

When two teachers meet, their speech is spangled with fragments of what they teach. Because my soul yearns for integrality, comprehensivity, in harmony with my mind, which forever surmises that it's what you leave out that wrecks you, I tend to bespeak what my conversational-partner fellow-teacher is not speaking, especially when what s/he is speaking seems to me to violate the unspoken. If one says Jesus was a revolutionary, I must say no, he was rather an apocalyptist: the former makes revolution, the latter announces the impending revolution God is making. If one says Jesus was a mystic, I must say no, he was rather a wise one: the former meditates beyond distinctions, the latter traditions discoveries of how to live. [On Jesus as timely and timeless, see Amos Wilder's 1932 PhD, published as ETHICS AND ESCHATOLOGY IN THE TEACHINGS OF JESUS.] This is not, in me, as is sometimes supposed, oneriness, but rather a will to fill in, for how can there be *coincidentia oppositorum* in the absence of the opposite? And it is sometimes a commitment-declaring NEIN!--a denial, in the name of my truth-commitment, of what the other one has said....This thinksheet is a kind of record of a conversation with Jerry Jud, whom I dearly love and admire, when he and Elizabeth were staying in our home. As we walked the ocean beach 10June81, he said "Willis, Elizabeth and I are convinced that people need help in escaping the prisons of up/down, in/out, and right/wrong. And Jesus helps us out of all three of these false categories." Said I, "And Jesus refines all three of these categories, revealing their truth." My "And" is important: I was not denying Jerry's assertion, and I often refer folks to the Juds' Shalom Mountain as the best place I know of to go when worse comes to worst in the knotting of one's coils (my language: viscera[feelings]/neocortex[thinking]). Jud again: "The spirit does not run by the categories of the world: up/down, in/out, right/wrong." I: "One who imposes those categories is an ideolog, a propagandist, a seducer--not a teacher and counselor; I couldn't agree more. But Jesus was crucified for teaching and living just those categories." The rest of this thinksheet extends that statement.

UP/DOWN--Egalitarianism may be an implicate of Jesus' teaching, but the heart of it was hierarchical: God over his creation ("his" not because God is inherently masculine instead of feminine, or more the former than the latter, but because relationally and historically he is Patriarch; and attacks on this Patriarchy paradigm illumine few and alienate many). Jesus was radically theocratic, not democratic or anarchistic. His mother's Magnificat has God "putting down" the authorities, who heard in Jesus' "down" notes their threatened doom as they heard his "up" announcing the elevation of the am-haarets ("the poor")--reversal of fortune, a half turn of the wheel (lit., "re-volution") rather than the quarter turn to alongsidedness or equality. Rather than by love setting aside the power question, by the love of truth and by the truth of love and in the name of justice he announced a power change-of-hands (most dramatically, in the Dives/Lazarus parable: L.16.19-31). Because God is OVER creation, God is OVER the authorities; because God is just, the poor-powerless will be OVER the rich-powerful. He objected not to ontopness but to who was on top. His disciples were not to develop ego-strength but to "hate" themselves and all their relatives (L.14.26). While he may on occasion have called his disciples friends, he was ever the Lord OVER them....The weakening of up/down in our society has had some disastrous consequences, such as peerism (children rearing each other, "free" of adult authority)....Not all Hinduism coalesces atma (the individual soul) into Brahma (God), eliminating up/down (= advaita, lit. "not-twoness"); e.g., "Dwelling in all things,/Yet other than all things" (Brihad Aranyaka, Upanishad). Jung's "collective unconscious" and Progoff's "well" follow the vedantistic-advaita strand of Hinduism and in this are antipathetic to biblical religion (Jewish/Christian).... The Western ego has become supersentitive to "put-downs," especially when needed!

IN/OUT--Edwin-Markham universalism ("Love and I had the wit to win,/We drew a circle and took him in.") is "in," including "inclusive language." But Jesus, instead of rejecting in/out, simply changed the players: prostitutes get "in" and Pharisees are "out"! I gave the Juds a copy of Mel Yosso's TRANSCULTURE, to which I wrote the introduction: I'm an inclusionist for surviving and thriving of humanity. But my Lord's ministry was at its heart the announcing of an imminent event ("the kingdom of God") which will radically determine in/out destinies. Out of Eden(Gn.3), out of "kingdom"(L.13.28). Rejecters of God's will are ejected from God's future.

RIGHT/WRONG--Jesus' magnanimity + prophetic harshness. [Also on categories, see #1511.]