

### Chp 3 Jesus' Answer to Domination

“Jesus challenged the Domination System of his day right where it affected men and women in the routine of their lives, in the everyday push and pull of relating to the institutions that shaped their times. His words still challenge the manifestations of the Dominion System today. Israel’s long pilgrimage out of domination began at the Exodus from Egypt and was refined by the prophets. Then the prophetic vision of a domain freed from the ravages of war ... reached its greatest clarity in Jesus. He gave it profound programmatic shape in his teaching of nonviolence. In his Beatitudes, in his extraordinary concern for the outcasts and marginalized, in his wholly unconventional treatment of women, in his love of children, in his rejection of the belief that high-ranking men are the favorites of God, in his subversive proclamation of a new order in which domination will give way to compassion and communion, Jesus brought to fruition the prophetic longing for the ‘kingdom of God’...” p 63

And what follows is a defense of this statement... see if it works for you

#### Rejection of DOMINATION

Luke 22:24-27 who is greatest disciple?

Luke 14:7-14 where to sit at a banquet, who to invite

“The words and deeds of Jesus reveal that he is not a minor reformer but an egalitarian prophet who repudiated the very premises of the Domination System: the right of some to lord it over others by means of power, wealth, shaming or titles. In his beatitudes, his healings, and his table fellowship with outcasts and sinners, Jesus declared God’s special concern for the oppressed.” p65

I think that is a wonderful statement. What do you think?

“His followers are to maintain domination-free relationships in a discipleship of equals that includes women.” p65

John 13:1-20 “... Jesus washes the disciples’ feet, a task considered so degrading that a master could not order a Jewish slave to perform it.” p66

#### EQUITY

“...economic inequities are the basis of domination. Ranking, status, and classism are largely built on power provided by accumulated wealth.” p66

Rich must sell their possessions. Disciples sent out without resources. In Acts, all things held in common.

“...Jesus speaks of the ‘reigning of God’ using images drawn from farming and women’s work, not warfare and king’s palaces. ... It is established, not by armies and military might, but by an ineluctable process of growth from below, among the common people.” “... [Jesus] is not looking for a kingdom for himself or anyone else where God imposes the divine will on the world. ... inaugurating God’s domination-free order.”

Had you recognized the significance of this imagery before? Is Wink stretching things or is he spot on? p67

#### NONVIOLENCE

“Inequality between the rich and the poor can be maintained only by violence.” p68

Is this a valid statement? What are the implications for you?

Luke 9:51-56 Luke 22:49-51 “No more of this” 2Cor 10:4 Jesus drives out money changers with whip, but it was animals not people, he did turn over the money changers’ tables

“The last supper celebrates Jesus’ nonviolent breaking of the spiral of violence by absorbing its momentum with his own body. And in his crucifixion Jesus refuses to turn to violence as a ‘last resort’ but instead trusts God with the outcome.” p69

In the chapter on nonviolence we learn that the practitioner must be prepared to suffer and sacrifice rather than turning the violence back on the oppressor but this can't arise from cowardice.

## WOMEN

“...in every single encounter with women in the four Gospels, Jesus violated the customs of his time.” p69

Healing of crippled woman in Temple Luke 13:10-16

“Women were saved through their men; [for Jesus] to call her a ‘daughter of Abraham’ was to give her status as a full-fledged member of the covenant and equal standing with men before God.” p70 Phrase unique to Jesus

Heal on sabbath: sabbath means ‘release from bondage’

Talking to woman: jettison male restraints on freedom of women

Woman in center of Synagogue: “”challenged male monopoly on means of grace and access to God”

Asserting illness from Satan: “liberated her from Domination System.”not her fault or God

## judgement

“Women in that world had little veracity as witnesses. How odd of God, then, to choose women as witnesses of Jesus’ resurrection.” p72

In the early church, women were equal to men in receiving the holy spirit at Pentecost, receiving prophetic gifts, leading house churches, evangelizing, persecution, and were named apostles, disciples and deacons.

“Over time, men gained a monopoly on leadership in the church, and male supremacy demonstrated once more its resiliency under attack” (p 75) The Domination System does not yield willingly.

## PURITY AND HOLINESS

“... Jesus, by violating the laws of purity, was announcing that God was not concerned with being clean, but with love for the marginalized and rejected.” “Rules of ritual purity are what keep the various people and parts of society in their ‘proper’ place. Without purity regulations there would be a crisis of distinctions in which everyone and every-thing was the same: Women equal men, outsiders equal to insiders, the sacred no different from the profane.” p74

“Domination depends on ranking.”

“Holiness ... was not something to be protected ; rather, it was God’s miraculous power of transformation.” p75

## FAMILY

Family is deeply embedded in patriarchy, dominance based. Jesus proposes family in God instead of blood (which would also be a moving away from inherited status).

No fathers in Mark 10:29-30 as Jesus describes families disciples will have for having left their families.

Family can be a force for getting people to conform to the Domination System.

- Wink wonders if people advocating for a return to ‘family values’ sometimes wanting a return to patriarchy.

What do ‘family values’ mean?

## LAW

“In their critique of the law, Jesus and Paul were not attacking Judaism as such, but the entire system of domination that had subverted even the law to its own purposes.” p79

The law is a necessary part of God’s good creation, but it must fulfill God’s purpose

## SACRIFICE

I had a hard time understanding how this fit into the chapter on Jesus vs Domination. Can you help me?

“[Jesus] was not a reformer, bringing alternative, better readings of the law. Nor was he a revolutionary, attempting to replace one oppressive power with another. His struggle was against... the Domination System itself. ... What Jesus envisioned was a world transformed, where both people and Powers are in harmony with the Ultimate and committed to the general welfare...” p81

- Can you agree with Wink that a major part of Jesus’ ministry was a challenge to the Domination System?

Next week: Breaking the spiral of violence: was Jesus' death the final sacrifice or the end of sacrificing.