

DOWNLOAD PDF ECONOMIES OF PROMISE : ON CAESAR AND CHRIST PHILIP GOODCHILD

Chapter 1 : The Political Jesus - Arthur Dewey - Celene Lillie - Westar Institute

1 Economies of Promise: On Caesar and Christ Philip Goodchild To breed an animal which is able to make promises - is that not precisely the paradoxical task which nature has set herself with regard to humankind?

David W Congdon Theology, Ethics and Philosophy seminary courses, and also for both pastors and laity. This book and the entire trilogy are a joyful read, providing countless hours of matters theological on which to ponder and to grow. This makes the book doubly remarkable – not only because of its many keen insights about the market and modern society, but also because of its particular relevance to the present situation. That person would likely be disappointed. There is no distinction here between theology and philosophy. On the contrary, there is much in Theology of Money that demands a wide audience. Money is part of the essential fabric of modern existence, according to Goodchild. The future of money is, in an important sense, the future of society itself. He analyzes this myth in terms of four kinds of instabilities: But this faith cannot last. His claim is that a new social order will not come from taking a principled stand in absolute opposition to contemporary credit capitalism, as that merely reinstates the same modern myths of individual autonomy and sovereign power. This is precisely what he sets out to do in the rest of the book. Primarily, although, this chapter details the complex web of relations established by the global capitalist economy, driven as it is by promise and desire. The following chapter on the politics of money extends this critical analysis of money to the institution of the market. This includes problems of distribution, wealth accumulation, and class differences. Goodchild levels some of his most trenchant criticisms against capitalism in this section. A new ethics of accounting would direct attention to what truly matters; it would involve recognizing that value is external to the ecology of money and market forces. His basic point is that money and God both compete for the same meta- physical territory today: In this way, investment and the production of credit would be subordinate to evaluation. Despite the obstacles, Goodchild is to be commended for writing a political theology that makes a robust, concrete, and theoretically viable proposal for how to implement actual economic reform. Unlike most political theologies, this work is neither utopian nor separatist: He provides a way of reforming the global capitalist economy from within capitalism. Put differently, he has sketched a way to bring the alternative evaluation of socialism into the present economic system. One can only hope that this work will gain a wide and interdisciplinary – not to mention also non-academic – reading. Gregg conceives universalism in several dimensions.

DOWNLOAD PDF ECONOMIES OF PROMISE : ON CAESAR AND CHRIST

PHILIP GOODCHILD

Chapter 2 : Philip Goodchild - The University of Nottingham

GOODCHILD, P, *Capitalism and Global Economics.. In: CRAIG HOVEY and ELIZABETH PHILLIPS, eds., The Cambridge Companion to Christian Political Theology* Cambridge University Press.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: And as in under what constructs of temporality do we labor? Questions of ends, times, and End Times have been at the forefront of contemporary political theologies. For instance, in *The Theology of Money*, Philip Goodchild warns of the eschatological judgment of money. The sovereignty of money fortifies an eschatological hope akin to what Lauren Berlant has diagnosed as cruel optimism: In other words our hours need to be spent productively or, better, profitably. We bring our laptops on the bus so that travel time is also work time. By promising its fulfillment in a nearly unattainable state of future wealth, the eschatological judgment of money holds our flourishing at bay. For instance, few have adequately addressed how post-Fordist temporalities feel. And as such how we might learn to embody a different sense of time. For this we may need queer theory. Hence, throughout this essay I hope to trace the following framing contentions. First, I argue that theologians must confront the spread of neoliberalism in all facets of life. Second, I propose that the field of radical political theology, while it addresses neoliberalism, still contains problematic universal claims and anemic concepts that seem to elide the effects neoliberalism has on our bodies, psyches, and collectivities. Third, I surmise that these overdeterminations and lacunae can be brought to light in an examination of the different approaches to temporality undertaken by radical orthodox and radical democratic theologians. In particular, I suggest that those whose temporal and affectual orientations impede productivity and efficiency have something crucial to teach us about the dire effects neoliberalism has on us all. Finally, through an engagement with queer theories of temporality and affect as well as theologies of Holy Saturday, I propose the concept of bipolar time as a queer temporal reorientation, one that resists the eschatological demands of neoliberalism. It is my hope that bipolar time might reorient us toward different modes of feeling and living. These modes offer neither resurrection out of the pain of neoliberalism such that we might come to be its productive agents once more happy customers, efficient laborers, nor nihilistic acceptance of the pains endured in You are not currently authenticated. View freely available titles:

DOWNLOAD PDF ECONOMIES OF PROMISE : ON CAESAR AND CHRIST

PHILIP GOODCHILD

Chapter 3 : Theology of Money - By Philip Goodchild | David W Congdon - www.nxgvision.com

The politics to come: power, modernity and the messianic. on Caesar and Christ / Philip Goodchild --Something Economies of promise: on Caesar and Christ.

