

Praise for *Following Jesus*

“The great challenge of being a Christian, I have found, is not just to believe in Jesus, or to admire Jesus, but to follow him. Using the interpretive lens of prophet, priest, and king, Tim Gaines, Kara Lyons-Pardue, and friends help us to see Jesus in fresh, life-giving ways. There are surprises and insights in every chapter that offer encouragement and practical help for those of us attempting to keep up with Jesus.”

Will Willimon
Professor of the Practice of Christian Ministry, Duke Divinity School
Retired Bishop, United Methodist Church
Author, *Who Lynched Willie Earle? Preaching to Confront Racism*

“Anytime you mention the name of Jesus, things happen. It is a powerful name that brings peace, agitation, order, and messiness. Your instinct is to tame that name and put it in a box you can control and understand. But Gaines and Lyons-Pardue make clear that the tidy boxes we construct are really only imposing our own expectations on the One who is above all descriptors. Through the many people they have brought together, we are lifted above our own limitations to see that following Jesus is an exhilarating journey of unexpected discovery.”

Kevin Mannoia
Chaplain, Azusa Pacific University
Former Bishop, Free Methodist Church
Former President, National Association of Evangelicals

“This engaging volume invites us to confront our assumptions about Jesus and allow them to be reshaped by the particularity of the Jesus of the Gospels. Each chapter probes the context and significance of Jesus’s various roles as prophet, priest, or king and considers the profound implications for those who follow him. The authors’ focus on how Jesus embodied justice, inclusion, advocacy, and reconciliation in Scripture—and on what this can look like in everyday life—is a particularly welcome addition. This book helps us move beyond abstraction and trite summaries, guiding us to develop Christ-shaped imaginations and to live into the hope of a new reality that Jesus as prophet, priest, and king has initiated.”

Amy Brown Hughes
Assistant Professor of Theology
Gordon College

“*Following Jesus* provides a critical, thoughtful, and helpful examination of the implications of assigning the titles of prophet, priest, and king to Jesus. This book not only sheds light on Jesus’s identity but also invites us to emulate him to shape our Christian identity and witness.”

Abson P. Joseph
Academic Dean, Professor of New Testament
Wesley Seminary at Indiana Wesleyan University

“At the heart of the gospel has always been the call to follow Jesus. This invitation is profoundly uncomplicated yet overwhelmingly complex. Like holding up a spectacular diamond for us to marvel at, the authors of *Following Jesus* introduce readers at every stage in the life of discipleship to the simple beauty of following Jesus while carefully articulating and marveling at the many beautiful and rich facets of discipleship.”

Scott Daniels
Lead Pastor, Nampa College Church of the Nazarene
Nampa, ID

“Taking the time to remove the things that may be blinding us to a clear vision of Jesus is necessary if we want to be his faithful followers. In *Following Jesus*, Lyons-Pardue and Gaines have gathered together an outstanding team of writers who will take you on a challenging journey, bringing clarity to understanding Jesus as prophet, priest, and king. Whether a minister, student, or layperson, this book will be an invaluable resource for the serious follower of Jesus Christ.”

Carla Sunberg
General Superintendent
Church of the Nazarene

FOLLOWING
JESUS

Prophet, Priest, King

Timothy R. Gaines *and*
Kara Lyons-Pardue, *Editors*



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1 † FOLLOWING JESUS: THE PATH OF PARTICULARITY

Timothy R. Gaines

“JESUS will just knock your socks off!” she exclaimed as she handed me her phone. The screen on her device displayed a series of pictures of a sunglasses-wearing couple seated in a red convertible and surrounded by palm trees. “See these people? Jesus sent them on vacation! They started praying, and now they spend a month in the islands every year. Jesus is just blowing them away!”

Our conversation was my first with this woman, whom I had met that afternoon. It didn’t take long before our polite chitchat turned to matters of faith and, eventually, to Jesus. As I reflected on our conversation, I wondered about the way she spoke of Jesus. Was Jesus really the one sending her friends on tropical vacations? The Jesus I read about in the Gospel accounts, for example, was the one constantly calling his followers to lay down their lives and pick up their crosses. Nowhere in the Gospels could I remember reading about the vacation package Jesus offered his followers. Of course, I also couldn’t remember anywhere in the Gospel accounts where Jesus declared vacations to be outright evil, but the conversation got me wondering about the kinds of ideas we have in mind about Jesus, where we get those ideas, and how those ideas measure up to the actual things Jesus said and did. To use the word at the center of this chapter’s theme, it got me wondering about how much the *particularity* of Jesus matters for those seeking to follow him.

