

God And Empire Jesus Against Rome Then And Now

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The Romans executed Jesus because he preached this Kingdom of God, a kingdom based on peace and justice, over the empire of Rome, which ruled by violence and force. For Jesus and Paul, Crossan explains, peace cannot be won the Roman way, through military victory, but only through justice and fair and equal treatment of all people.

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He sees Jesus as part of a Jewish tradition of resistance to Babylonian, Roman, and other empires. Crossan recognizes violence in some of that tradition but he emphasizes (rightly) that Jesus stands as the fulfillment of the nonviolent strand. Resisting the violence of empire while standing for justice therefore lie at the heart of Jesus's message.

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The basic premise is that the Kingdom of God as understood by Jesus and the lordship of Christ as taught by Paul are anti-imperial - not just anti-Rome, which of course they are, but opposed to what Crossan aptly calls "the normalcy of Civilization.

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God and Empire: Jesus Against Rome, Then and Now John Dominic Crossan. At the heart of the Bible is a moral and ethical call to fight unjust superpowers, whether they are Babylon, Rome, or even America. From the divine punishment and promise found in Genesis through the revolutionary messages of Jesus and Paul, John Dominic Crossan reveals what ...

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(God and Empire: Jesus Against Rome, Then and Now) By ...

Violence is the defining characteristic of civilization and thus of empire. Over against this, Crossan understands Jesus — and later Paul — as proclaiming the kingdom of God, a nonviolent...

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The Romans executed Jesus because he preached this Kingdom of God, a kingdom based on peace and justice, over the empire of Rome, which ruled by violence and force. For Jesus and Paul, Crossan explains, peace cannot be won the Roman way, through military victory, but only through justice and fair and equal treatment of all people.

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Crossan makes it clear that Jesus stood against violence; the world run by Rome and the world as it would be run if God were in charge are radically different. Jesus stood as a signpost of that world and his message of love and radical equality cause friction then, as it does now.

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For the historical Paul, How Jesus's. Apostle Opposed Rome's Empire with God's Kingdom, emphasizes Jew, Rome, and Judaism. Whether you start or end with the Roman Empire, the Roman Empire is always there. But there

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is now a further reason for studying the textual and archaeological history of the Roman Empire.

God & Empire - John Dominic Crossan

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God and Empire: Jesus Against Rome, Then and Now ...

God and Empire: Jesus Against Rome, Then and Now John Dominic Crossan, Author. Harper San Francisco \$22.95 (257p) ISBN 978-0-06-084323-6. More By and About This Author ...

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God and Empire: Jesus Against Rome, Then and Now by ...

"Jesus and his Kingdom were a threat to Roman law and order, and his Jewish God was a threat to the Roman God." This summation vibrates through the whole book. In 2004 Crossan and Reed issued their second collaborative book IN SEARCH OF PAUL: How Jesus's Apostle opposed Rome's Empire with God's Kingdom.

The bestselling author and prominent New Testament scholar draws parallels between 1st-century Roman Empire and 21st-century United States, showing how the radical messages of Jesus and Paul can lead us to peace today. Using the tools of expert biblical scholarship and a keen eye for current events, bestselling author John Dominic Crossan deftly presents the tensions exhibited in the Bible between political power and God's justice. Through the revolutionary messages of Jesus and Paul, Crossan reveals what the Bible has to say about land and economy, violence and retribution, justice and peace, and ultimately, redemption. He examines the meaning of "kingdom of God" prophesized by Jesus, and the equality recommended to Paul by his churches, contrasting these messages of peace against the misinterpreted apocalyptic vision from the book of Revelations, that has been co-opted by modern right-wing theologians and televangelists to justify the United State's military actions in the Middle East.

A major advance in Jesus studies and a critique of oppression. Horsley focuses his attention on how Jesus' proclamation of the kingdom of God relates to Roman and Herodian power politics.

This volume brings together respected biblical scholars to evaluate the turn toward "empire criticism" in recent New Testament scholarship. While praising the movement for its deconstruction of Roman statecraft and ideology, the contributors also provide a salient critique of the anti-imperialist rhetoric pervading much of the current literature.

The slogan "Paul and the Empire" is much in vogue in New Testament scholarship today. But did Paul truly formulate his gospel in antithesis to the Roman imperial cult and ideology and seek to subvert the Empire? In Christ and Caesar Seyoon Kim first examines five epistles of Paul exegetically and shows how the dominant anti-imperial interpretation is actually difficult to sustain. Next he examines the Lukan writings (Luke-Acts) to see how Luke talks about the encounters of Paul and other gospel preachers with Roman imperialism. Kim explores why it is that Luke makes no effort to present Christ's redemption as materialized in terms of political liberation. Finally, Kim compares the exaltation Christologies of Luke, Revelation, Paul, and Hebrews and inquires about the hermeneutical possibility of developing a political Christology in our present-day context.

Explores the New Testament book of Revelation in a historical first-century context, reinterpreting the book as a scathing attack on the decadence of Rome that was subsequently adopted by early Christians as a weapon against heresy.