I joined the Department of Philosophy in September Expertise Summary My main expertise is in continental, especially French, philosophy, and its relation to religion. I also study the philosophy of political economy. My main books include: I have edited books in continental philosophy of religion, including *Rethinking Philosophy of Religion*: I am currently working towards completing a book provisionally entitled: *Areas where I can offer specific supervision include continental philosophy of religion and philosophical approaches to capitalism*. I also have broader expertise in philosophy of religion, European philosophy, history of philosophy, political philosophy and philosophical theology. Teaching Summary I am now responsible for: *The Existence of God* *God and Money* I have taught most areas of a Theology and Religious Studies curriculum over the years, combining approaches from philosophy and theories of religion, history of religious thought, and Christian theology. I may revive in future a highly successful module on *Love and Death*, covering existentialism, psychoanalysis, Plato, theodicy, and some recent Christian thought. I also have plans to offer a general overview of modern European thought, covering Kant, Hegel, Bergson, Nietzsche, Heidegger, and Arendt. Research Summary My current research is on credit and faith, linking economics and theology. On the origins of modern debt and value: Current Research My current research is on credit and faith, linking economics and theology. The aim here is to explore the dimensions of economic life that consist in credit, trust, and beliefs about justice alongside the dimensions of the life of faith that are enacted in the ways in which people cooperate and interact in their material and social existence. Economics and theology can be understood in and through each other. Past Research The philosophy of Gilles Deleuze was my main focus during the s. An Introduction to the Politics of Desire, Subsequently I moved on to Continental philosophy of religion: I initiated the first international conference in this field in , edited two books exploring this new approach, and contributed my own major monograph, *Capitalism and Religion: The Price of Piety* I have also been editor of the book series *New Slant*: More recently, I have turned to religion and political economy: I have also explored the role of money in the recent global credit and sovereign debt crises, both of which I had predicted. Yet I have continued to explore how thinking can be transformative, with a creative and exploratory work, *Philosophy as a Spiritual Exercise: A Symposium* , heavily influenced by Plato, Kierkegaard and Weil. Future Research I have two future projects in mind: I wish to argue that understanding her formation within the context of early 20th century French moral philosophy, and especially the influence of Jules Lagneau and Emile Chartier, can offer a unity to her entire work, and dispel any misconceptions about her being primarily a mystic, a Platonist, or a Gnostic. It would be more accurate to describe her as a Kantian. Nevertheless, Weil writes in a distinct and immediate manner, and the originality of her own thought within this context, as one of the first generation of French women with a full philosophical training, enables her to offer much to some of our contemporary concerns. While their critiques of the arguments for the existence of God are regularly rehearsed, their skeptical conclusions that reason is unable to decide on the issue without falling into illusion are blithely ignored. By contrast, the continental tradition since Kant has largely accepted these conclusions without criticism, and apart from finding new ways of reintroducing God into reason, does not address the existence of God. This opens the way to a fresh consideration of the existence of God, beyond the analytic and continental divide, one that may chart a use of reason that draws from ancient, medieval, and early modern, as well as analytic and continental sources, without being confined by the narrowness of any one distinctive approach. *Religion and European Philosophy: From Kant to Zizek* Routledge. *Debt, Finance and Social Justice: Why does the Bible matter for ethics?*. The significance of the Bible for contemporary life The Bible Society. *Capitalism and Global Economics.. The Future of Liberation*. On philosophy as a spiritual exercise: What is wrong with the global financial system? *Journal of Interdisciplinary Economics*. *Philosophy*

**DOWNLOAD PDF ECONOMIES OF PROMISE : ON CAESAR AND CHRIST
PHILIP GOODCHILD**

as a Spiritual Exercise. Philosophy, Religion and the Affirmation of Life Ashgate. Deleuze and philosophy of religion. Philosophy as a Way of Life: Deleuze on Thinking and Money SubStance. The Market, God and Ascetic Life. Theology of Money Duke University Press. The Political and the Religious Philosophical Meditations. The Reasonableness of Philosophy of Religion. Theology of Money London: Truth and Utopia Telos. Speeches to its Cultural Despisers. Debt, Epistemology and Ecotheology Ecotheology. The Return of the Prophet: Gilles Deleuze and Felix Guattari. From Lacan to Said Edinburgh: Difference in philosophy of religion Aldershot: Rethinking philosophy of religion: Derrida and Deleuze Angelaki. The Logic of Sacrifice in the Book of Job: Philosophy and the Practice of Religion Cultural Values. The Role of the Audience Religion. Why is Philosophy so Compromised with God?. Deleuze and Religion London: Money, Gift and Sacrifice: Time and Evaluation Antithesis. Gilles Deleuze and the question of philosophy Madison: Fairleigh Dickinson University Press. A Theological Passion for Deleuze Theology. An Introduction to the Politics of Desire London:

DOWNLOAD PDF ECONOMIES OF PROMISE : ON CAESAR AND CHRIST

PHILIP GOODCHILD

Chapter 4 : Theology of Money by Philip Goodchild - Paperback

Goodchild's book is not a Christian theological account of money; it is not faith's treatment of money in light of christology or the doctrine of the trinity. One will not find any of the usual doctrinal loci in this book. Instead, Goodchild is attempting to offer the theology that accounts for the modern 'religion of money'.

