospels, the church will come to “faith-life.” The church and Scripture will become a pharmacy of stories to

⁷³ Ibid., 142. Marx says we are the product of our class, Darwin of a blind process of natural selection, Freud of our unconscious.

⁷⁴ Ibid., 72.

share with those whose life chapters are so far bleak and meaningless. These stories will not only steer today's youth, but heal their brokenness.⁷⁵ These stories will be honest, authentic, real, deeply rooted in Scripture, greatly relevant to the world. To tell stories woven with the gospel stories is to defeat not just nihilism, but loneliness and isolation.⁷⁶

The senses also play a key role in true learning. God created us sentient beings. He himself, through Jesus, became the *Premier* Sentient Being. If people learn better when their whole person is involved, and if with the insights gained from Quantum Physics, people “participate” in the discovery, then a new commentary is indeed needed.

When the overwhelming number of excellent commentaries aim more at the mind than the heart, there is a need for a new genre of commentary, not to replace the others, but to complement them.

The ultimate goal of all of this? That, as Paul said in Galatians 4:19

Τεκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·

*My dear kids, for you I am in the throes of labor yet again. And why? So that Christ might finally be formed in you.*⁷⁷

⁷⁵ Ibid., 114.

⁷⁶ Ibid., 139.

⁷⁷ The translation is mine.

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PASTOR TERRY O'CASEY

THE LIGHTHOUSE &
LIFESAIVINGSTATION

FEAR & FAITH

Luke 1

From Illumina Gold.



There is a healthy fear, a respect. When hiking east of the Cascades, I have encountered my share of Rattlers; There is a healthy fear, a respect when I have rock climbed. I have encountered my share of fallen climbers. There is also the unhealthy type of fear. I have encountered as a kid the stern warning: “STOP, don’t run in God’s houssssse.” Strange how it almost sounded like a hissssss of a pit viper; I have heard people say: “You either stop that or I will put the FEAR OF GOD into YOU!” The Bible talks about “the fear of God is the beginning of wisdom...” This fear is a healthy fear, a deep respect, more motivated out of a FEAR of HURTING someone I deeply love than by fear of getting “burned.”

As we begin, LISTEN, do you hear it? Dr. Luke is not writing a newspaper column-daily fodder without beauty. He writes like a grand Choral Master-with an antiphonal choir singing back and forth to each other. Remember that, for in a moment we will begin to hear the music of Luke 1!

Also, Dr. Luke writes as a trained (medical) observer! The credibility of Dr. Luke’s work is in his amazing accuracy of the details.

First he tell us how much older John the Baptist, the cousin of Jesus was than Jesus himself:

1:26 In the sixth month,

6 months earlier the Lord had told Old Zechariah the news! “You are going to be a Dad!” I can just picture Zach going, “Eh’, what’s that,” while cupping his hand to his ear. Now Zach’s wife was a cousin of Mary. Read with me Luke 1:36

Even Elizabeth your relative is going to have a child in her old age, and she who was said to

be barren is in her ____month!

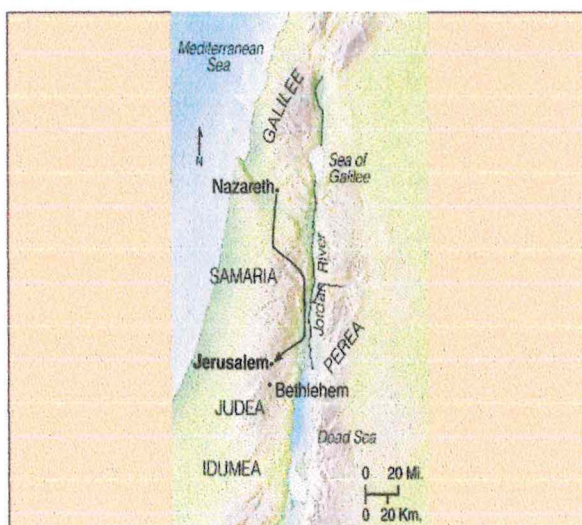
Note next what happened in the 6th month:

God sent the angel Gabriel to Nazareth:

In *Touched by an Angel*, there is a death angel named Andrew who ushers people OUT. Here IN Luke 1 there is a “Cupid” or “stork” angel ushering people INTO life. But I don’t want to be too cute because of who this dude is. Now, we first met this Angel when he told doubting Zechariah he was going to be a Poppa: Note 1:19

The angel answered, “I am Gabriel. I stand in the presence of God and I have been sent to tell you this good news.

Notice his name: *Geber-El* “Powerful of God; Champion of God, A Great Warrior for God,” or GABRIEL. Note too where he stands: He is not the proverbial Pearly Gate Angel for those entering Heaven. This dude is in the Very Presence of God. His messages are direct come from the HIGHEST SOURCE, nothing gets lost in translation. The name “Angel” in Hebrew is Malach(i). It means “one who is sent, a messenger.” Did you make a note of that? Notice where he gets “Malachi-ed” to. Not just to Jerusalem’s Temple in Judea’s South in 1:11 but also to Galilee’s North at rural Nazareth in Luke 1:26. Note iLumina’s map:



He gets sent to an aged priest in 1:5 and to a teen in 1:27; And to a man in 1:5; to a young lady in 1:27. Do you hear the antiphonal choir yet? There are many stanzas of contrast that Doctor Luke will make between 1:5-25 and 1:26-38. Listen for more music!

Note what the angel DOESN'T do: He is NOT the conceiver! Zach and Elizabeth have to, um, a, well you know, they have to., a ya.

And for Mary-The Holy Spirit is the power who conceives in Mary.

