

## Jesus The Zealots

Presents an inquiry into Jewish nationalism in Greco-Roman times to show a positive relationship between the Maccabees and the Zealots where Josephus comes into the picture because he asserts the opposite.

The Catholic religion is a captivating institution which was built on the basis of touching, beautiful legends. Since ancient times, it has been managed by individuals who dedicate their entire life and time to maintaining and spreading this religion, which has become deeply rooted in western world family life. Each new family member is born, grows and is educated according to Catholic moral and dogmas, which thus represents the only natural way to perceive the world, both with regard to human and supernatural phenomena. Persons raised and educated in this manner are unable to find and discover, on their own account, the truth with regard to God. They keep the doors of knowledge tightly shut, thus preventing other perceptions and possibilities from entering, although their religion is merely a beautiful legend that is very far from reality. The Catholic Religion has prevailed over the last two millennia thanks to the work and testimony represented by the austere lifestyle of an army of nuns and priests who, not only are they excluded from a payroll, but also engage in collecting funds all around the world. These funds continue to increase the wealth found in Vatican chests, thus increasing its financial power as well as its political and economic influence. Such is the source feeding the power of the Roman Empire of the west, which is still alive and exercising its functions. This is where the church obtains such absolute power, infallibility and sanctity, as the Divine Caesar it represents. The church's garments, lavishness, display of power as well as the gold exhibited in its quarters, are a representation of the Roman Empire's power. This is entirely contradictory to the humility shown by the Virgin Mary and Joseph, her chaste husband, a story which the church itself has spread. You needn't words to understand this; you only need to closely appreciate the cover in this book

The sons of Joseph run a successful carpentry business in Nazareth. At least, it was successful until the oldest brother, Jesus, left home to tell the world he will forgive their sins and save their souls. Now everyone is hearing outlandish reports of healings and exorcisms. Business is suffering: not many people want a stool made by the family of the local crazy man. When one of his brothers starts listening to Jesus' troubling speeches and fanatical Zealots descend on Nazareth to convince his family to join their fight against Rome, James wants nothing more than to shut out these rumblings and have a normal life. But normal walked out the day his brother did. James knows that this year's Passover pilgrimage will be more important than ever. Hearing about a possible plot against Jesus, he must find him and talk some sense into him before it's too late. And he must decide for himself who his brother really is. But on the dusty road to Jerusalem, more than one faction has murder on its mind. . . .

Amid competing portrayals of the "cynic Jesus," the "peasant Jesus," and the "apocalyptic Jesus," the "political Jesus" remains a marginal figure. Douglas E. Oakman argues that advances in our social-scientific understanding of the political economy of Roman Galilee, as well as advances in the so-called "Third Quest" for the historical Jesus, warrant a revival and a critical revision of H. S. Reimarus's understanding of Jesus as an instigator of revolutionary change.

Written as a response to the recent proliferation of "historical Jesus" books and TV documentaries, *The Controversial Jesus and the Critics*, interacts with some of the most vocal and media-savvy skeptics of the historic and biblical portrait of Jesus Christ. Alleged "challenges" to the church, such as the discovery of Dead Sea Scrolls and theories about the place of Paul in the early church are evaluated and critiqued from an informed evangelical perspective with fairness and accuracy. This book is a helpful resource for thoughtful Christians attempting to discern what is fact and what is fiction in the debates over the origins of Christianity and its relationship to ancient and modern Judaism. "The Controversial Jesus and the Critics combines scholarly response with a pastor's appeal. It focuses on the narrow issue of history, but also ranges more widely to broader issues facing the churches. It is an apologetic of a holistic sort. It engages a broader sweep of human concerns."—Clark H. Pinnock Arthur Paterson Lee is a graduate of the University of Edinburgh, and of New College. He has pastored churches on both sides of the Atlantic. During his ten years of Ministry at Tremont Baptist Church in Boston, Massachusetts, he received a honorary doctorate from Gordon-Conwell Theological Seminary. Most recently he has served as interim minister at Yorkminister Park Baptist Church in Toronto, Canada. He has been described as a "scholar with a pastor's heart."