Register early for best rates. Early Christians did the same. Neither one was necessarily successful in their aims, but what do we know about their attitudes toward the economy, immigrants, and war? How did Jesus and emerging Christ communities express concerns for justice and peace? Looking at the world today, what would they say about American politics? She is the author of *The Rape of Eve: A New Translation and Introduction*. Augustus Caesar had the same promise for ancient Rome. He promised to make Rome great again, and the Roman Senate foolishly believed him. Jesus, in his world, had a different version of what greatness means. Might this be a time in American history to listen closely again to what Jesus had to say? It was couched in parables and expressed in aphorisms. It included his practice of open commensality. Though subtle, it did not go unnoticed. Emerging Christian communities did not know a lot about the historical Jesus, but they did know that being part of a Christ community meant resisting Imperial theology. Does America need to re-hear this good news? Prior to the time of Constantine the Great, these communities continued in various way to resist the oppressive nature of Roman Imperial theology. What communities do we know about, and how did they practice resistance. What can these communities say to the political situation in America today? Saturday, 11 am – noon Christian Resistance Today Celene Lillie Except in minor cases, early Christ communities lived within the realm of Roman Imperial theology and sought to resist the oppressive nature of life in an empire. Eventually, Christianity became an Imperial religion of its own. It became the religion of an empire. In some ways, Christianity today is returning to its former status of being a movement of resistance within an empire. What might we learn from early communities who can define some important questions for today?

Chapter 5 : Project MUSE - Sexual Disorientations

In the book, Goodchild argues that money is a promise, a supreme value, a transcendent value and an obligation or a law. He argues that money has taken the place of God. It is the dominant global religion in practice - even if no one believes in it in principle.

Interesting article within the context of christian theology. Here is the first part which usefully distinguishes three modalities of exchange, how they are interconnected, and how the capital-nation-state can only be overcome if tackled together: Indeed, for city and suburban dwellers, for texting crazed teens and overworked office managers, for over-styled moms and trying-not-to-be-too-savvy dads, the only place of worship is now within a mall crowded with devoted followers, practicing their religious exercises. Money has built its own temple, creating an idolatry and ideology with its own power and piety. Because money promises the world of goods but only delivers itself, money rises up as a rival to theology by declaring an alternative faith, a faith in money involving a metaphysics, a politics, an ethics, and a theology. And as we know, one cannot serve two masters. I will lay this out by describing a convergence between the realms of sacramental theology and political economy, represented by the French sacramental theologian Louis-Marie Chauvet and the Japanese philosopher Kojin Karatani. Relying on the work of the French sociologists Marcel Mauss and Jean Baudrillard, Chauvet outlines the different levels of value and exchange that are governed by the overarching distinction between value and non-value. Because every giving of a gift creates a relationship, it follows that every gift obligates the receiver to give a return-gift, minimally as a thank you, in order to complete the symbolic exchange, otherwise the relationship expressed would descend into that of the marketplace. Therefore, symbolic exchange, as the generation of subjects and the mediation of relationships, can be summarized as the process of giftâ€™receptionâ€™return-gift. Karatani distinguishes these different modes of exchange precisely to show how they combine into the formidable trinity of the capitalist nation-state. The first mode of exchange consists in the reciprocity of gift and return occurring within agrarian communities. This mode is based on the principles of mutual aid and reciprocal exchange. It is rooted in the functional exchange within families, which is called love, that is extended to the local community according to its own communal rules. The second mode of exchange, rather than being within a single community, is between several communities and is in the form of robbery and redistribution, or plunder and protection. This is a mode of exchange because, if a feudal lord hopes to keep plundering a community in the form of extortion or taxation, then he must also protect the community from other plunderers. Also, the feudal lord must restrict the amount of robbery to a level where the peasants can actually survive, and indeed, he needs to make provisions for the agrarian community so that it will survive. These provisions come in the form of a redistribution of funds, in the guise of public works. This mode of exchange is the basis for the emergence of the state. The matrix of the modern nation-state emerges from a combining of these first two types of exchanges. The third mode of exchange is commodity exchange between communities via money, ultimately blossoming into capitalism. The exchange of commodities via money occurs through mutual consent established by contract, creating an asymmetrical relationship between commodities and money that privileges money. It is dependent because if the contracts of mutual consent established between parties are to be valid, they must be enforced under threat of violence, a violence only held by feudal lords, and then later by the state. Commodity exchange is also dependent on agrarian communities for the production of the land and the perpetuation of labor through biological reproduction, both of which occur outside the realm of value according to market exchanges. Between the fourteenth and sixteenth centuries, the emerging monarchies conspired with the merchants to topple local feudal lords, even while they sought to foster national identity, both for the sake of consolidating power for the monarch and creating a homogeneous market for the merchants. Since this point in history, each mode of exchange began mutually reinforcing the others, creating the formidable trinity of the capitalist nation-state, impervious to attack. So it is that any counteraction to capital must also be one targeted against

**DOWNLOAD PDF ECONOMIES OF PROMISE : ON CAESAR AND CHRIST
PHILIP GOODCHILD**

the state and nation. For Karatani, unless we truly understand how the exploitative trinity of the capitalist nation-state was formed and sustained, we will never truly know how it might be decomposed, a decomposition occurring at the site of the circulation of money rather than production of commodities.