Particularity is a technical-sounding word, but at its heart, it simply points to the reality that, when we are talking about Jesus, we are talking about a real-life, human person who offers his followers a very particular

way to follow.¹ In other words, his in-the-flesh existence resists our efforts to make him into something he is not because, as a particular person, he did and said certain things, and those things must inform the way we follow him. Just like every other human to have ever lived, Jesus's life took on a specific shape. Just like you and me, he did particular things, and he said particular things. Just like you and me, Jesus was not generically human but, rather, became human in a very specific way, and that specific way is loaded with meaning for the way we understand Jesus as a prophet, a priest, and a king.

Perhaps my conversation partner would have objected to the kind of thing I'm discussing here by saying something like, "But Jesus was blessing my friends! Doesn't Jesus want us to be blessed?" I think the obvious response here is yes, but this is the pesky thing about Jesus's particularity: the kind of blessing he offers doesn't always match our definition of that word. "Blessed are you," Jesus tells us, "when people insult you, persecute you and say all kinds of evil against you because of me" (Matt. 5:11). When Jesus enters Jerusalem as king, he does so in a very particular way, redrawing kingship in his image and inviting us to align ourselves with the kind of kingdom led by a king on a donkey, rather than a king on a warhorse (Matt. 21:1–11; Mark 11:1–11; Luke 19:28–44; John 12:12–19).

In the same way, Jesus is no enemy of family, but he drastically redefines the concept of family in an awfully particular way, opting for and adopting those who have given themselves to God, rather than favoring his blood relations (Matt. 12:46–50). Or consider the way Jesus uses power throughout his life. Knowing that the Father has placed all power into his hands, Jesus immediately uses those hands not to promote himself but to take up the very particular task of washing his disciples' feet (John 13:3–5). The book of Revelation presents a vividly particular image of Jesus's way of occupying the place of kingly glory in the new creation: where we would expect to see a roaring lion we instead, shockingly, behold a lamb "that looked as if it had been slaughtered" (Rev. 5:6, NLT).

In just about any way we can try to fit him into our expectations, Jesus's particularity redemptively shatters those expectations, resetting our imaginations and directing our feet to holy paths we could not walk alone. Jesus's

1. The word "particularity" has its origins in Latin and shares a common root with "particle," signaling a meaning having to do with being distinct.

“particular way leaves no sphere of life untouched as he goes about his work of bringing a new, eternal way of life into the midst of the old. The old ways, though, are so familiar and comfortable to us that Jesus’s call to walk in his new way often presents us with challenges we would rather ignore, especially if the old way has been effective at lulling us into comfort. It is Jesus, human in a very particular way, who reveals to his followers what God looks like, and what it looks like to be a true prophet, a faithful priest, and a good king.

If all of this feels a tad fuzzy, maybe this story will be helpful. When I was a high school student, I lived in a small town at the base of a mountain range. Each fall, our school’s football team played a rival school, located in the mountains east of our town. The morning before these games, the student body assembled for a pep rally, which unfortunately included a series of chants, cheers, and activities designed to encourage our team at the expense of our opponents’ reputation. In the name of rallying the team to impending victory, we were told that they were “mountain folk,” unsophisticated, primitive, and unrefined Neanderthals with questionable genetic lineage. I wish I were making this up. The point, of course, was to create in the minds of my classmates a negative idea of what it was like to be a student at our rival school, and it seemed to work. When we arrived at the stadium that evening, we also came with the expectation that the opposing team’s players all fell into the same category of crude brute. We had the same, generalized idea about them all.

Several weeks after one of these games one year, I traveled to the town where our rival school was located, where I encountered a young man about my age in a bookstore who attended the rival school. As it turned out, he loved art and music and was well read and knowledgeable about literature. He was a well-spoken, interesting conversation partner. He was, in fact, nothing like the *idea* I had come to expect about who he was. At that point, I had a choice. I could either reject the notion that he was actually from our rival school—because he didn’t fit my expectations—or, I could be compelled to reform my ideas and expectations based upon the *particularity* of the person standing in front of me.