"In this classic work, now thoroughly edited and with updated notes, Trocme explores the "politics of Jesus," especially the social implications of his proclamation of the Kingdom of God and the biblical Jubilee, and shows the ongoing relevance of his ethic of revolutionary nonviolence."--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

Was Jesus dangerous to the Roman Empire? Reading the Gospel of Luke in the light of Roman-ruled Palestine, Richard J. Cassidy demonstrates that Jesus was a powerful threat to both the political and social structures of his time.

ZealotThe Life and Times of Jesus of NazarethSaqi

With InstaRead Chapter-by-Chapter Summaries, you can get the essence of a book in 30 minutes or less. We read every chapter and summarize it in one or two paragraphs so you can get the information contained in the book at a faster rate. This is an InstaRead Summary of *Zealot: The Life and Times of Jesus of Nazareth* by Reza Aslan. Below is a preview of the earlier sections of the summary: Author's Note Aslan found Jesus during an evangelical youth camp in his sophomore year. He was told the story of Jesus being born as a mortal and innocent man who later became the Christ. Jesus challenged the Jews and they crucified him. His sacrifice and resurrection saved us. An exile of the Iranian revolution, Aslan's family was no longer religious because Islam was to them a symbol of everything they had lost. Aslan didn't feel much like a Muslim anyway, being in America. But Jesus was America, and it made his conversion easier. Jesus became his best friend. As he started to share his faith, he began to notice the large distance between the Jesus of the Gospels and the Jesus of history. This intensified when he started to study history of religions in College and realized that the Bible is full of errors and contradictions. This gave him a more critical distance to study the Bible, making him see the real Jesus with clarity.

Aslan wrote this book to spread the good news of Jesus of Nazareth, the man – not Jesus the Christ. His arguments are based on two decades of exhaustive research, and he provides any contrary arguments from other sources in notes at the end of the book. He relies mostly on the gospel of Mark and material unique to Matthew and Luke. A.D. is substituted by C.E. (Common Era) and B.C. by B.C.E. (Before Common Era). Introduction At a time when many would-be messiahs wandered Roman land, Jesus of Nazareth was mocked by Romans for what they considered apocalyptic rambling and delusions. The Gospels, most likely authored by anonymous writers who never knew Jesus, shed very little light on his life. Rather, they focus on his divine figure. Jesus was a Jew who led a Jewish movement in Palestine, and Rome crucified him for the crime of sedition. Combining these historical facts with reliable historical records sheds a clearer light on his life than do the Gospels: Jesus was not a gentle shepherd but rather a zealous revolutionary. The Gospels were written after dark times in Rome. Jewish rebellions led to bloodbath and the exile of Jews from Jerusalem. To portray a messiah that Romans would accept, Christians reinterpreted the figure of Jesus: from a revolutionary Jewish nationalist to a peaceful spiritual leader. This book reclaims the historical, pre-Christianity Jesus by placing him within the correct social, religious and political context of his era. The Jesus that emerges will be much different from what Christianity has portrayed.

This is a compilation of information that was put together from a self study course on the Gospels and Jesus Christ. The limited information that we know about Jesus comes from the Gospels. I have compared and contrasted the similarities of the four Gospels. This was done in order that you come to know Jesus Christ. This is a new release of the original 1931 edition.

How the Jewish high priests could not have arrested Jesus, let alone bring him to trial. Who may have likely written the first gospel, with firsthand experiences. Who really washed their hands of Jesus' fate? How could Judas betray Jesus when he had no idea where Jesus would be that night?