Chapter 6 : God & Caesar: A Question of Coins – The Divine Wedgie

In summary, Goodchild argues that money is a promise, a supreme value, a transcendent value and an obligation or a law. He argues that money has taken the place of God. It is the dominant global religion in practice, even if no one believes in it in principle.

Philip Goodchild Oil and Debt – the Collision Between Ecology and Economy Philip Goodchild The single over-riding issue that will shape the history and politics of the twenty-first century is the conflict between economic growth and development, on the one hand, and ecological limits, on the other. This conflict already predominates to such an extent that the modern dream of politics has been largely suspended, leaving us as pawns in the play of much greater forces. The drama that we now see unfolding, and which will continue for many decades to come, is, quite simply, the battle for resources. This does little to address the intensity, severity and extent of what is to come. For a way of life that depends on an increasing consumption of material resources – pitching consumer desires and market imperatives against responsible restraint – will necessarily continue to deplete vital resources, creating imbalance and instability. Given the population explosion in domestic farm animals, Situation Analysis, Issue 2 Spring Our inability to take responsible action in the face of this threat is epitomised by our attitudes towards the resource of oil and its waste product, carbon dioxide. Moreover, given that there are only 40 years of known crude oil reserves remaining at the current rate of production, this putative threshold would be crossed within a decade. Even the replacement of petroleum and diesel engines by hydrogen fuel cells would still require a source of primary energy to produce the hydrogen by electrolysis see Rifkin, Why are we so unable to change? Is it simply a failure of collective will? Here, I believe, most contemporary consciousness is out of step with the political constitution of our current situation: Any resistance exerted in these directions will be too weak to contest countervailing powers. For the human ways of exercising power are in the last instance determined by the powers which bound them, from without and within. What are essential here are both the quantities of energy involved, resulting from the residue of millions upon millions of lives, and the capacity for this energy to be generated, transported and stored at will. In the combustion of fossil fuels, the complexity of life is converted into a pure, undifferentiated flow of energy. For human life has become increasingly dependent on this external energy supply, and vulnerable to its only modes of exercising power: Now, insofar as we can predict the existence and availability of fossil fuels, they would appear to be a part of a passive natural world to be acted upon by intelligent, technological humanity. While such maximisation appears to be a choice, it is one made on the basis of the desire to preserve human activity and its way of life as it is now. While the depletion of fertile land and fresh water has affected many countries, it will be the depletion of oil that first announces the conflict between economy and ecology for the global economy as a whole. Although there are apparently 40 years of oil remaining worldwide, including 86 years in Saudi Arabia and 63 years in Venezuela², oil production will decline much more rapidly elsewhere. The discovery of new reserves has been at a much slower rate than the rate of production over the past 30 years³. According to a report by the Oil Depletion Analysis Centre submitted to the UK Cabinet Office Energy Review in September , global output of conventional oil will decline after about five to ten years depending in part on whether oil production in Iraq is increased. Non-conventional oils and gases may do a little to compensate, but their quantities will never be sufficient. Natural gas production is also due to peak around that time, ² see [http:](http://) An optimistic portrait of the significance of these figures can be painted: Moreover, the laws of supply and demand are such that even though some may no longer buy oil because of price rises, the price will remain low enough for all the oil to be sold and consumed. There is no question of the US military running out of oil in the immediate future. In the longer term, global warming implies that we will never be short of primary energy, so long as we can find ways to extract, store and transport it. If there are no technical limits on the production of primary energy from renewable energy sources such as solar, wind, and hydroelectric power Dunn , then this is a future which