The incarnation of Jesus functions in a similar way. Many of us have been given ideas about who Jesus is and how he should act. We may have ideas about how we want him to act on our behalf as a prophet, a priest, and/or a king. We might even try to make him fit the ideas we have in mind

about him. But when we encounter him in his particularity, our choices are similar to the ones I had that day in the bookstore: we must either make him fit our ideas, or we must allow his unique particularity to reshape our ideas. One of the unique aspects of Christian faith, then, is not that our understanding of God is derived from our *ideas* about what a divine being should be like and do but, rather, that our understanding of God comes from a living, in-the-flesh person who lived in a very particular way, revealing to us who God is and what God is like. If this is the way Christians come to understand God, then we will need to give special and careful attention to the witness of the Gospel accounts of the New Testament, allowing them to enliven our understanding of the person we follow as prophet, priest, and king.²

There has historically been a tension between prophets, priests, and kings, especially in Jesus's day, making it all the more interesting to consider him fulfilling all three roles. The priests of Israel, as we will see later, were mediators between a holy God and a people who were called to be holy. Among the group of priests, called Levites, that kind of mediation required a certain amount of withdrawal from the surrounding world because so much of the world could contaminate one's purity. Prophets were another distinct voice in Israel's history, often crying out to their people to remind them that being a holy people did not require withdrawal from but engagement of the people living at the margins of society. Care for the poor and disempowered was a hallmark of the prophets' vision of holiness, which presented a challenge to the kind of priestly retraction one might find among the Levites. Kingship—a role added later in Israel's history, yet significant nonetheless—functioned as the office of political governance. The record of

2. This is not always a simple act when we take into account that each of the Gospel writers highlights certain aspects of Jesus's life and ministry. The Gospel writers, while offering us a *faithful* account of Jesus's life, were not especially interested in giving to us a completely *unified* account. Though this might seem to present serious challenges to the possibility of taking account of Jesus's particularity, we should remember that the Gospel writers are giving us an account of a living person whose particularity cannot be contained in the pages of their accounts. In other words, even though the Gospels may not convey every detail of Jesus's life, they do give us a picture of a distinct person who invites us to walk in his particular way. Each of the Gospel accounts offers us a different side of the picture; their differences point to the living complexity of a person whose particularity cannot be contained in a written document.

kings in Israel's history is spotty; there were just as many scoundrels on the throne as there were heroes of faithfulness. Perhaps we don't expect kings to be as holy as priests or as motivated toward justice as prophets. But Jesus wraps up all three roles in his particularity, gathering them into his fleshly, on-the-ground comings, goings, preachings, and healings. Doing this as a flesh-and-blood person, Jesus holds together the roles of prophet, priest, and king so that each role not only rubs off on the other, but all three together are defined according to the particularity of his life and ministry.

Naming Jesus according to all three titles, then, is a fascinating move because his particularity comes to re-narrate and redefine all three roles. He mediates the holiness of God not by withdrawal from anything or anyone unclean but by prophetic engagement with the least of these. His prophetic call is a call to holiness, but any justice he achieves is always a result of contact with God's holiness. His kingship is just as prophetic as it is priestly because his governance guides us toward a holy justice. If we are looking for any of these roles to make sense out of Jesus, we've got it backward. Rather, the particularity of who he is exposes the shortcomings of prophets, priests, and kings—even while he graciously offers his own life as the alternative.

For thousands of years, Christians have been pondering, "*How* could the divine possibly become something that was not? In what way did Jesus become human *and* divine? Were there human parts and divine parts? What exactly took place? *How* has Jesus become God and human?" While questions like these are worthy of our time and investigation, I'd like to adjust our approach slightly by exclaiming, "Look at *who* God has become in flesh!" In other words, the questions driving this book are not so much concerned with the theological mechanics of *how* Jesus was both fully divine and fully human as they are concerned with *who* a fully God and fully human person is as a prophet, a priest, and a king.³ When we talk about Jesus's particularity, we are not only talking about the breathtaking reality that God became flesh, but we are also saying that the *kind* of flesh Jesus became, and the *kinds* of things he did in the flesh, profoundly shape the way we follow him.