Notice whom Gabe is sent to: In the first case he is sent to a couple who probably have tried and tried and tried to... The miracle is not in virginity, but that aged and barren seniors have a child! (for some that would be a nightmare at that age!) What is wonderful is that this miracle requiring the union of Zach and Elizabeth lent credibility to the miracle without the union of Joseph and Mary. Read 1:36.

EVEN Elizabeth your relative is going to have a child in her old age and she who was said to be barren is in her sixth month... FOR NOTHING IS IMPOSSIBLE WITH GOD.

In the second case Gabe goes to a couple not yet married. The miracle here is precisely in the virginity. Note how many times Dr. Luke the Obstetrician describes his patient:

1:27 to a VIRGIN....the VIRGIN'S name was...

1:34: How will this be," Mary asked the angel, "since I am a virgin?"

Young People: God has a purpose for you. By keeping your integrity, your honor, you keep yourselves available for God to do great things in your life. You silence the critics precisely by your integrity! AND more interestingly, your sexual integrity sends a message to older single adults-Sex is a gift IN MARRIAGE. Matthew records the significance of Mary's integrity. God LONG ago, in the days of Isaiah 700 years earlier, said that there will be a very unique sign, A Messiah Pointer- a VIRGIN conceiving.

1:22 All this took place to fulfill what the Lord had said through the prophet: 23 "The VIRGIN will be with child and will give birth to a son, and they will call him Immanuel"—
which means, "God with us."

I am amazed at our doubting nature. Do you think God can create the heavens and the earth? Of course. Do you believe when you die that you will go to heaven? So what is the big deal-why can't God have a virgin conceive? Notice some things about this gal:

- 1) Her name-Mary-which means "Miriam" echoing another young person who was entrusted to watch a baby-Moses.
- 2) Her Status: We can tell how old she is from the phrase in 1:27-"Pledged to be married." Betrothed, or Engaged at 2-! Thanks mom for picking my husband! Ya..." Then at 12 ½ they were "pledged", an act that required a "gett", a divorce to break. 6 months later the couple would marry. At the age of 13, she is a teen barely out of middle school.
- 3) Her Pedigree: 1:27 She could trace her great, great, great grandfather BACK to king David. You see, if you are going to give birth to a priest, you need to be related to Aaron. 1:5. If you are going to give birth to a king, you need to be related to King David! Ah-I hear it again-the antiphonal choir echoing back and forth their joyous refrains. WAIT doesn't it say here JOSEPH was a descendent of David? I am sooo glad you asked that. Remember again Zech and Elizabeth BOTH could trace their lineage back to Aaron. SO with Mary and Joe. Luke 1:26 in the Greek could apply being a descendant of David to either or both. But we can cheat by looking at Luke 3. Nearly every scholar believes this is a genealogy through Mary...of DAVID 3:31.

Now, God is so amazing, in how he meets us! For Mary WHERE does she hear the Lord? Hicksville Nazareth, population 500. God visits high school Freshmen in sleepy little

towns. God visits Chinook, Washington; and Olney, yes Cannon Beach, Seaside, Astoria and Warrenton. These places to meet God are SOOO important: Yep, could be

- ☞ A place of worship at a Jerusalem temple or;
- ☞ The corner of 101 and Del Moor Loop at the Beach, Seaside Christian;
- ☞ Or high in the mountains at Forest Home Christian Confernece Center where a young preacher received his call-Billy Graham while at church camp;
- ☞ Or a mission's trip to Mexico or Haiti;

Mary, a freshman at Nazareth High, was a deeply spiritual youth. Look at her poetry put to song in Luke 1:46-55! I once did a study on the Old Testament echo's of her poetry. SHE KNEW THE BOOK! She lived it TOO! Still, like poor Zach, Mary must have been petrified at what happened next.

Zechariah was STARTLED and GRIPPED with fear and the Messenger.

12 When Zechariah saw him, he was startled and was gripped with fear.

Notice what happens when Mary is met by the angel: iLumina

28... "Greetings, you who are highly favored! The Lord is with you."

Mary's response was not as much because of the MessengER but because of the message:

29 Mary was greatly troubled at his words and wondered what kind of greeting this might be.

30 But the angel said to her, "Do not be afraid, Mary, you have found favor with God.

The word, "wondered" is literally, dialogued to her self: *Gee, E Gads, what am I going to do... Get a grip, this is just a dream..O O, it is not a dream!* Ever been so scared you started whistling in the dark, or talking to yourself just to hear a voice? Sometimes the PRESENCE of God is very comforting-HIS WORDS for US are what scare the stuffings out of us!

Don't be afraid Zach-Literally STOP 1:13

Don't be afraid Mary-Literally STOP 1:30

Scene from iLumina

Repeat with me: "God takes us out of, WAY OUT of our comfort zone."

There are currently a number of bestseller books out that make this observation: The role of WOMEN in the Bible is not STRESSED enough in today's pulpits. It doesn't take a rocket scientist reading Luke 1 and 2 and then contrasting Matthew 1 and 2 to see this startling difference: Matthew is all about JOSEPH and the child and his mother. Luke is all about MARY and ELIZABETH with side cameo roles of Zach (who is seen as a chicken struck dumb) and Joseph who appears to tag along with Mary! Really? Don't believe me. Remember when Jesus was lost for 3 days. When they found him, which parent did all the talking? 2:48!! (Maybe Dad was still too mad... or sad)

Next I want you to see a wonderful word used twice by Dr. Luke, Circle it with me:

1:28... you who are highly FAVORED.

1:30... Mary, you have found FAVOR with God.