probably will be achieved at some stage. There is much more to the scenario than this, however. It is important to emphasise that hydrogen is not a source of primary energy, except when extracted from natural gas. Renewables may not even meet the growth in energy demand, let alone replace current supplies. Thus we envisage a gap of several decades of deficiency in primary energy. A squeeze on oil production means that prices will rise as high as the global economy can support; it will also mean that the least profitable economic activities that depend on oil will no longer be able to continue. Once most countries of the world exhaust their oil production capacity, they will become dependent on the only remaining supplies: It is important to appreciate that the geopolitical significance of oil is not simply that it may yield large profits in the future as prices rise. It is usually too expensive to fight wars for the sake of profits. The vital strategic consideration is economic security, for the size of the global economy is Situation Analysis March 9 limited by the supply of oil. One should not assume that just because George W. Bush, and other leading figures in the current US presidential administration are former executives or directors of oil companies, their foreign policy is simply determined by a quest for oil for the sake of profits. The underlying demands of energy security outweigh a quest for profits, just as they outweigh fanciful concerns about threats from weapons of mass destruction. Indeed, the report sees beyond the limited aim of regime change to attacking Iraq for the sake of establishing a strong military presence in an area vital to US interests. Such interests can only mean the preservation of access to oil against threats from political opponents who could shatter the US economy. The report explicitly aims at establishing a Pax Americana to replace existing international institutions and security arrangements, and to prevent the emergence of competing powers. Yet the significance of oil depletion goes beyond providing a motive for current US foreign policy, significant enough though that is. If we leave aside the shallow and grandiose aspirations to eternal empire that explicitly motivate the US executive, we may notice that they are faced with a stark choice: It focuses on the vulnerability of the US to political control over oil supplies, with Iraq named as the key swing producer. Thus Iraq does indeed possess a weapon of mass destruction. As the 21st century opens, the energy sector is in a critical condition. While the origins of a crisis are hard to see: Iraq remains a destabilizing influence to U. Saddam Hussein has also demonstrated a willingness to threaten to use the oil weapon and to use his own export program to manipulate oil markets. There is, however, a further dimension to our current global predicament, which relates to another condition for the modern world: In , a new gospel was preached by an apparently trustworthy source. It was a gospel of such influence and ramifications that I still carry one of its tracts wherever I go. I will spend my life working for a salary and pension so that I can gather such promises. For with such promises I can buy anything I need, anything I want. I am promised freedom from the control of nature and material need; I am promised freedom from dependency on others and social obligation; I am promised the opportunity to spend my money on what I value the most. Of course, we all know that the Bank of England does not possess enough money to deliver its promises; and we all know that the rest of the money in circulation in the UK economy, some 32 times the amount available in bank notes, is composed of promises that cannot be delivered; but we only have to act as if they will be delivered, and, by some miracle, they are. These promises are delivered by others because we are all believers. We are all obliged to accept money and wish to accept money, for we all have to behave like believers to survive and prosper, whatever our private opinions. The significance of the founding of the Bank of England in is that it allowed the money supply to be increased through the creation of a permanent, ever-expanding debt see Hutchinson Situation Analysis March 11 Prior to reliable paper money, there were natural limits to the acquisition of wealth through production and trade; wealth was earned in competition through plunder, piracy, conquest, slavery and exploitation, but was immediately passed on to others through trade and consumption. Once the intrinsic limits to the money supply were removed, however, a different mode of social organisation could emerge without limitation: The great transformation was as follows: In order to appreciate the power of this social revolution, the most significant in recorded history, it is necessary to explore the logic of profit and money. In the first place, money appears to have no power of its own. Money is an inert commodity, neutral in relation to exchange according to mainstream economic theory , possessed

and thus apparently mastered by us. It is also apparently politically neutral. The organisation of society for the sake of profit would seem to hold no power over other modes of social organisation, unless we exercise power on its behalf. In the second place, however, we have no choice but to exercise power on its behalf. For, just as wealth gives access to military superiority in the form of weapons of war, wealth is the source of all power through its non-exercise of power in trade. The unique property of money is that it is both a commodity that can be possessed and a measure of value. My values and wishes will only be as significant as the amount of money that I have to pay for them. In order to realise my own values and wishes, insofar as this involves dependency upon others, I must value the acquisition of wealth as a means to my ends see Goodchild The acquisition of wealth is necessary for what I desire. Similarly, whether a government pursues welfare, health, education, development, prosperity or sustainability, the acquisition of wealth now comes first. Thus, in contemporary globalisation, priority is given above all to the creation of profits. This is the only way to realise the promises of wealth. Those who are committed to the generation of profits must continually increase the opportunities for profit through the exercise of human modes of power “such as provision, production, reproduction, possession, association, representation, legislation, jurisdiction, normalisation, violence, promise, threat, selection, persuasion, funding, reason, knowledge, morality, piety, and attracting or giving attention. And this very exercise of power is the organisation of society for the sake of profit. In short, the semblance of democracy is subverted by a condition of financial totalitarianism, whereby profitability is the condition of possibility for most kinds of social activity. Those with wealth, who are most attuned to 12 Philip Goodchild Oil and Debt the need to increase wealth, are those who determine the flows of finance, and what activity will be possible. The process, however, is structural: Of course, one need not follow this structural demand. But those organisations that do follow this structural demand will grow and prosper, and increase their influence over others that do not. Thus there is no question of adopting a moral or heroic response of resistance to financial totalitarianism. Opinions and stances already matter little; they pass away in due course. All that matters is growth and survival. In the third place, profit itself is external to any particular ordering of society: For money is simply a token: When profit, the increase in reputation, takes priority, intrinsic values are sacrificed to an abstract symbol. Moreover, whereas any finite stock of wealth depends on past performance, the current value of any asset depends on expectations about its future performance and expected yield. Financial value depends on an imagined future. This imagined future transcends current reality, and, furthermore, the future never comes Goodchild For, even if there is a stock market crash, the value of any asset still depends on projections about its future. In this respect, financial value is essentially a degree of hope, expectation, or credibility. Being transcendent to material and social reality, yet the pivot around which material and social reality is continually reconstructed, the value of money is essentially religious.

Chapter 7 : Towards an annotated booklist for Joy in Enough – Green Christian

As Philip Goodchild has recently argued, money does not merely facilitate the exchange of goods, but "demands and shapes time, attention, and devotion," by replacing.