Looking at how Jesus demonstrates what it means to be a prophet, a priest, and a king will require us to take an account of the particularities

3. Dietrich Bonhoeffer's *Christ the Center* is helpful on this point.

of his life, death, resurrection, and ascension. Jesus doesn't simply slip into the predefined roles of prophet, priest, and king; rather, he becomes the living example of what these roles are and how they ought to function. We must make no mistake: Jesus will do this on his terms. When we talk about Jesus's particularity, we are talking about him setting the model for prophets, priests, and kings, rather than conforming himself to some other standard. Each chapter that follows will be an invitation to take further and fuller account of what it means to take Jesus's particularity seriously if we allow him to set the model for being a prophet, a priest, and a king. If he is setting the model, he is also shaping the way we follow him. He is a prophet in *this* way, a priest in *this* way, and a king in *this* way—and that has serious implications for those who follow him.

If we are honest, that truth is probably a bit unsettling, even as it is refreshingly redemptive. What king, for example, does the work of being a king like Jesus? What king cares so little about propping up the political power of his own people or making them into a bigger, stronger, richer, greater version of what they were before? What king calls his people to exist by giving themselves away, even as he gives himself away? What kind of kingdom can be led by a man who calls the kingdom to the way of loving others at the kingdom's own expense? This is either the most foolish political strategy to ever befall human history, or it is the politics of particularity—the particular way Jesus goes about being a king.

Acknowledging Jesus as fully human and fully divine means that he becomes for us not only what it looks like to be fully human but also what it looks like to be fully divine. If we take the particularity of Jesus seriously, all the concepts we have about God need to be measured by who he is in the flesh, what he does, how he acts, how he lives, and even how he dies. The particular things Jesus does and says cannot be overlooked when it comes to his revelation of God to us. What might it tell us about God that God not only became flesh but also became the flesh of a peasant? How might our understanding of God be shaped by the reality that God's in-the-flesh revelation was a laborer from the wrong side of the tracks? For those who confess that God became flesh, it matters that, in flesh, God unsettled really righteous folks who were deeply convinced of their own theology and religious practice. It matters that he opted for friends and followers whom the rest of society had overlooked and written off. It matters that he would engage unholy places with an uncommon holiness. It matters that he did not fit into any of

the common political parties of his day. It matters that he had an affinity for outcasts and challenged insiders. It matters that he was far more interested in faithfulness than comfort. It matters because his particularity—the things he did and did not do, the things he said and did not say—stands before us, asking how far we would really be willing to go to follow Jesus if his particularity refuses to be usurped by what we wish him to be.

The particularity of Jesus often explodes upon our desires of what we wish him to be—the way he will be a prophet for us, a priest for us, and a king for us. It is a redemptive explosion, but it can be jarring, nonetheless. This was the case for those who encountered Jesus in the first century, and it remains the case for us today. Philosophers and theologians have observed of Western culture that the increasing presence of multiple religious traditions, civic commitments, economic realities, and approaches to spirituality offers a tantalizing possibility: to combine those influences into something that will easily fit and support our chosen lifestyle.⁴ In a world of available consumer options, Jesus is an easy choice—as long as he helps us toward whatever goals we have in mind. In this approach, we still want to maintain the emotional benefits of belief in a transcendent God but without all the particular baggage that comes with it, such as specific religious practices, spiritual disciplines, and the like.

Late-modern Western civilization is beginning to opt for a mode of religious belief that dismisses the particularity of a peasant carpenter from Nazareth who called his followers to pick up a cross, deny themselves, and find salvation in doing so. We modern folk tend to be fine with adding Jesus into a lifestyle we've already cultivated, so long as his particularity doesn't mess with too many of our own choices. As long as we can smooth off the rough edges that cut against our chosen lifestyle, Jesus is fine, but if he begins to do the work of a prophet by calling us to turn away from our deeply held practices of unfaithfulness to God, he becomes problematically particular. If he does the work of a priest by mediating to us a God who doesn't fit our ideas of what God ought to be, his particularity begins to chafe. If he is the kind of king who goes so far as to challenge our politics, we can begin to understand how he ended up on a Roman cross after only a few years of public ministry.

4. See Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2007); and James K. A. Smith, *How (Not) to Be Secular* (Grand Rapids: Eerdmans, 2014).

