

**John Dominic Crossan**  
**Questions for Lecture Two:**  
**History and Jesus: What is the Content of Your Faith?**



**Chapter 1: Recap of Lecture One**

1. Why is it important to understand Jesus (or Paul) within Judaism within the Roman Empire
2. Caesar is the savior of the world

**Chapter 2: An alternative to Roman Imperial Theology**

1. Covenant, non-violence, justice, and peace

**Chapter 3: Why did Jesus happen when he happened?**

1. What some call the “Jesus movement” Crossan calls the “Kingdom movement.” Why?
2. How did “Romanization” (achieved by urbanization for commercialization) affect first century Judea (including Caesarea Maritima and Jerusalem)?

**Chapter 4: Romanization in the Galilee**

1. Sepphoris was just one of Herod Antipas’ projects in the Galilee. What was he trying to accomplish?
2. What does Crossan mean by “It’s about the fishes”?
3. What economic implications did the city of Tiberius have on the local fishing “industry”?

**Chapter 5: The Kingdom of God**

1. Why is the term “Kingdom of God” so important in talking about Jesus’ message?
2. What is the term “eschatology” referring to? (*review from first lecture*)
3. Compare and contrast John the Baptist’s and Jesus’ messages.
4. What are the implications of claiming that “It has begun”?

**Chapter 6: The Jesus Franchise**

1. Unpack “John the Baptist had a monopoly but Jesus had a franchise.”

**Chapter 7: The Jesus Program**

1. Why does Crossan use the term “companions” rather than “disciples”?
2. How is the mutuality, reciprocity, and sharing characteristic of the kingdom expressed in the world?
3. According to Crossan, what is Jesus’ “program”? Why is such a “program” more significant than a “magnificent idea”?
4. What are some of the characteristics of the spiritual and physical power practiced by Jesus and his companions?

### **Chapter 8: A Just World**

1. How do the great apocalyptic eschatological scenarios describe a “just world”?
2. Why is Jesus’ vision of the kingdom stunningly original?
3. Jesus says, “It has begun” and “You’re called to participate.” What is the extraordinary third element of Jesus’ program?
4. Why is not carrying a staff an integral part of the kingdom?
5. What is “programmatically non-violence”?
6. Summarize Jesus’ take on “God’s great clean-up of the world” and how it is different to the programs of Herod Antipas and Caesar.

### **WRAP-UP QUESTIONS:**

1. What do you find most helpful so far from the material? Least helpful?
2. What implications does this material have for the wider Church? For your local fellowship? For you personally?