This fast-paced novel sheds new light on the story of Jesus and his times. You will meet: · JESUS, who was born, lived and died as a Jew; who drew on his Jewish tradition; who taught the love of man and God; and who saw himself as the Messiah. · JUDAS, who believed in Jesus from start to finish; who became trapped in a political power-play; and who still believed desperately that he was helping Jesus bring the New Heaven and the New Earth into being. · BARABBAS, head of the Zealots, who believed in violence against Rome. · MARY MAGDALENE, a prostitute, who offered Judas her kind of love, while he offered her a different kind of love. · CAIAPHAS, the High Priest, who was under total control of Pontius Pilate, the Roman procurator. · RABBI GAMALIEL, head of the Sanhedrin, who would not deliver Jesus, or any innocent Jew, to death. · PONTIUS PILATE, who saw Jesus as a threat to Rome, and schemed his death. Rolf Gompertz, an observant, practicing Jew, who fled Nazi Germany with his parents, says: "I wanted to create understanding between Jews and Christians, so we may live together, side by side, respectful of one another, in dignity and peace."

A compelling, engrossing study of the historical Jesus views him as a leader of the Jewish resistance against the Roman Occupation who became transformed through the Gospels into a divine being

'Victory over Violence' This book, 'Victory over Violence', deals with Òpolitical theologyÓ - as it developed within Palestinian Judaism between 334 B.C. and the time of Christ, and as it is being advocated now by radical theologians and groups within the Christian community. The book is, therefore, not simply an academic discussion of a bygone era. It is an attempt to bridge the gap between New Testament theology and contemporary Christian social ethics. Hengel clearly intends to speak to the contemporary situation, which forces Christians to debate the possible use of violence in revolution. He is appalled that those who advocate a Òtheology of revolutionÓ pay so little attention to the political situation of Jesus and primitive Christianity. According to Hengel's interpretation, the position of Jesus and the early Christians on the question of violence was radically different from that of the Zealots: Jesus was the model of nonviolence who demanded of his followers that they renounce violence and love their enemies. Further, since the situation today is similar to the situation in Jesus' time, Hengel argues that the Christian response should be similar too. 'Was Jesus a Revolutionist?' Jesus has often been portrayed as a forerunner of modern revolutionary movements. Martin Hengel believes that this judgment must be scrutinized carefully to determine if revolutionists are reading their own views back into Jesus. The author considers the political background at the time of Jesus, especially the Zealot movement, then looks at key passages in the Gospels that seem to support the revolutionist label. This study shows that Jesus' ethical system was revolutionary, but his political actions were not. Students of politics and religion will want to read Hengel's comments on Jewish movements, depth psychology, and today's theology of revolution.

The main aim of this work is to understand Jesus as he saw himself, and to compare that self-understanding with the ways in which others have grasped the nature of his mission.

In this classic study of the Zealots Marlin Hengel draws on Josephus, the discoveries of the Qumran texts, the pseudepigrapha, and later rabbinic traditions, to examine the religious, social and political context which led to the Jewish insurrections of 66 A.D. This meticulous and illuminating work makes a major contribution to our understanding of the era which witnessed an eclipse of Judaism and the birth of Christianity.

Nolan's portrait introduces readers to Jesus as He was before He became enshrined in doctrine, dogma, and ritual, a man deeply involved with the real problems of His time, which are the real problems of our time as well. In a new preface, Nolan reflects on recent work in Christology and how a book written in South Africa in 1976 still has a message for people today.

From the internationally bestselling author of No god but God comes a fascinating, provocative and meticulously researched biography that challenges long-held assumptions about the man we know as Jesus of Nazareth. Two thousand years ago, an itinerant Jewish preacher from Galilee launched a revolutionary movement proclaiming the 'Kingdom of God', and threatened the established order of first-century Palestine. Defying both Imperial Rome and its collaborators in the Jewish religious hierarchy, he was captured, tortured and executed as a state criminal. Within decades, his followers would call him the Son of God. Sifting through centuries of mythmaking, Reza Aslan sheds new light on one of history's most influential and enigmatic figures by examining Jesus within the context of the times in which he lived: the age of zealotry, an era awash in apocalyptic fervour, when scores of Jewish prophets and would-be messiahs wandered the Holy Land bearing messages from God. They also espoused a fervent nationalism that made resistance to Roman occupation a sacred duty.