A Jesus who is vague enough to fit easily into given hopes, conventions, and systems of life may be convenient—a kind of religious accessory to an upwardly mobile, middle-class lifestyle—but that is not the Jesus of the Gospels who confronts us, “full of grace and truth” (John 1:14). Herein is the mystery of the gospel: the good news of God comes to us in a very particular, challenging person named Jesus, who offers salvation by turning everything on its head. The hope of the gospel is not that we simply become more highly functioning participants in a lifestyle of our own choosing but that our lives become aligned with the particular way Jesus calls us to walk, however disruptive it may first appear.

We come now to this challenging reality about particularity: we can’t make Jesus into whatever we wish him to be. His particularity means that we won’t be able to enlist him in a project that isn’t true to his particular way, nor can we make him fit any of our preconceptions of how a prophet, a priest, or a king is supposed to act. When God became flesh, it meant that God was going to encounter us in a very specific way, through very specific actions. Like any other person in the flesh, God’s actions were concrete, embodied, physical actions. Jesus’s incarnation refused to let him be nebulous or vague. As much as it may be at odds with our modern social sensibilities, we can’t make Jesus into a person who left religious folks unchallenged, or one who neatly enfolded the political, civic, and religious aspects of life into one, easy-to-handle formula. His particularity shakes us—one of the reasons his particularity has often been called a scandal—and presents us with a new way of being a prophet, a priest, and a king.

Jesus is a particular *person*, and while this may land on us as one of the most baldly obvious statements of this book so far, it has profound implications for the way we believe in him as a prophet, a priest, and a king. As a prophet, he is doing more than delivering a set of truth propositions with which we might choose to agree. As a priest, he is doing more than packaging information about God and delivering it to us. As a king, he is doing more than propping up whatever our political preferences might be. In Jesus, God is filling out and redefining what it means to be a prophet, a priest, and a king—and doing it according to the particular life we see in Jesus.

Walking the Path of Particularity

How, then, might we follow Jesus with an eye toward his particularity? There are a number of ways his particularity offers us a redemptive challenge, but I'll outline just a few here.

First, following him in his particularity moves Christian faith away from being an ideology and instead makes it a way of life to be walked. Jesus's particularity challenges us to believe not only with our hearts and minds but also with our feet. If God had remained uninvolved in and distant from creation, it might make some amount of sense to believe in God by simply agreeing with ideas about who God is and what God does. But when God became flesh in the particular person of Jesus and Jesus began to call people to follow him, our belief became not only a matter of what we *think* about Jesus but also what we *do* to follow his way.⁵

Matthew, Mark, and Luke each give us an on-the-ground approach to the question of the way we believe in a God who became flesh. You can almost feel the breeze flowing off the waters of the Sea of Galilee in Matthew's account of Jesus encountering Peter and Andrew (4:18). "Come, follow me," Jesus requests of them, and that is precisely what they do (v. 19). Luke's account is more detailed, and even a touch more miraculous, as Jesus asks Peter to put the nets into the water, resulting in a catch capable of capsizing the boat (5:1–11). But at the end of it all, these fishermen "left everything and followed him" (v. 11). They believed not only with their minds but also with their feet.

We could have a bit of fun speculating about things that Matthew does not say in his account of Jesus calling the first disciples. Imagine the curious response Jesus might have received from Peter had he walked up to that group of fishermen with a list of statements about who Jesus was. "Do you agree with all of these statements about me?" Jesus might have asked, showing them a scroll that listed assertions such as, "Jesus is the Messiah. Jesus

5. In the ancient world around the time of Jesus, this would have been a relatively common understanding of belief. The philosophies of ancient Greek culture largely made belief about agreement with unseen ideas. According to the popular philosophy of the day, the universe was understood as being divided into two realms, the eternal and the temporal. As physical beings, we occupied the temporal realm, filled up with material substances like human bodies, dirt, water, air, and anything else that had a physical presence. The eternal realm, on the other hand, was where *ideas* lived.

is fully divine. Jesus is fully human.” Maybe Peter would’ve agreed with all of them, and told Jesus so. “That’s good to know,” I could imagine Jesus saying in response to Peter, and turning to walk away. “Have a nice day. Enjoy your salvation.”

As silly as that kind of speculative story is, consider how common this kind of belief is today. Think for a moment about the times you may have heard someone say they believe in Jesus and even espouse all the right ideas about Jesus, only to walk in ways that are contrary to the particular way of his life. We cannot simply have the right ideas in mind about him and call that belief. While that might work for gods who remain distant and undefined, the God who became particular flesh and chose to dwell among us became very particular and, in the process, redefined *belief* (John 1:14).