Now tie this together for it is SOOO important: Do you know why you don't have to fear O Christian when you meet God? BECAUSE

You ...are highly favored

CHRISTIAN, you have found FAVOR with God!

☛ "Oh no, you don't understand. I am an EX-CON." So? Saul of Tarsus found favor and he was guilty of murder!

- ☞ “You don’t understand, I am a WOMANIZER.” Stop then, but realize Peter apparently had problems too: “Get away from me Lord, I am a sinful, (Greek-aner)-MALE.” Luke 5
- ☞ “You don’t understand, I am a MEAN person.” Get over your cycles of abuse and by the way, John the apostle HAD a problem too.

For God so loved the world that he did what? Ah, the source of Grace-God’s love through Jesus. Now, Mary was supposed to have a little lamb, but first she had a cow! Excuse me Pastor? Yep, read 1:34

HOW WILL THIS BE Mary asked since I am a virgin.

Sooo, what is the big deal? Hear it again-the antiphonal choir between Old Zach the male priest and the young lady, Mary. Look carefully at Mary’s response. Was it any different than Zechariahs? Mary says:

v. 34-How will this be since I am a virgin? I am too you and without a spouse

Zechariah said:

v. 18 How can I be sure of this? I am an olde man and my wife is well along in years

Sounds pretty similar to me! Reverse discrimination right? For Mary, the angel gently re-assures her. For Zechariah, ... ouch! Perhaps Mary’s quick believing response in 1:38 “I am the Lord’s servant... May it be to me as you have said,” saved her from what her older cousin Zechariah experienced. Notice the rather sharp response from the angel in 1:19ff towards Zechariah:

19 The angel answered, “I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. 20 And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their proper time.”

Suddenly his tongue became like a tape recorder whose batteries die: “But L o r d... Why did the Lord do this to Zach?

1) Where was Zechariah? Offering incense. 1:1:9-11 That he was chosen for that role was held by all in his day as a sign that God’s favor was on him. Do you have obvious signs that God’s favor is on you but still you doubt! Don’t end up being a deaf mute!

ILumina-Holy Place

2) He was offering up incense which was symbolic of what? PRAYERS. Prayers offered IN FAITH by the people of Israel, being symbolically offered up by the priesthood on behalf of the people BY AN UNBELIVING PRIEST! Isn’t that the way it is today, a lot of unbelieving priests? We can talk about Liberal Christians who don’t “Believe” anymore. Well there are MANY “conservative” Christians, who aren’t any different. Some blatantly denying who Jesus is; others are very orthodox in their creed but worshipping their true god: doubt, fear, suspicions and worry. Zechariah was struck speechless for his lack of faith, a believer. Do you lack faith today in a very believable God? Watch out lest we end up being a deaf mute! Have we trusted God with our tithe; with our job; by going to a marriage counselor instead of going to the divorce attorney *first*? Our western philosophy of enlightenment and rationalism has caused us to internalize and cerebralize our faith according to a set of creedal beliefs, rather than see that TRUE FAITH is a life TRUSTING Christ AND CONSEQUENTLY FOLLOWING IN HIS FOOTSTEPS.

3) I believe there is a third reason why God struck Zach harder than Mary. Zach was an elder in Israel-he was older, had walked with the Lord longer, more was required of him. The longer we have walked with the Lord, the longer our “Faith Resume” should be-examples of where we have trusted God, not so we can boast, but so we can share confidence

with others through trying times. That is why the elders in our church are to be the PATTERNS, not just of knowing, and as Titus says teaching sound doctrine, but living, trusting, journeying on faith walks. We don't want elders struck dumb because of a lack of faith, trust in God!

I want to make a VERY dangerous comment. I am going to say this in really modern English: It really ticks God off when we doubt him. Why? Because the STRONGLY implied message we send to God when he takes us out of our comfort zones is: "We don't trust God!" Faith is NOT merely what we believe between our two ears, it is rather where we let our two feet take us-obeying.

Growing in Faith is ESSENTIAL as a Christian. So how do we do it, grow in faith. Well we buy more Bibles, more Bible Dictionaries, more Bible atlases, more Bible Software programs... NOOOOOOOOOO! We are growing in knoweldge ABOUT the faith but we are not growing in faith. FAITH is NOT a creed to have between our ears. You will learn about OTHER people's faith, but not your own. It is a lifestyle trusting Jesus!

1) Learn more about our Father in Heaven. He is trustworthy, he loves us and wants the best for us. Study GOD-theo-logy. It is not just for the "experts". Some of the greatest experts are grandmothers who have trusted God for 90 years!

2) Study faith examples of the New Testament. Faith is NOT merely the acquisition of biblical facts, it is the PRACTICE of what we are learning.

- a. To blind man-"Go wash in the pool of Siloam";
- b. To a leper-"Go show yourself to the priest";
- c. To a centurion-"Go home, your servant is healed";
- d. To a lame man: "get up and walk";

- e. To a doubter: “go on a mission’s trip, start tithing BEFORE you can afford it; stay IN the marriage etc.?”

Well Zechariah is to come out and bless the worshippers. Instead he is paralyzed by his own fear, mute by his own doubt. When he finally comes out the people know, not that he has seen a ghost, but:

21 Meanwhile, the people were waiting for Zechariah and wondering why he stayed so long in the temple. 22 When he came out, he could not speak to them. They realized he had seen a vision in the temple, for he kept making signs to them but remained unable to speak.