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"Magisterial. . . . A learned, brilliant and enjoyable study."—Géza Vermès, Times Literary Supplement In this exciting book, Paula Fredriksen explains the variety of New Testament images of Jesus by exploring the ways that the new Christian communities interpreted his mission and message in light of the delay of the Kingdom he had preached. This edition includes an introduction reviews the most recent scholarship on Jesus and its implications for both history and theology. "Brilliant and lucidly written, full of original and fascinating insights."—Reginald H. Fuller, Journal of the American Academy of Religion "This is a first-rate work of a first-rate historian."—James D. Tabor, Journal of Religion "Fredriksen confronts her documents—principally the writings of the New Testament—as an archaeologist would an especially rich complex site. With great care she distinguishes the literary images from historical fact. As she does so, she explains the images of Jesus in terms of the strategies and purposes of the writers Paul, Matthew, Mark, Luke, and John."—Thomas D'Evelyn, Christian Science Monitor

The death of Jesus is one of the most hotly debated questions in Christianity today. In his massive and highly publicized *The Death of the Messiah*, Raymond Brown -- while clearly rejecting anti-Semitism -- never questions the essential historicity of the passion stories. Yet it is these stories, in which the Jews decide Jesus' execution, that have fueled centuries of Christian anti-Semitism. Now, in his most controversial book, John Dominic Crossan shows that this traditional understanding of the Gospels as historical fact is not only wrong but dangerous. Drawing on the best of biblical, anthropological, sociological and historical research, he demonstrates definitively that it was the Roman government that tried and executed Jesus as a social agitator. Crossan also candidly addresses such key theological questions as "Did Jesus die for our sins?" and "Is our faith in vain if there was no bodily resurrection?" Ultimately, however, Crossan's radical reexamination shows that the belief that the Jews killed Jesus is an early Christian myth (directed against rival Jewish groups) that must be eradicated from authentic Christian faith.

I have spent thirty years reconstructing the historical Jesus. I have done so self-consciously and self-critically and have tried to do the same on reconstructing myself. But what justifies this memoir is how my own personal experience, from Ireland to America, from priest to professor, from monastery to university, and ... from celibacy to marriage, may have influenced that reconstruction. Where has it helped me see what others have not, and where has it made invisible to me what others find obvious?-from *A Long Way from Tipperary* From his upbringing in Ireland to front-page coverage in the New York Times and mention in cover stories in Time, Newsweek, and U.S. News & World Report, John Dominic Crossan—who has courageously pioneered the contemporary quest for the historical Jesus—has dared to go his own way. In this candid and engaging memoir, the world's foremost Jesus scholar reveals what he has discovered over a lifetime of open-eyed, fearless exploration of God, Jesus, Christianity, and himself. Crossan shares his provocative thinking on such issues as how one can be a Christian without going to church; whether God is vengeful, or just, or both; and why Jesus is more like Gandhi or Martin Luther King Jr. than like the Pope or Jerry Falwell. Raised in the traditional Irish Catholic Church, Crossan inherited a faith that was "accepted fully and internalized completely but undiscussed, uninvestigated, and uncriticized." A dauntless spirit whose imagination was ignited not by piety but by the lure and challenge of adventure, he became a monk to travel and explore the world, unaware that his most thrilling quests would be scholarly and spiritual. "God had going the best adventure around," Crossan confesses. Because he could never subject his theological convictions and historical findings to the restrictions of the Church, Crossan chose to leave the monastery and priesthood. Speaking of this time in his life, Crossan writes, "Not even a vow of obedience could make me sing a song I did not hear." But he never abandoned the Roman Catholic community or tradition and never lost his faith. He has devoted his life and career to a reexamination of what he calls "necessary open-heart surgery on Christianity itself."

The acclaimed Bible scholar and author of *The Historical Jesus and God & Empire*—"the greatest New Testament scholar of our generation" (John Shelby Spong) —grapples with Scripture's two conflicting visions of Jesus and God, one of a loving God, and one of a vengeful God, and explains how Christians can better understand these passages in a way that enriches their faith. Many portions of the New Testament, introduce a compassionate Jesus who turns the other cheek, loves his enemies, and shows grace to all. But the Jesus we find in Revelation and some portions of the Gospels leads an army of angels bent on earthly destruction. Which is the true revelation of the Messiah—and how can both be in the same Bible? *How to Read the Bible and Still be a Christian* explores this question and offers guidance for the faithful conflicted over which version of the Lord to worship. John Dominic Crossan reconciles these contrasting views, revealing how different writers of the books of the Bible not only possessed different visions of God but also different purposes for writing. Often these books are explicitly competing against another, opposing vision of God from the Bible itself. Crossan explains how to navigate this debate and offers what he believes is the best central thread to what the Bible is all about. He challenges Christians to fully participate in this dialogue, thereby shaping their faith by reading deeply, reflectively, and in community with others who share their uncertainty. Only then, he advises, will Christians be able to read and understand the Bible without losing their faith.

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