Balancing the Jesus of the Gospels against historical sources, ?Aslan describes a complex figure: a man of peace who exhorted his followers to arm themselves; an exorcist and faith healer who urged his disciples to keep his identity secret; and the

sedition 'King of the Jews', whose promise of liberation from Rome went unfulfilled in his lifetime. Aslan explores why the early Church preferred to promulgate an image of Jesus as a peaceful spiritual teacher rather than a politically conscious revolutionary, and grapples with the riddle of how Jesus understood himself. Zealot provides a fresh perspective on one of the greatest stories ever told. The result is a thought-provoking, elegantly written biography with the pulse of a fast-paced novel, and a singularly brilliant portrait of a man, a time and the birth of a religion.

A brilliant portrait of Jewish culture in the first century rediscovers the common people in the time of Jesus, and contains a fresh evaluation of Jesus' relation to this complex society.

Welcome to the sociopolitical, ethnocultural, social, religious and spiritual reality in the Roman province of Judea 2000 years ago, where Jesus Christ is not just a religious and political leader since none of the biblical sources allow us to hold this viewpoint. Furthermore, the personality, who has a great deal of moral and ethical, ethnocultural and social political influence over millions of people before being born, is killed by the religious leaders and unloved by the political and power factors. Christ prefers the cross to the crown and shows that the crown always precedes the cross. On his way he faces and crushes religious taboos, infuriating the religious leaders beyond belief and becomes the leader of the greatest spiritual revolution in the history of mankind. After the birth, the mission, the death and the resurrection of Christ the whole world transforms.

This is a comparative religion book for people with open minds and who are willing to know the truth. THIS BOOK IS BY SCHOLAR FAISAL FAHIM AND AHMED DEEDAT .IT'S NOT BY AUTHOR REZA ASLAN.

Jesus and Menachem places Jesus (Jeshua) in the historical context of the Roman occupation of Judea Second Temple period. The fictional character of Menachem is introduced to deepen and clarify the relationship between Jesus, the Pharisees, the Sadducees, the Zealots, and Rome. In a 1949 review in Commentary magazine, this book is compared favorably to The Nazarene by Sholem Asch. Menachem fights the Romans at the side of the Zealot Ben-Necher, killing them as he murmurs "thou shalt not kill." He loves Jesus, but does not believe in him as Jesus would have him believe. He is not a Pharisee, and yet cannot be against the Pharisees. When Pontius Pilate offers the Jews a choice between Barabbas the "robber" and Jesus the "negator of God," he refuses to choose, for Barabbas is not a robber but a Zealot, and Jesus not a negator of God but perhaps a Messiah. Van Praag has painted Palestine with a simplicity, containing nothing unnecessary or barbarous, with a palpable mellowness which can be touched, inhaled, heard on every page.

Jesus came from the closed village of Galilee. He was originally a lower-class Jewish missionary. He was convicted of illegal activities and was crucified for treason. But shortly after his death, his followers began to declare that he was the incarnation of God, and later even directly declared that Jesus is God, the Lord of heaven and the world. So the question is: how did a farmer who was crucified become the creator of all things? The author of this book has been a regular Christian since he was a child. He went to church every Sunday and served as a sacrifice. But as time passed, his thinking changed.

In the The Politics of Jesus, author Charles Tuttle offers a fresh perspective on politics by

contrasting Jesus' political outlook with America's hot button issues.

“A welcome expansion of the fragile territory known as common ground.” —The New York Times When Reza Aslan's bestseller *Zealot* came out in 2013, there was criticism that he hadn't addressed his Muslim faith while writing the origin story of Christianity. In fact, Ross Douthat of The New York Times wrote that “if Aslan had actually written in defense of the Islamic view of Jesus, that would have been something provocative and new.” Mustafa Akyol's *The Islamic Jesus* is that book. The *Islamic Jesus* reveals startling new truths about Islam in the context of the first Muslims and the early origins of Christianity. Muslims and the first Christians—the Jewish followers of Jesus—saw Jesus as not divine but rather as a prophet and human Messiah and that salvation comes from faith and good works, not merely as faith, as Christians would later emphasize. What Akyol seeks to reveal are how these core beliefs of Jewish Christianity, which got lost in history as a heresy, emerged in a new religion born in 7th Arabia: Islam. Akyol exposes this extraordinary historical connection between Judaism, Jewish Christianity and Islam—a major mystery unexplored by academia. From Jesus' Jewish followers to the Nazarenes and Ebionites to the Qu'ran's stories of Mary and Jesus, *The Islamic Jesus* will reveal links between religions that seem so contrary today. It will also call on Muslims to discover their own Jesus, at a time when they are troubled by their own Pharisees and Zealots.