Zechariah crammed for finals. He went home, but couldn’t talk to this wife. I don’t want to get in trouble for reading between the lines of 1:23 and 24 but I can only imagine. First as I mentioned at the beginning, Zechariah and Elizabeth did NOT have a child like Mary and Joseph, through an immaculate conception! Rather like Abraham and Sarah they had to PRACTICE their faith... You know they had to, um, a, well, um... Remember, Faith is NOT merely the acquisition of biblical facts, it is the PRACTICE of what we are learning. Elizabeth from this time forward probably looked forward to when Zech was done serving in the temple! Sorry!

Note one more WONDERFUL parallel-between the Senior Citizen near Jerusalem and the freshman at Naz High. Do we know what D.N.A. stands for? “Designed, not accidental.” 40 Days of Purpose have already faded from some of our minds. Purpose is not just for 40 days. For 40 days we thought about purpose so we would make it a habit to live ON PURPOSE, intentionally, Designed, not Accidental!

Listen to What the Angel tells OLD Zechariah about his boy:

14 Your boy will be a joy and delight to you, and many will rejoice because of his birth, 15 for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth. 16 Many of the people of Israel will he bring back to the Lord their God. 17 And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord.”

WOW! Isn't that cool? Imagine Zach, sitting down with his little boy: “Johnny, can I tell you a most wonderful story about what the angel said about you?” That boy KNOWS he has been made for a purpose. Do your kids or grandkids know that?

Listen to what the angel tells YOUNG Mary about her boy:

31 You will be with child and give birth to a son, and you are to give him the name Jesus. 32 He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, 33 and he will reign over the house of Jacob forever; his kingdom will never end.”

Imagine Mary sitting down with her little boy: “Josh, (Hebrew for Jesus), do you know who you are, and what you have been made for?” Mary’s boy KNEW his purpose and lived it as a result. Do your kids? Or do they think:

- ☹ I am a pinball to my divorced parents, a pawn of attorneys and judges?
- ☹ I am baggage that came along when my stepmom married my dad. She said she would put up with me, but not love me?
- ☹ I am an inconvenience to my dad’s sporting schedule?

☞ I am a burden to my overworked mom?

☞ I am “as worthless as my old man?”

OR do we tell our kids about their Maker:

☞ Ps. 139:13 “For you created my inmost being; you knit me together in my mother’s womb. 14 I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.”

☞ Ps. 8:3 “When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, 4 what is man that you are mindful of him, the son of man that you care for him? 5 You made him a little lower than the heavenly beings and crowned him with glory and honor.”

☞ God has made you for a purpose. He has made you FAST, and when you RUN, you will feel God’s pleasure.

☞ God made you for a purpose. He has made you BRIGHT, and when you use your mind for HIM helping others, you will feel God’s pleasure.

☞ God made you for a purpose. He has made you a Nehemiah or Daniel, a LEADER in the unchurched world. And when you use your Godly leadership, out there, for him, you will feel God’s pleasure.

As we close this message, is there fear in your life causing you to distrust Jesus, who Hebrews 13 says,

is the same yesterday and today and forever?

Are you older? Than you have seen more of God’s hesed, his loving faithfulness. In one sense, to use Jesus’ parable of the Talents-you have 5 Talents, Mary, younger has less.

More is required of older Christians. What is required? That the older we are, the more often we put our hand out and say: Jesus, take my hand, lead me WHEREVER you wish

Are you younger? Just starting out in the faith? God knows that pilgrim. He will be gentle with your doubts and generous with his promises to you. But you too need to step out and say as Mary did in 1:38:

I am the Lord's Servant. May it be to me as you have said.

What a WONDERFUL privilege to say to God: "Let me fulfill your purpose through my life." The greatest blessing we can give to our kids is weaving together FAITH that SHOWS God, that we trust him and PURPOSE, doing what God has called us to become.

APPENDIX B
STEPS FOR SERMON RESEARCH

ChristoVision ENTER-ACTIVE COMMENTARY

The following is the growing check list for each pericope in the Commentary on Luke.

Books and Steps	Check When Done
1-Location in Gospel-Read in Greek	
2-Location in Synoptics-Parallel	
3-Read Variant Text issues	
1. Metzger-Textual Commentary	
2. Comp. Texts of Earliest MSS	
4-Read Linguistic and Exegetical Key	
5-Zerwick-Greek Grammar	
6-Greek/Hebrew Word Studies	
1-Trench-Synonymns	
2-Barclay	
3-Roberston's Word Pictures	
4-TDNT et al	
-Blass, Grammar	
6-Apostolic Fathers	
7-Dictionary of the Gospels	
8-CHECK Jesus and His World; Edersheim et all on shelf-This is a group of 100 books which deal with aspects of Jesus' life, first century culture, Archaeological sites etc.	
9-Malina (sociological treatments)	
10-Hansen	
11-Atlas	

APPENDIX C

GENRE OF COMMENTARIES-A MORE COMPLETE LISTING

Table 4-Genre of Commentaries

COMMENTARY TYPE	DESCRIPTION	EXAMPLES:
1. Comprehensive	<ul style="list-style-type: none"> ● The biblical text is treated like any other ancient text; with nothing supernatural or holy considered. ● Avoids most contemporary application. The point is the <i>process</i> forming conclusions, not merely a result or application. ● Looks at original setting via philology, linguistics, ancient history and sociology, textual criticism, or critical views concerning sources and compilation. 	<i>The International Critical Commentary; Hermeneia; The New International Greek Testament Commentary; and the Word Biblical Commentary.</i>
2. Translation	<ul style="list-style-type: none"> ● The goal is to help persons (missionaries, linguists) translating the Bible into modern languages. 	The Helps for Translators Series of "Translator's Handbooks" give exegetical insights that would help to accurately translate into various cultures.
3. Theological	<ul style="list-style-type: none"> ● The goal is to promote a particular theology. Several charismatic groups will put an emphasis on the Holy Spirit for example. 	Gordon Fee's work. <i>The Old Testament Library Series</i> are woven in as study notes to a Bible.
4. Textual	<ul style="list-style-type: none"> ● Goal is to primarily look at which original text is the best, commenting on the variant ancient readings. 	<i>Metzger's Textual Commentary on the Greek New Testament.</i>