For Christians, as for others, this stirs us to think again about what this thing we call money might be, and what its value really is. In the book, Goodchild argues that money is a promise, a supreme value, a transcendent value and an obligation or a law. He argues that money has taken the place of God. And the Spirit immediately drove Jesus out into the wilderness. He was in the wilderness forty days, and he was with the wild beasts, and the angels waited on him. He fasted forty days and forty nights, and afterwards he was famished. For I would do as much for the least of masters whom I serve. For I would do this much for the greatest of masters whom I serve. If you, then, choose to master me, it will all be yours. I will go seek out Judas Iscariot. For though some seek bread, some seek power, some seek the world, and some seek to leave it, most will accept money instead. Whosoever eats of his flesh and blood will have life in all its fullness. Many others have taught and practised asceticism, the renunciation of worldly ways and pleasures. Jesus, by contrast, warned against wealth while feasting and drinking himself. The kingdom of God was a feast promised for those without wealth. Such teachings on wealth make sense within the tradition of Hebrew prophets who protested against theft, exploitation and the appropriation of property. The warnings against riches are economic: Jesus announced a gospel of good news to the poor Luke 4. Woes were proclaimed to the rich; blessings to the poor Luke 6. Keeping the Ten Commandments was insufficient for a landowner; selling possessions and giving to the poor were also required Mark. It was impossible for the rich to enter the kingdom of God Mark. Jesus sent out his followers to travel without money Mark 6. He did not habitually carry spare money Matt. Prudent economic behaviour such as planning and accumulation were rejected Luke. The use of wealth was regarded as minor in contrast to the ways of God Luke. The extraction of taxes, the fundamental activity that maintained the political power of the Roman Empire and the Herodians, belonged to a different sphere from the service of God Mark. Similarly, the children of God were regarded as free from paying the temple tax Matt. When Jesus attacked the centre of religious power in his society, it was the tables of the money-changers that he overthrew Mark. All debts were to be forgiven Matt. In declaring that one cannot serve God and wealth Matt. Such is the radical significance of his teaching. Jesus may therefore be regarded as among the most radical of religious political thinkers. The fifth-century British heretic Pelagius explained such teaching by the observation that the chief sources of wealth in the ancient world were extortion, robbery and inheritance of the benefits of extortion and robbery. Such accumulated wealth is stored and exchanged in the form of money; without money, there is less scope for such unequal accumulation. Christian theology has preferred to concentrate on the opposition of the world to Jesus, expressed in his execution as a criminal, or in the scandal of proclaiming a crucified, itinerant preacher as son of God. In doing so, it has tended to overlook the radical opposition of God to the world, or divine judgement, proclaimed by Jesus himself: The proclamation of a new saviour belonged well within the hopes, desires and political norms of the ancient world, even if the specific choice of a humble and crucified saviour gave offence. By contrast, a proclamation against the most fundamental and pervasive ways of the world was nothing less than a claim to reveal a different underlying principle or power: Jesus opposed the power of God to the power of money. Theology can have no neutrality here. As Saint Paul well understood, the central question of theology is that of the essence of the power to be used in final judgement e. If theology is to judge the ways of the world by the power of truth and goodness, then it must explain truth and goodness in accordance with their own specific power. Theology, concerned with the ultimate criteria of life, is the most fundamental and radical inquiry. It attempts to discern how truth, goodness and life come to be constituted. It offers to the world a vision of life interpreted according to the richest categories of meaning. It has the duty to invest life with the deepest layers of spiritual wealth; that is, it has to determine what is the nature of true wealth. Such is the vocation for

theology, whether Christian or not; such is the most fundamental inquiry, whether pursued by believers, non-believers or no one at all. It is against a new revelation of divine power that worldly wealth, which can only measure exchange value in terms of money, is to be judged. Such a judgement is inevitably surprising: In this life, material wealth is the source of all benefits, all delights, all investments, all sustenance, all welfare and all charity. Few ascetics have questioned its necessity for those who remain in the world. To question its benefits risks charges of insanity. The quest for wealth is the one practical activity that unites the diverse people of the contemporary globalized world. It is the means or precondition for undertaking all subsequent worthy ventures or enjoying all pleasures. As George Bernard Shaw put it: Money is indeed the most important thing in the world; and all sound and successful personal and national morality should have this fact for its basis. Every teacher or twaddler who denies it or suppresses it, is an enemy of life. Furthermore, in a capitalist economy, accumulation occurs through the use of money: The equitable relation of trade appears to embody justice. To oppose money as the fundamental principle of the social order is therefore deeply immoral and unjust from the perspective of that order. It destroys just standards of measure as well as hindering opportunities for accumulation. To question the pursuit of wealth is to set oneself against all common sense, all agreement, all political power and all practicality. Moreover, since wealth gives access to power, to question the pursuit of wealth is to abandon all power, so dooming oneself to a futile quest. It is little wonder that Christian theologians have sought to accommodate themselves to the world rather than risk their entire heritage. Nevertheless, the strategy of internalization to accommodate oneself to wealth betrays an infidelity. Jesus appears to have been quite content to enjoy the hospitality of the wealthy, to allow others to provide for him out of their wealth, and to consume to the extent that he and his followers were accused of gluttony. Feasting provides the paradigmatic symbol for the arrival of the kingdom of God. It is not the subjective enjoyment of wealth that was his target; it was wealth as a principle of power or judgement. In this difference there lies an opportunity to explore how the value of values may be determined. Do our scales of evaluation express true values? Indeed, the theological tradition has perhaps had to wait until the furthest point of opposition to Jesus, the self-proclaimed anti-Christ, for the true nature of theological inquiry to become clarified. Perhaps theology can only come to maturity after Friedrich Nietzsche raised the problem of the revaluation of all values. For it is nothing less than a revaluation of all values that Jesus himself proclaimed. Theology of Money is included in our winter sale.

