Christian Origins And The Language Of The Kingdom Of God

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of any kind venerated 'holy places' before the fourth century. In the second and third centuries, scholars and missionaries visited certain Biblical sites out of historical interest, but these sites were not considered holy, and the visitors were not 'pilgrims.' Instead, the origins of Christian pilgrimage to holy places rest with the emperor Constantine, who established four basilicas in Palestine in c. 325 and provided two imperial mantles, Helena and Eutropia, as exemplars of a new kind of pius pilgrim. Pilgrimage to sacred sites had been a pagan practice, which was grafted on to Christianity. Many Jewish, Samaritan, and pagan sites were appropriated by the Church and turned into sacred places. These processes helped to destroy the widespread paganism of Palestine, and mark the country as a 'holy land.' Very few sites are genuine, but one which may well be the case (not garden) of Gethsemane, in which Jesus was probably arrested. The book is fully illustrated and includes black and white charts.

2. "Possession and Persuasion: The Rhetoric of Christian Faith is a rhetorical analysis of the Christian history and theology initially prompted by my experience in a fundamentalist Christian sect. The story of this experience is briefly told in the preface, "The Rhetoric of Surrender," which describes the "surrender" of my life to God through a commitment to an authoritarian Christian sect in Gainesville, Florida, in 1972, when I was a freshman at the University of Florida. I spent the following fifteen years, first as a student, recruit, trainee, and then leader in the founding church in Gainesville, and then, as a recruiter and trainer in other parts of the U.S. until I finally left the movement (now called the International Churches of Christ) in 1987. I subsequently combined graduate study in rhetoric with a continuing interest in biblical and historical scholarship in an effort to understand how my religious experience fits into the broader context of Christian history and theology. I concluded that the New Testament language of faith, originally formulated to persuade hearers of the Christian message by means of its effects, had been radically redefined and rhetorically reengineered by the ecclesiastical Christianity which had gradually emerged after the first century; this process of rhetorical reinvention produced a language of faith that possessed its hearers by means of a mystical form of intoxication, in the interest of building a religious empire. The degree to which ecclesiastical Christianity, throughout its history, has taken its faith-language seriously—its experience having been produced by a movement that took this language to its logical conclusion—is the degree to which its adherents experience a religious bonding that amounts to the antithesis of the spiritual freedom and social equality of the original experience of Christian faith. Part I, "Faith as Possession," addresses critical changes made by post-apostolic theologians in the apostolic discourse of the New Testament about the message of Jesus, specifically with reference to the rhetorics of "authority" (Chapter One), "knowledge" (Chapter Two), and "justice" (Chapter Three). This rhetorical reengineering of apostolic language facilitated the rise of the institutional Church, which rapidly replaced the apostolic message as the authorized mediator between God and humanity in general and between the Church and its member in particular. That is, the dynamic of Christianity as an eschatological message was rapidly replaced by the dynamic of possession by an ecclesiastical system. The redemption and reconceptualization of these apostolic terms amounted to the rhetorical invention of a new Christian orthodoxy which has little in common with the faith of Jesus as it is revealed in the New Testament. The faith of Christianity became, and continues to be, varying degrees, a form of possession insomuch as it consists of, in both a mystical and an institutional sense, belonging to "the Church," which relieves its members of their responsibility for their own identity and destiny. Part II, "Faith as Persuasion," explores the rhetoric of three apostolic ideals, which have generally received little more than lip service by post-apostolic Christianity, "understanding" (Chapter Four), "anticipation" (Chapter Five), and "freedom" (Chapter Six). These concepts are integral to persuasion as the modus operandi of the apostolic Christian faith. Understanding is a prerequisite to authentic persuasion in that persuasion, or belief, without understanding is the essence of possession. In that the meaning and power of the Christian message are a matter of the hope of resurrection to life in the coming kingdom of God, anticipation is the logical response to being understandingly persuaded of the truth of the message. And as internal bonds characterize life without hope, so are the lasting effects of the Landmarks in Christian History Henry Kallrich 1911 Pastor Max Quecha Durston 2007 This book explores the story of how the Spanish priests and missionaries of the Catholic church in post-conquest Peru systematically attempted to "incarnate" Christianity in Quechua, a large family of languages and dialects spoken by the Quechua and Aymar people in the Cuzco region. Quechua was once the dominant language of the Andean world. The book is based on a single written standard, based on a variety of Quechua spoken in the former Inca capital of Cuzco, and through their translations of devotional, catechetical, and liturgical texts for everyday use, the Spanish missionaries succeeded in a way that similarly venerated 'holy places' before the fourth century. In the second and third centuries, scholars and missionaries visited certain Biblical sites out of historical interest, but these sites were not considered holy, and the visitors were not 'pilgrims.' Instead, the origins of Christian pilgrimage to holy places rest with the emperor Constantine, who established four basilicas in Palestine in c. 325 and provided two imperial mantles, Helena and Eutropia, as exemplars of a new kind of pius pilgrim. Pilgrimage to sacred sites had been a pagan practice, which was grafted on to Christianity. Many Jewish, Samaritan, and pagan sites were appropriated by the Church and turned into sacred places. 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