5. Expository	<ul style="list-style-type: none"> ● The biblical text is seen as different than other ancient texts. The text is viewed as supernatural, and often times, Holy Spirit-interpreted in the present. ● The point is the result, the transformation and application and not the process. ● Avoids minutiae of original context. 	<i>Cambridge Bible; the Tyndale Commentary Series; The Expositor's Bible Commentary; the Augsburg Commentary on the New Testament; and the Good News Commentary.</i> Included here as well would be many of the homiletical and devotional commentaries described below
6. Linguistic	<ul style="list-style-type: none"> ● The newer genre of socio-rhetorical commentaries. A key working definition would be a hermeneutic looking at the ethnography of oral tradition, what is written, and how it is spoken and noticing both social and past rhetorical influences. 	David DaSilva's <i>Perseverance in Gratitude. A Socio-Rhetorical Commentary on the Epistle</i> ".
7. Blended	<ul style="list-style-type: none"> ● The goal is to merge solid exegesis with homiletical and devotional helps. 	<i>The Interpreter's Bible</i>
8. Translation Based	<ul style="list-style-type: none"> ● These commentaries are primarily based on the English of a translation, sometimes correcting their chosen translation based on the original languages. Often there will be a bias, for the "approved" translation is the only English vehicle to carry the "received text" of the Greek. 	<i>NIV Commentary; KJV Only Commentary; Cambridge Bible (using the New English Bible); The New Century Bible (using the Revised Standard Version); and the Expositor's Bible Commentary (using the New International Version.</i>
9. Devotional	<ul style="list-style-type: none"> ● Often gives conclusions without being part of the process. Here is gold-rather than, "Come and learning mining techniques and consequently while searching we can discover together." ● Devotional commentaries can be, note, can 	James Montgomery Boice <i>An Expositional Commentary.</i>

	be for those too busy to go on mining pilgrimages. Of course, that in itself is a sign that you should go deeper! Some do in deed go deeper.	
10. Homiletical	<ul style="list-style-type: none"> ● Instead of needing to wade through material that would not have relevance for the congregation, this commentary gives both exegetically relevant and often accompanying illustrations useful in the Pulpit. 	Examples include <i>Communicator's Commentary</i> ; and <i>Proclamation Commentary</i> .
11. Visual	<ul style="list-style-type: none"> ● This is a more postmodern, multisensory genre of emerging commentaries that deserves some additional comments. ● Hundreds of color photos, illustrations and line drawings ● Many maps, charts and timelines ● Sidebars and insights. ● The bulleted use of boxes of data, for example from Titus allows the student to quickly see author, date, occasion with a backdrop picture of Crete. Rather than having text from right one-inch margin to left one-inch margin condensed in (like here), this commentary allows, "jumping" non-linear reading. A parallel to this is seen on the News Channels where not only is the speaker talking, but below him 2 to 3 other lines of different data are streaming by, from "Breaking News" to stock reports. One may say, this is a preventative for "channel surfing." This desire to carry on multiple story lines is seen in such T.V. shows as <i>The West Wing</i>, or <i>The Practice</i>. 	<i>Zondervan Illustrated Bible Background Commentary</i> .

12. Multi-media	<ul style="list-style-type: none"> ● iLumina is an incredible multi-media commentary of the Bible with sound, stills and videos. One can pan the whole of the temple image, or lay on your back in Capernaum's synagogue and see how the ceiling is paneled! There are atlases, timelines, and dictionaries. One of the greatest strengths is that iLumina is indirectly saying, since one can download additional images-is that this commentary is not finished, it is itself on a pilgrimage-being added, corrected, bettered. This makes a direct statement: we have not arrived-there is more to learn, this is not the final exhaustive, seminal, for all time watershed piece. Thus this opens the work, its authors up to being allowed to be humble-"I, and the work I, we are doing-is a work in progress, under construction. Not perfect. 	<u>iLumina:</u>
13. Lectionary	<ul style="list-style-type: none"> ● . The three-volume Lectionary Commentary gathers exegetical essays on 513 biblical texts from the Revised Common Lectionary spanning the three-year liturgical cycle. Seventy-eight pastors, priests, and teachers from a variety of Christian traditions have contributed exegetical insights on the First, Second, and Gospel lections for the Sundays of the church year and for Christmas Day, Epiphany, and Ascension Day. Preachers who follow the Revised Common Lectionary will find these volumes useful. However, the commentary's unique organization makes it useful to all preachers. While the three volumes are organized according to the First, Second, and Gospel lections for each Sunday, The Lectionary Commentary lists all texts in their canonical order. This arrangement affirms the lectionary by identifying 	The Lectionary Commentary: Theological Exegesis for Sunday's Texts

	<p>each reading according to its traditional place in the three-year cycle, but it also lends itself to other preaching patterns. Whether used traditionally or thematically, volume by volume or as a set, The Lectionary Commentary will be an invaluable aid to those commissioned to preach the gospel from biblical texts for the congregations they serve.</p>	
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GEORGE FOX UNIVERSITY