If the Word remained abstract—a mere idea floating above our in-the-flesh world—then perhaps belief could be the intellectual activity of agreeing with an idea. But the Word became flesh as a particular man who invited his followers to follow him in a particular way.⁶ Jesus didn’t ask that group of fishermen if they had the right ideas in mind about him. He invited them to follow. And when they followed, they were following a very particular person.

Christian faith is not merely an ideology, for the simple reason that the God of Christianity became flesh and asked us to follow him in our flesh. Belief in Jesus, then, is not a set of ideas about him that can be stated and defended by any means possible. Rather, belief is the act of following him in ways that are consistent with his way, trusting that the particular pattern of his life reveals to us truth beyond ideas and reality beyond propositions.

There is, then, an aspect of walking the path of particularity that cannot escape what Christians have, for generations, referred to as “the scandal of particularity.” This is probably a more difficult challenge for those of us whose lives are consistently made more comfortable by the old ways. Often, the particularity of Jesus lands uncomfortably upon the lifestyles of

6. Talking about following the particular way of Jesus presents interesting challenges for those who are following his way two thousand years after he lived. Indeed, we cannot simply replicate each and every decision Jesus made or activity he enacted. Each and every community of Christians will need to discern how to follow the particular path of Jesus in their given context and culture. For more on this, I recommend Allen Verhey’s reflections on discernment in *Remembering Jesus* (Grand Rapids: Eerdmans, 2005).

those who are most comfortable. In that case, the temptation to abandon his particular way for a more domesticated version of faith in Jesus will be alluring—especially the temptation to reduce his way to an ideology.

The scandal of particularity does not signal to followers of Jesus that they are called to create or seek out scandals; rather, the term “scandal of particularity” speaks more to the recognition that the act of following a particular person sometimes makes scandals unavoidable. Jesus’s prophetic cry was a redemptive scandal to the prevailing religious sensibilities of his day, and it continues to be so in our time. His priestly presence scandalously mediated God to humans in ways previously unthinkable. His kingship, a political scandal of the highest order, did not signal that he was a new king in an existing political system but that he ushered in a new system of politics altogether—while wearing a crown of thorns.

Following the particular way of Jesus means that his way probably won’t be compatible with other ways because of how different it is, and that’s what makes it so redemptive. The more we follow the particular way of Jesus, the more his way will put us at odds with all of the other ways out there. The Gospel accounts acknowledge this reality, with Matthew going so far as to remind us that Jesus tells his disciples that following him may put them at odds with even their own family members (10:32–42). In fact, the historical situation in which the Gospels were written included some amount of resistance to the fledgling religious movement, not because of what its adherents thought but because of how they put it into practice with such exacting particularity.

Walking the path of particularity will mean taking the pattern of Jesus’s life seriously enough to learn how to walk in that pattern through the varied contexts of modern life. The path of particularity calls for more than simply attempting to replicate first-century words and actions twenty centuries later. Each community of disciples will need to take up the challenge of learning to walk Jesus’s way in the midst of their own, unique situations. This is not to say that the particularity of Jesus can be dismissed in the name of contextualization. Neither does affirming the particularity of Jesus dismiss the contextualized situation of each community. Every follower and community of followers will need to learn anew how the particularity

of Jesus shapes the way life is to be lived in a given context, guided by the Holy Spirit.⁷

Walking the particular path of Jesus as we understand him to be a prophet, a priest, and a king will be the prevailing challenge in this book. The particular way of Jesus offers salvation because it saves us from all other ways that offer more of the same. In other words, Jesus fulfills the role of prophet, redeems the role of priest, and saves the role of king by the particular way he takes up each of those roles. The challenge for us comes in our response to the particular way he takes up and redefines each of those roles. Perhaps the way he does so will fit our expectations. Perhaps it won't. Either way, the challenge before us is to take a careful look at how he does his prophetic, priestly, and kingly work, and to take the steps to follow him in that way, wherever he may lead.

7. In addition to Allen Verhey's work on discernment (see previous note), I also recommend Sarah Coakley's book on the Holy Spirit's work as it draws communities into redemptive realities. See *God, Sexuality, and the Self: An Essay 'On the Trinity'* (Cambridge: Cambridge University Press, 2013).