Taking as his starting-point Jesus' saying in Matt 8:22, "Let the dead bury the dead," Professor Hengel subjects Jesus' discipleship sayings to a rigorous historical scrutiny. The sharp break with contemporary Jewish mores in Matt 8:22 leads Hengel to a consideration of other contemporary forms of discipleship -- Cynic, Rabbinic, and Zealot. Rejecting the view that Jesus was some kind of rabbi, Hengel argues that there are, despite the obvious fundamental differences, closer similarities between Jesus and the charismatic-prophetic leaders of the Maccabean-Zealot tradition. Both his call to leave all and go after him and his freedom and authority over against the Law place him closer to the Zealots than to the scribes and their disciples whose relationship was foremost that of teacher and pupil. Thus Professor Hengel's magisterial command of Jewish and Hellenistic first-century material is here brought to bear on the figure of Jesus and we are given a remarkable series of historical insights into the character of Jesus' ministry and his work with his disciples. What emerges is a picture of Jesus fully as a man of his time but one whose authority is unique and whose call to share his fate in the service of the imminent Kingdom is without equivalent among his contemporaries. It is Professor Hengel's belief that the way to a proper understanding of Jesus' teaching can be only through the detailed critical study of the whole body of the synoptic sayings and pericopae. What he offers here takes its starting point in only one such pericope; yet the flood of light that this study sheds on Jesus' teaching and life is such that this book stands as one of the most important contributions to the continuing enquiry into the historical Jesus.

Jesus' world was far more religiously pluralistic than most of us imagine. He grew up and headquartered His ministry in “Galilee of the Gentiles.” He regularly rubbed shoulders with polytheistic and superstitious Romans, with philosophical and sophisticated Greeks, with hard-partying pagans, and with God-fearing Africans. The Bible tells us that Jesus, unlike His fellow countrymen, did not avoid the despised and syncretistic Samaritans. Nor did Jesus shun the Jews who were considered *persona non grata* in the local synagogues, like those who worked for the occupying government, or who rejected Hebrew ways in favor of Greek, or who lived hellion lifestyles. Moreover, Jesus interacted with individuals representing all of the major sects of Judaism--Sadducees, Pharisees, Zealots, and Essenes. And these included a huge variety of spiritual expression from the emotional to the contemplative, from the spontaneous to the staid, from Bible-thumpers to compassion-lovers, from those who push religion to the four corners of their lives while others passionately seek to push it to the four corners of the globe. Is there some way to categorize, organize and understand the varieties of spiritual expression

that Jesus encountered? Is it possible that the kinds of people Jesus dealt with in His day are similar to the ones we face today? Are there prototypical and stereotypical religious patterns to which people gravitate? And why do we do so? If we lived in Jesus' day, what spiritual "camp" would be most like ours? How would Jesus approach us? What would he do with us? What would our Spiritual Profile be?

This book examines the social, economic, political, and cultural context of first-century Judaism. Precipitated by the coming of the Romans during the previous century, Judaism experienced a crisis of cultural erosion in the first century A.D. The author first describes the ways in which foreign domination threatened the Jewish community - for example, by causing a migration away from the countryside into cities. He then discusses how various groups of Jews tried to preserve their cultural identity through their definitions of Jewishness and through the ethical codes they devised. Groups examined include the Pharisees, the Sadducees, the Zealots, the Essenes, and John the Baptist and his followers. The author locates Jesus' teaching in relation to the teachings of these groups, arguing that Jesus was deeply committed to the values of the Jewish tradition even while he proposed radical change that he believed would bring renewal.

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