TRACK 02 MULTIMEDIA SPECIFICATION SHEET

A DISSERTATION PROJECT-SPECIFICATION SHEET SUBMITTED TO

THE FACULTY OF THE GEORGE FOX SEMINARY

IN CANDIDACY FOR THE DEGREE OF

DOCTOR OF MINISTRY

SCHOOL OF THEOLOGY

BY

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PORTLAND, OREGON

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CHAPTER I

PURPOSE OF THE SITE

Genre

- Genre: Website genres are determined in part by the purpose: Training sites, reference, entertainment, news, political; or E-commerce as in E-Bay or Amazon.com. The genre that I have chosen will be a *training-reference* genre for pastors and teachers.
- Some examples would be:
 - Scriptorium at <http://www.historian.net/> The key quality of this site is:
 - The background papyrus which gives a “feel” for the site.
 - The images on the margin.
 - Source for fonts in case the user does not have the Greek.
 - <http://www.kb.nl/kb/manuscripts/browser/index.html> Medieval Illuminated Manuscripts: The key quality of this site is:
 - Pull down “sash” windows or “pull” tabs.
(<http://www.kb.nl/kb/manuscripts/highlights/index.html>)
 - <http://www.bible.gen.nz/> key quality of this site is:
 - <http://kmi.open.ac.uk/projects/hitmaps/>
 - Color highlighted words.
 - Beginning with the conclusion, then stating the reasons.

- Multiple windows open.
- <http://ise.uvic.ca/index.html> Shakespeare Internet site: The key quality of this site is:
 - The metaphors both written and imaged:
 - [The Foyer](#)
 - [The Library](#)
 - [The Theatre](#)
 - [The Annex](#)
 - The “fun” homepage.
- <http://www.newmediabible.org/1goodsam/> site is from the American Bible Society. The flash and animation is very engaging but its drawback is needing the “clergy” of web designers to accomplish.

Site/ID:

There are two sites:

The Flash Site is: <http://red.grapevinedesign.com/christoDev>. For this site, I have chosen the name *ChristoVision*. The key strength on this site is the use of flash as a cutting edge, eye-catching site. The great drawbacks are that the site requires at least DSL connection. Users will not wait for long download times as this site requires. In another 10 years, most rural areas will have access to high-speed connections. The second drawback is that it is “clergy” heavy, meaning it takes a “mediator”, one skilled in the language of code and “cyber-heaven” to add data or make contributions. Simply, it is Greek to most contributors.

The MoveableType Site is: <http://www.designshanty.com/clients/ocasey>.

For this site, I have merged a second name: ChristoVision-Christ-in-Sense. The key strength of this site, as we will mention is the speed with which it can be downloaded and the ease by which others can make this truly a community through their contributions of insights.

Tag Line

“The world’s first multi-sensory Gospel commentary”

CHAPTER 2

GOALS AND STRATEGIES

Main Goals For the Site

To create a pastoral resource that also renews as research into the Multi-sensory, Enter-Active Gospel Commentary is made.

- Because of the weekly, sequential method of creating sermons that this site proposes, Pastors will be able to produce quality messages.
- Because of the multisensory nature of this site, pastors will be able to immerse themselves in biblical sights, sounds, and sensations that are based in the gospel story, yet transferable to the congregation for teaching and experiencing.
- This is a site that is transferable from the study on Monday to the sanctuary on Sunday morning with images, sounds, skits and even smells that will enhance the study of the passage.
- This is a site which will actually help create a “discipleship experience,” as though one were actually there when the story was told.

Development Strategy

The life of this project will require three technical phases.

Phase One: Prototype.

- The initial information architecture will be through using a MovableType publishing system. MovableType 3.12 uses PERL, PHP, and MySQL 3.23 for the site’s logic.

It uses XHTML for the page’s structure.

It uses CSS for the site layout.

The project itself is the *creative* exploration of new genre of web design for carrying the new genre of commentary. The very creation consists of on-going Blogging as the site is developed. This is *not* the polished, much dialogued about piece two years

down the line. I have found no other site worldwide yet, that uses MoveableType for a Bible Commentary.

Phase Two: Working Model

Continue to use MovableType to develop and test metaphors without losing the content or having to recreate the logic for the site. The metaphors are imperative in a post-modern world and are in flux as they are fine-tuned by blogging comments. The metaphors at this time are image based and need to include the other senses. The pastor each day can progressively create his or her sermon:

- Primary Colors-the initial encounter with the text on Monday;
- Secondary Colors-where further data and experiences beyond the biblical text are gleaned on Tuesday;
- Paint It-is where the message is now being constructed in a multisensory, enter-active way telling the biblical story on Wednesday;
- Frame It-will bring skits, additional images, sounds or other senses that further enhance the message. This is Thursday/Friday. With a Blog-feedback I will also be able to raise funds for the mature product.

Phase Three: Mature Product

The final technical requirements will be driven by the discoveries made during Phase Two. This is when additional chapters will be added, once a “semi-permanent” architecture is in place. This is also one of the most important phases where the site can become truly a “priesthood of all believers,” meaning a participatory site for those who want to “blog” ideas. In addition, this is the time when others will be asked to lead in making commentaries on the other Gospels.

Identifying The Audience

- The audience will be anyone who has a deep hungering to experience and communicate the Word of God including Pastors and teachers.
- Especially, burnt out, or preaching-frustrated pastors.
- Those who wish for a devotional, where eventually the commentaries will have the same impact as Matthew Henry did where he combined deep erudition with a down-to-earth style.
- Homiletic classes at Bible Colleges.

