

FIVE PIVOTAL TEXTS

REALITY SEARCH

VERSION FOUR

a.



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Note re text paraphrase

The paraphrase of text in Version Four of *Reality Search* is based on a reading of the interlinear text of the RSV Interlinear Greek-English New Testament published by Nestle-Marshall RSV. Translator was Alfred Marshall. However reference has also been made to the original Greek text as well as other translations of the New Testament.

The actual interlinear text as mentioned above is in Version Five of *Reality Search*.

FORWARD

Five Pivotal Texts (Version Four) of *Reality Search* was undertaken when somebody was trying to read page by page, the analysed, literal translation of the texts. This literal translation was set out in analysed form as a reference tool (only). It has been meant to demonstrate there is an underlying argument beneath the gospels and Acts. The literalness of the translation was presented to show as accurately as possible the original Greek text.

On the other hand given that one person was trying to undertake the task of reading this page by page it is likely that others may also make the same attempt. (An Archdiocesan representative had a similar problem). Hence the production of a paraphrase of the translation in *Five Pivotal Texts*.

One may ask why use a paraphrase here rather than using a popular and established fluent translation? There are a number of reasons for this. One of them is the copyright factor. It could be both difficult if not impossible to obtain permission to use the whole of such a text and set it out in the analysed form of *Reality Search*. More importantly there is the accuracy factor. It is demonstrated in *Five Pivotal Texts - Version Five* that the analysis presented in *Reality Search* does in fact fit in with a literal translation of the Gospels and Acts. It is shown that the paragraph "hooks" on which the analysis is based do in fact occur in the original texts. However in popular translations the kinds of paragraph "hooks" found in the original text are easily lost. So the *Reality Search* analysis could be compromised if not eroded. Indeed some popular translations of the Bible, notably some older ones, are more like commentaries on the Bible rather than a translation as such. In the Catholic Church up until the time of the Vatican Two Council in the 1960's, translations of the Gospels were actually from a Latin translation called the *Vulgate*. This had been produced by St Jerome in the fourth century! One would have to feel sympathy for someone like Cardinal Knox who completed a comprehensive translation which was almost immediately out of date.

With all this in mind, in the process of making the paraphrase in *Five Pivotal Texts - Version Four*, care was taken to include the "paragraph hooks" found in the original text so that this could be put into the *Reality Search* analysis frameworks. Because these are 'hooks' there could be only one such 'hook' per paragraph. If a second 'hook' should be found in a paragraph it was considered either another paragraph was intended or the 'hook' being used was not the correct one. If a reader has doubts about the accuracy of the paraphrased text they are invited to return to *Version Five* or to the literal translation of the Revised Standard Version 1988 to double check this.

Whether or not a copy of the literal translation in *Translation Analysed, Version Five* is at hand is another factor again. All of the Versions of *Reality Search* are part of a "Kit". But there is a separate copyright difference for *Version Five* as the copyright for this literal translation by Reverend Alfred Marshall belongs to the UK Treasury. At present (2006) this translation can only be distributed in the context of workshops by the writer of *Reality Search*. It is also possible to put this translation onto the internet (available through e.g. Google). But this would be in the traditional format of Chapters and Verses rather than in an analysed format *c/f Reality Search*.

Re the paraphrased text in *Version Four*. Why are the traditional chapters and verses only given at the start of a paragraph rather than throughout the text? The chapter and verse structures as found in the gospels etc were added to the original text a considerable time after these were written. One can assume that the writers did have some sort of underlying structure to the gospels when they were written but it was not the present one with chapters and verses. Just what this structure (or structures) were, has been lost. *Reality Search* puts forward a proposal for a structure that can underlie not only the whole of one gospel but indeed the whole of four gospels plus the *Acts of*

the Apostles. The comments in *Five Pivotal Texts - Version Four* explain how all of the text, that is, the sayings, stories, layout etc fit in with the overall general structure or line of logic as set out in *Reality Search* and its several versions. The same 'argument' headings are retained throughout.

In the Gospels there are other structures as well, not dealt with in *Reality Search*. A difference between the analysis of *Reality Search* and some of the more established 'analyses' is that the latter may group together whole sections of a gospel as e.g. "discourses". But such structures have not dealt with trying to work out why such 'discourses' were put together in a particular way, or what points are made in them or how they relate to the whole? This task is undertaken in *Reality Search*.

In recent years a situation of largely ignoring the existence of structures in Gospel texts has been changing. The present pope, as Cardinal Ratzinger, has encouraged the use of a whole range of academic disciplines in considering these texts. Biblical scholars have been exploring the differing theologies between the writers and they question why the final texts of the gospels have been given their present shape. While *Reality Search* claims to include all the text in its structure, there is an admission of "side-stepping" a detailed consideration of the "child" sections in its analysis e.g. in Mark's Section C and Matthew and Luke's Sections A. At the same time the intrinsic relevance of these Sections to the underlying line of logic is discussed at length especially in the Appendices of *Version Two*. The actual text in the Child Sections appears to be put together in a different way from the rest of the gospels.