In Matthew , Jesus used a coin, minted with the face of Caesar, as a prop to his famous admonition to "render unto Caesar what belongs to Caesar, and to God what belongs to God". The common treatment of this Gospel passage, by Christian and non-Christian alike, is one of a division of labour.

Despite their ancient pedigree, the Julii Caesares were not especially politically influential, although they had enjoyed some revival of their political fortunes in the early 1st century BC. His coming of age coincided with a civil war between his uncle Gaius Marius and his rival Lucius Cornelius Sulla. Both sides carried out bloody purges of their political opponents whenever they were in the ascendancy. Sulla gave in reluctantly and is said to have declared that he saw many a Marius in Caesar. He served with distinction, winning the Civic Crown for his part in the Siege of Mytilene. He lacked means since his inheritance was confiscated, but he acquired a modest house in Subura , a lower-class neighbourhood of Rome. Dictator Lucius Cornelius Sulla stripped Caesar of the priesthood On the way across the Aegean Sea , [24] Caesar was kidnapped by pirates and held prisoner. The pirates demanded a ransom of 20 talents of silver, but he insisted that they ask for He had them crucified on his own authority, as he had promised while in captivity [29] – a promise that the pirates had taken as a joke. As a sign of leniency, he first had their throats cut. He was soon called back into military action in Asia, raising a band of auxiliaries to repel an incursion from the east. He was elected quaestor for 69 BC, [31] and during that year he delivered the funeral oration for his aunt Julia , and included images of her husband Marius in the funeral procession, unseen since the days of Sulla. His wife Cornelia also died that year. On his return in 67 BC, [34] he married Pompeia , a granddaughter of Sulla, whom he later divorced in 61 BC after her embroilment in the Bona Dea scandal. He ran against two powerful senators. Accusations of bribery were made by all sides. Even so, to avoid becoming a private citizen and thus open to prosecution for his debts, Caesar left for his province before his praetorship had ended. In Spain, he conquered two local tribes and was hailed as imperator by his troops; he reformed the law regarding debts, and completed his governorship in high esteem. In the Roman Republic, this was an honorary title assumed by certain military commanders. After an especially great victory, army troops in the field would proclaim their commander imperator, an acclamation necessary for a general to apply to the Senate for a triumph. However, he also wanted to stand for consul, the most senior magistracy in the republic. If he were to celebrate a triumph, he would have to remain a soldier and stay outside the city until the ceremony, but to stand for election he would need to lay down his command and enter Rome as a private citizen. He could not do both in the time available. He asked the senate for permission to stand in absentia, but Cato blocked the proposal. Faced with the choice between a triumph and the consulship, Caesar chose the consulship. Caesar won, along with conservative Marcus Bibulus. Pompey and Crassus had been at odds for a decade, so Caesar tried to reconcile them. The three of them had enough money and political influence to control public business. His lictors had their fasces broken, two high magistrates accompanying him were wounded, and he had a bucket of excrement thrown over him. In fear of his life, he retired to his house for the rest of the year, issuing occasional proclamations of bad omens. Roman satirists ever after referred to the year as "the consulship of Julius and Caesar. The term of his governorship, and thus his immunity from prosecution, was set at five years, rather than the usual one. Caesar had four legions under his command, two of his provinces bordered on unconquered territory, and parts of Gaul were known to be unstable. The Romans feared these tribes were preparing to migrate south, closer to Italy, and that they had warlike intent. Caesar raised two new legions and defeated these tribes. Caesar treated this as an aggressive move and, after an inconclusive engagement against the united tribes, he conquered the tribes piecemeal. Meanwhile, one of his legions began the conquest of the tribes in the far north, directly opposite Britain. In 55 BC, Caesar repelled an incursion into Gaul by two Germanic tribes, and followed it up by building a bridge across the Rhine and making a show of force in Germanic territory, before returning and dismantling the bridge. Late that summer, having subdued two other tribes, he crossed into Britain , claiming