Contents of the Project

- I have a site map that lays out the web page attached at the end.
- Specific Comments on *some* of the Contents:

- One can encounter the site in a linear fashion Monday, Tuesday, or “jump” and “skip” beginning with the end of the week.
- The site will have the Biblical text as the centerpiece so as to remember-the site is an aide to the Scriptures. The end-the Bible, not the means, the commentary is the point.
- The site will have embedded, relevant to the passage sounds.
- The site will be based on pericopes, not just verse by verse.
- The site will be filled with ever increasing images that help one to better experience accurately the stories.
- The site will have bulleted commentaries so that one does not have to “wade through” vast amounts of important, but irrelevant to preaching text.
- The site’s commentaries in Greek and English will highlight the multi-sensory. One learns more, when the whole person is engaged. By using the senses, the Biblical stories will impact the readers more.
- The site will have the garden, as well as the produce section of the grocery store, that is, both initial discoveries from the Biblical text and completed sermons.
- The content will be stored in a MySQL database. This database will allow the content to be displayed in a many different ways. This database will give the editors greater freedom to “play” with the metaphors to better communicate the principles in the most effective way.
- The special technical and functional requirements that are needed will be met through a Content Management System. If we think about how we use Microsoft Word to print a document it does not require any HTML or other code language to accomplish. So this system will use a back end, typically a password protected web application that allows one to edit and add content as needed. In addition, one will have a front end that assembles the data according to what is relevant to the end user. Where this gets challenging is in determining whether this is an autonomous application or a web supported system. The benefit of the web-based system is that one can have collaboration from all over the world. Imagine a link to a web cam in Jerusalem. The disadvantage to this approach is that one will force the user to have to have a web connection. The other possibility is a standalone application similar to the encyclopedia applications. That would be a tremendous undertaking. Nothing about this project is small, but optimizing a database for CDROM usage is a bit more difficult.

- The key is to use a web-based application designed around standards, using open source products to keep costs down. In addition, using the creative commons license structure to aid in gathering data from other producers.
- Another key is realizing that a project of this nature will absolutely require a database to manage the vast amount of data. The site will need to allow an immersive environment without excluding users that do not have a broadband connection to the internet.
- The Hardware and Software requirements will include:
 - Among other standards, 508, W3C.

Testing the Beta-Version

I will have the site set up as a Blog which will allow interactivity by its very nature. I will ask several ministers, a Bible College prof and an elder to compose sermons, lessons from the website. The next section is closely related.

Evaluating the Success of the Project

- The measurements are quantitative, for instance, the number of users.
- The measurements are qualitative, in talking with pastors, what is the experience after they preach the sermon-do church members notice a difference in the excitement of the pastor, the depth of the sermon? Do they, the audience sense that they were “there,” in the Biblical text?
- We will assemble a usability group and a target group. They are different.
 - Target Group will help the creators (producers) understand if the projects goals and objectives are being accomplished. Have we created an environment that people will actually use? Have we created an immersive environment? What are the distractions that we have built in? This group is primarily for gauging the success of the project. It would be made up of samples of the predicted end users.
 - For Usability, you would assemble an entirely different group that does not really know interactive media. These are users that may have little or no experience with the Internet. These folks will be introduced to your project and you will encourage them to use the product. You will interview them, but not interfere with their experience. They will show you where your interface is failing better than many experts could.

Maintaining The Finished Project

I also plan on making this a life long project so I will be committing time to it each day. There is a four-pronged approach to make this a community-participatory project.

- Standardization: So that this site is useable by many co-authors as well as to accommodate growth, a standard methodology will be developed. This will include, standard databases, standard data types, standard naming conventions, etc. This will allow for easy growth and a lower chance that the work will be tied to a legacy system.
- Application: The project will need to be an application that the editor or any other author can interact with. It is cost-prohibitive on any scale to hire developers to custom write your pages every time. Instead, an application that is tied to a database will allow the producers to input data via an interface that is accessed only by the producers. This is typically called a “back end”. The “front end” will then assemble that data according to what is relevant to the end user. That front end is designed by the developers to meet the goals expressed by the project.
- Training: The Producers/Editors will need to receive some training. Some small coding elements will be unavoidable. They are simple, but they will need to be learned. In addition, if the application approach is applied, the producers will need to be trained in how to use the application.
- Recruitment: I cannot be the only producer. Yes, one person alone can but not if the site is to move beyond its current state. Therefore possibly some sort of recruitment program, interns or staff, to support us in the future as this project takes on the life that is hoped.

Using Movable Type will allow for the addition of content over time. The current system will support many different sections of scripture. With the current amount of content as a guide, it is conceivable that this current system can grow for about 18 months to a year encompassing up to 20 passages of Luke.

Due to what will eventually be a great deal of content, an entirely custom system will be required. The advantage of working with a publishing system in the beginning is to allow the vision of the project to be fleshed out, morph and evolve. When the custom version is

taken before a development team, much of the testing will be done. The development team will be streamlining what has already been proven to work.

Budget

- \$ 2,000 was required for the first prototype using Flash. The second, which will have an easier encoding/back end will be \$5,000 initially. The next phases will be in the tens of thousands of dollars because of the extensive database required. This will be covered in the promotion section following.

Ongoing Personnel/Administrative Support?

- Continuing with Design Shanty/Dave Merwin I will take care of the basic administrative work of giving access to other contributors, posting updates etc. If I could recruit a team of other contributors, that would be ideal.

Promotion

- Displays at preaching conventions.
- Ads in Homiletic magazines.
- E-Mail lists from various demonimations to their churches.
- Paying Goggle for a higher placement.
- Through other well-visited Blog sites.
- Through word of mouth-a preacher's gift!
- Meta keyword and descriptions code.