In considering any kind of structures for the original texts one would need to bear in mind the importance of memorisation. Much of the

population at the time the gospels were written was illiterate, especially people outside of Judaism. Jews had a higher literacy rate because of the stress on reading e.g. for boys at their Bar Mitzvah ceremony. But also, parchment on which to write was hard to come by. Some cultures such as the Celts had a heavy stress on oral tradition. People who could write formed their own social grouping of scribes, even within Judaism. In the early process of preaching the writers would have set out the text in order to help people to remember it. The use of paragraph "hooks" was one such way in which this could be done. Even today students sitting for exams use this method. They focus the material to be recalled with key or 'hook' words that bring a whole paragraph to mind. They may make up a sentence with the first letter of each paragraph 'hook'. When they get to their exam if they remember the sentence they can remember the 'hooks' and hence the contents of all the paragraphs.

In the gospels, e.g. in the case of Luke's Section B, he has a sequence of thirteen places which act as hooks for a sequence of paragraphs. Then he repeats the same sequence of places a second time. He demonstrates parallels between each 'pair' of paragraphs. If a 'proclaimer' of the gospel worked out a sentence for the sequence then he or she could call to mind the thirteen paragraph pairs and their contents. As the 'hooks' here consist of place names other languages would not be a problem. Such a single sentence covers a quarter of Luke's gospel. Other Sections could be recalled in a similar way.



In the process of actually writing up a paraphrase of the gospels and *Acts* according to the analysis of *Reality Search* there was a dawning realisation.

The realisation was that the theology of the gospels and *Acts* rely very heavily upon a cosmology which has close parallels with that of the "Big Bang". Briefly the Big Bang cosmology demonstrates that the universes originated about 13-15 billion years ago with a "big bang" of light photons. How? The speed of galaxies can be measured. Those going at double the speed of others are twice the distance from some point in space as those going at half the speed. With the Big Bang time and place began at the same instant and spot. They were at one when and were this

Big Bang took place. United also was the cause of the "Big Bang" and its result - c/f the Creator and the created. As the realisation about these connections dawned, so also other questions have been thrown up. What about the adequacy of interpreting the gospels over the centuries with a cosmology different from that of the original gospel writers? *Version Two* of *Reality Search* puts forward some suggestions about causes and effects of such a difference.

In order to come to grips with any *Version* of *Reality Search* it would be helpful and possibly necessary to think about the implications of the Big Bang. This cosmology is about the start of time and place. It is about the follow through of their separation and interconnections. So too, as demonstrated in *Reality Search*, are the gospels.



REALITY SEARCH

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VERSION ONE: *A Line of Logic*

Values, Steps and "The Argument"

VERSION TWO: *Value Frameworks*

Values, Steps, "The Argument" and
Its Frameworks

VERSION THREE: *Two World Views*

VERSION FOUR: *Five Pivotal Texts*

Paraphrase of the Texts with

Explanatory Comments

VERSION FIVE: *Translation Analysed*

Literal Translation in Analysed Form

This Book deals with

VERSION FOUR

The Gospels and Acts of the Apostles

A LINE OF LOGIC

Recognise Law and Order (Mark)

Section A	Law is Based upon Authority	008
Section B	Order is Based upon a Sense of Direction	017
Section C	A Golden Rule is the Way of the Child	029
Section D	The Power of One is based upon Coping	033

Internalise the Law (Matthew)

Section A	Intro.	052
Section B	Push Beyond the Bare Outlines	056
Section C	Acquire attributes to Internalise Law	063
Section D	Develop an Environment of Internalised Law	072
Section E	Avoid Over-stress on Law Externals	091
Section F	Lead through a Forgiving Relationship	107

Give Direction to Order (Luke)

Section A	Intro	117
Section B	Acquire Qualities for Ordered Community	126
Section C	Improve on Democracy	141
Section D	Avoid Over-stress on Idealism	153
Section E	Act with Direction like Kingdom Figures	165
Section F	Let Forgiveness Prevail over Narrowness and a Loud Voice	173

Launch the Society (Luke's Acts)

Section A	Intro	185
Section B	Recognise the Authentic Potential of Outsiders	195
Section C	Cope with Opposition to an Outside Reach	206
Section D	Heed Multiple Voices and the Living Word	214
Section E	Recognise Authority in the Range of Figures	224
Section F	Challenge the Power Base of the World	240

Pass on the Power of One (John)

Section A	Intro	245
Section B	Heed Characteristics of Live Authority	248
Section C	Heed Characteristics of the Living Word	256
Section D	Identify with the Authorised Living Word	273
Section E	Allow the Authorised Living Word to Set Direction	284
Section F	Epilogue	293