that the Britons had aided one of his enemies the previous year, possibly the Veneti of Brittany. He advanced inland, and established a few alliances. However, poor harvests led to widespread revolt in Gaul, which forced Caesar to leave Britain for the last time. In 53 BC Crassus was killed leading a failed invasion of the east. Rome was on the brink of civil war. Pompey was appointed sole consul as an emergency measure, and married the daughter of a political opponent of Caesar. The Triumvirate was dead. Pompey accused Caesar of insubordination and treason. Upon crossing the Rubicon, Caesar, according to Plutarch and Suetonius, is supposed to have quoted the Athenian playwright Menander, in Greek, "the die is cast". Pompey, despite greatly outnumbering Caesar, who only had his Thirteenth Legion with him, did not intend to fight. Caesar pursued Pompey, hoping to capture Pompey before his legions could escape. In an exceedingly short engagement later that year, he decisively defeated Pompey at Pharsalus, in Greece. The owner of the House of Marcus Fabius Rufus at Pompeii walled off the room with this painting, most likely in immediate reaction to the execution of Caesarion on orders of Augustus in 30 BC, when artistic depictions of Caesarion would have been considered a sensitive issue for the ruling regime. The royal barge was accompanied by additional ships, and Caesar was introduced to the luxurious lifestyle of the Egyptian pharaohs. Caesar continued his relationship with Cleopatra throughout his last marriage—in Roman eyes, this did not constitute adultery—and probably fathered a son called Caesarion. Caesar had not proscribed his enemies, instead pardoning almost all, and there was no serious public opposition to him. Caesar also wrote that if Octavian died before Caesar did, Decimus Junius Brutus Albinus would be the next heir in succession. During his early career, Caesar had seen how chaotic and dysfunctional the Roman Republic had become. The republican machinery had broken down under the weight of imperialism, the central government had become powerless, the provinces had been transformed into independent principalities under the absolute control of their governors, and the army had replaced the constitution as the means of accomplishing political goals. With a weak central government, political corruption had spiralled out of control, and the status quo had been maintained by a corrupt aristocracy, which saw no need to change a system that had made its members rich. Second, he wanted to create a strong central government in Rome. Finally, he wanted to knit together all of the provinces into a single cohesive unit. Finally, he enacted a series of reforms that were meant to address several long-neglected issues, the most important of which was his reform of the calendar. A naval battle was held on a flooded basin at the Field of Mars. A riot broke out, and only stopped when Caesar had two rioters sacrificed by the priests on the Field of Mars. He passed a sumptuary law that restricted the purchase of certain luxuries. After this, he passed a law that rewarded families for having many children, to speed up the repopulation of Italy. Then, he outlawed professional guilds, except those of ancient foundation, since many of these were subversive political clubs. He then passed a term-limit law applicable to governors. He passed a debt-restructuring law, which ultimately eliminated about a fourth of all debts owed. The calendar was then regulated by the movement of the moon, and this had left it in a mess. Caesar replaced this calendar with the Egyptian calendar, which was regulated by the sun. He set the length of the year to Thus, the Julian calendar opened on 1 January 45 BC. Shortly before his assassination, he passed a few more reforms. He also extended Latin rights throughout the Roman world, and then abolished the tax system and reverted to the earlier version that allowed cities to collect tribute however they wanted, rather than needing Roman intermediaries. His assassination prevented further and larger schemes, which included the construction of an unprecedented temple to Mars, a huge theatre, and a library on the scale of the Library of Alexandria. Militarily, he wanted to conquer the Dacians and Parthians, and avenge the loss at Carrhae. Thus, he instituted a massive mobilisation. Shortly before his assassination, the Senate named him censor for life and Father of the Fatherland, and the month of Quintilis was renamed July in his honour. He was granted a golden chair in the Senate, was allowed to wear triumphal dress whenever he chose, and was offered a form of semi-official or popular cult, with Mark Antony as his high priest. Caesar held both the dictatorship and the tribunate, but alternated between the consulship and the proconsulship. The offending tribunes in this case were brought before the Senate and divested of their office. After he had first marched on Rome in 49 BC, he forcibly opened the treasury,

DOWNLOAD PDF ECONOMIES OF PROMISE : ON CAESAR AND CHRIST PHILIP GOODCHILD

although a tribune had the seal placed on it. After the impeachment of the two obstructive tribunes, Caesar, perhaps unsurprisingly, faced no further opposition from other members of the Tribunician College. He also set the precedent, which his imperial successors followed, of requiring the Senate to bestow various titles and honours upon him. He was, for example, given the title of "Father of the Fatherland" and "imperator". This addressed the underlying problem that had caused the Social War decades earlier, where persons from outside Rome or Italy did not have citizenship. In February 44 BC, one month before his assassination, he was appointed dictator in perpetuity. Under Caesar, a significant amount of authority was vested in his lieutenants, [96] mostly because Caesar was frequently out of Italy. Since his absence from Rome might limit his ability to install his own consuls, he passed a law which allowed him to appoint all magistrates in 43 BC, and all consuls and tribunes in 42 BC. Several Senators had conspired to assassinate Caesar. Mark Antony, having vaguely learned of the plot the night before from a terrified liberator named Servilius Casca, and fearing the worst, went to head Caesar off. When he heard the commotion from the Senate chamber, Antony fled. Caesar then cried to Cimber, "Why, this is violence! Caesar turned around quickly and caught Casca by the arm. According to Plutarch, he said in Latin, "Casca, you villain, what are you doing? Within moments, the entire group, including Brutus, was striking out at the dictator. Caesar attempted to get away, but, blinded by blood, he tripped and fell; the men continued stabbing him as he lay defenceless on the lower steps of the portico. According to Eutropius, around 60 men participated in the assassination. He was stabbed 23 times.

Chapter 9 : Julius Caesar - Wikipedia

*Economies of Promise: Fiscal and Christian, Philip Goodchild (University of Nottingham, UK)*⁶. *Messianic Deposition: Representation and the Flight of the Gods, Lawrence Paul Hemming (University of London, UK)*⁷.