Standards of Publication

- Visual Identity: As people open up this site, even on the Home Page I want them to immediately experience, not what they find in most commentaries-margin to margin text, but images and relevant sounds that immediately draw one into the gospel experience.

- I would like there to be surprises, when they click on the sounds and hear actual recordings from the Sea of Galilee, or the Demoniac's cave.
- I would like there to be excitement as various important facts that contribute to the multi-sensory experience are pointed out.
- There should be not only an "I never *thought* about it like that before" comment, but "I never realized what that would have felt like to be... Now I have a better feel for what happened."
- The purpose of color should not be candy, but helping set a mood. For the Pastor on Monday, when many "Pastoral Openings" are mailed out and resigning is a consideration, the moods of the color, should be soothing, resting. Images as the "Sunrise over the Sea of Galilee" or freshly fallen snow in Bethlehem help to create the feel. These could be changing images on the Home Page. The idea in this design was to be as transparent as possible. The content and media are what make this site so powerful. My fear was that an overbearing palette would over shout what the point was. Simple, clean and transparent
- Site Structure: The site map below speaks to this.
- Page Layout: One of the keys is that for the Primary, Secondary Colors and "Paint It," the Biblical text needs to be a constant always on the page. Therefore, it will be in a scrolling window at the top or side. Each page, so as not to fall into the trap of a modern-margin to margin commentary needs to have some images, or watermarks.
- Logo: I hope to have a logo, with the help of a commercial graphic art designer I have recently met completed by mid April. I am seeking to capture a multisensory gospel story in the logo.
- Typographical Style: Times New Roman is out. Comic Sans, or other less officious types are in. I am looking for a "koine" font that would reach the masses. What can the designer do that will enable easy reading and similar experience between readers? Lucida Grande was chosen because it is easy to read on computer screens, degrades well to other fonts if the end user does not have it, and it looks nice.
- Graphic Assets fall under two categories. The first category is site assets. The second category is content specific. Most site assets will be supplied by Gallic and Merwin LLC. Most content specific assets will be supplied by the content authors. Site Assets (Graphic) will be designed and built to be efficient and fast in all browsers. Content Assets will be processed to ensure that they will load fast in the site.

- Navigation:
 - Global - The global navigation for the prototype will be a simple navigation with home, each scripture section, about, and support. These options will be available on each page.
 - Local- Is based in the “Paint” metaphor. For the prototype the different elements, “Primary, Secondary, Paint It, Frame It,” are listed in the upper right hand corner of each page. These elements will take the end user to the element that supports that metaphor. The individual colors section contains links to each piece of content on the site. Finally, each main section contains a search feature to locate content.
 - Future Site Development – As the site develops, a vision for the four to five day navigation system will be realized. This will be a tabbed, and column-based design. Each section will be dependent upon a slight color variation to “clue” the end user into where they are. I will begin to work on other passages of Luke both experimenting on the *process* of the web, and the *result*, what is preached. Do people sense the first century? Do they feel as though they were in the story? Do they make choices, similar to what Jesus calls for in his initial audience?
- Further Standards of Publication
 - Ease of Distribution – utilizing the web will allow this project to interact with a global audience.
 - Rapid Interaction – the site enables commenting. This will enable participants to interact with the content and each other on the site.
 - Ease of Growth – The current structure can handle many new verses. The site will grow and change with ease.
 - Rapid Prototyping – Because the content is separate form the logic and layout, the site director/editor can change metaphors until he finds the one that “works” best for the end user.
 - Work Flow for Contributing Authors – the site director/editor can recruit and deploy many authors that contribute to the site and aid him in generating the massive amounts of data required.
- The Specific Standards for the Project
 - 508:
<http://www.section508.gov/index.cfm?FuseAction=Content&ID=11> - This is the web standard for American with Disabilities.

- CCS 2: <http://www.w3.org/TR/REC-CSS2/> - CSS (Cascading Style Sheets) This is the document that handles all of the styling for the site. "This specification defines Cascading Style Sheets, level 2 revision 1 (CSS 2.1). CSS 2.1 is a style sheet language that allows authors and users to attach style (e.g., fonts and spacing) to structured documents (e.g., HTML documents and XML applications). By separating the presentation style of documents from the content of documents, CSS 2.1 simplifies Web authoring and site maintenance." - <http://www.w3.org/TR/CSS21/>
- XHTML: <http://www.w3.org/TR/xhtml1/> - XHTML defines the structure of the documents "This specification defines the Second Edition of XHTML 1.0, a reformulation of HTML 4 as an XML 1.0 application, and three DTDs corresponding to the ones defined by HTML 4. The semantics of the elements and their attributes are defined in the W3C Recommendation for HTML 4. These semantics provide the foundation for future extensibility of XHTML. Compatibility with existing HTML user agents is possible by following a small set of guidelines." – From the W3 website. (<http://www.w3.org/TR/xhtml1/>).
- Usability (Design) Standards: <http://www.useit.com> - Usability Theory. Very subjective, but a consideration nonetheless.
- Please see this article about "Why web standards," <http://www.webstandards.org/about/> - From the group that has lobbied software companies and web users/designers to adopt standards.

Summary

This site, possibly the first of its kind both in "Blog" and the "Multi-Sensory" style commentary, is a genre that can help people participate in an Enter-Active discovery of Jesus in the Gospels. It is a passion of mine to continue developing this commentary so that people can connect on a newer and deeper level with the Jesus we find in the Scriptures. One of the greatest joys of this site is the community, whether through experiencing the passage in a sermon, or participating in the on-going expansion of this site.

SITE MAP OF ChristoVision ENTER-ACTIVE COMMENTARY

