



**And
There Was
No Poor
Among
Them**

Liberation, Salvation, and the
Meaning of the Restoration

Ryan D. Ward

With a Foreword by Robert A. Rees

And There Was No Poor Among Them

Liberation, Salvation, and the Meaning of the Restoration

Ryan D. Ward

GREG KOFFORD BOOKS
SALT LAKE CITY, 2023

Copyright © 2023 Ryan D. Ward
Cover design copyright © 2023 Greg Kofford Books, Inc.
Cover design by Loyd Isao Ericson

Published in the USA.

Cover image: “Christ on the Cross between the Virgin and St John,” by Michelangelo

All rights reserved. No part of this volume may be reproduced in any form without written permission from the publisher, Greg Kofford Books. The views expressed herein are the responsibility of the author and do not necessarily represent the position of Greg Kofford Books.

ISBN: 978-1-58958-787-8

Also available in ebook.

Greg Kofford Books
P.O. Box 1362
Draper, UT 84020
www.gregkofford.com
facebook.com/gkbooks
twitter.com/gkbooks

Library of Congress Cataloging-in-Publication Data

Names: Ward, Ryan D., author.

Title: And there was no poor among them : liberation, salvation, and the meaning of the restoration / Ryan D. Ward.

Description: Salt Lake City : Greg Kofford Books, 2023. | Includes bibliographical references and index. | Summary: “While The Church of Jesus Christ of Latter-day Saints has expanded many fundamental Christian doctrines, salvation is still understood as pertaining exclusively to the next life. How should we understand salvation and what does the timing of the Restoration reveal about God’s vision of salvation for a suffering world? To answer these questions, author Ryan Ward traces the theological evolution of salvation from the liberation of Israel from oppression to the Western Christian development of salvation as an individualistic, transactional atonement. This evolution corresponded with the shift of Christianity from a covenant community to an official state religion aligned with imperial power structures. Ward also explores the economic and social movements in the centuries leading up to the Industrial Revolution, which solidified the power of propertied elites at the expense of the poor, plundered entire continents, and killed millions. Synthesizing these theological and historical threads, And There Was No Poor Among Them: Liberation, Salvation, and the Meaning of the Restoration asserts that the Restoration is God’s explicit rejection of social and economic systems and ideologies that have led to the globalization of misery. Instead, Ward shows how the Restoration and the gospel of Christ is an invitation to a participatory salvation realized in Zion communities where “there are no poor among us.”-- Provided by publisher.

Identifiers: LCCN 2023006870 | ISBN 9781589587878 (paperback)

Subjects: LCSH: Church of Jesus Christ of Latter-day Saints--Doctrines. | Salvation--Church of Jesus Christ of Latter-day Saints. | Salvation--Mormon Church. | Salvation--Christianity--History of doctrines. | Zion (Mormon Church) | Mormon Church--Doctrines.

Classification: LCC BX8643.S25 W37 2023 | DDC 230/.9332--dc23/eng/20230412

LC record available at <https://lccn.loc.gov/2023006870>

For Bea:

Whose brazen self-identification as a “citizen of the world” began to
open my eyes to humanity to which I had long been blind.

The glory of God is the poor person who lives.

— Oscar Romero

Contents

Foreword: Liberation Theology and the Modern Church, by Robert A. Rees	xi
Acknowledgments	xix
Introduction: Two Salvations	1
1. The Old Testament: Liberation and Salvation Remembered	11
2. Jesus and the Reign of God: Salvation as Covenant Community	43
3. Christian History: Salvation Turns Personal	83
4. The Calamity Which Should Come: The Restoration in Historical Context	109
5. The Book of Mormon: Liberation and Salvation Retold	137
6. Zion: And There Was No Poor Among Them	189
Conclusion: Toward Restoration	213
Bibliography	225
Scripture Index	237
Subject Index	241

Foreword

Liberation Theology and the Modern Church

Robert A. Rees,
Co-founder and Vice-President of the Bountiful Children's Foundation

I: Salvation Restored

Ryan Ward's *And There Was No Poor Among Them: Liberation, Salvation, and the Meaning of The Restoration* may be the most important book I have read in the past three decades. That's not hyperbole. I read lots of books and find wisdom, inspiration, guidance, and even delight in many, but this book gives me all those things and, in addition, calls me to repentance in a way that, as a believing Christian, I not only can't dismiss, but truly recognize as necessary.

Ward's book, written in the spirit of the promise of restoration, is *that* good, *that* true and, in the way it awakens the words of Christ to a fallen and failing world, even *that* strangely beautiful. I can think of no other book that I've read during the past thirty years except for the scriptures that has challenged my mind as deeply, opened my heart as fully, and awakened my soul as profoundly as Ward's does in calling us to follow Jesus in creating a society in which there are truly no poor among us. We tend to think of this as an idealistic, spiritual utopia that is beyond our grasp, beyond our means and beyond our time, but modern revelation suggests that such a society is ours to envision and establish, not at some future time and place, but here and now. Further, Ward contends we are under a covenantal obligation to do so. In his Conclusion, he asks an ultimate question, "The world cries out for salvation. Who will answer?" Who indeed?

My response upon reading Ward's book reminded me of how Herman Melville's felt when he first read Nathaniel Hawthorne's *Mosses from an Old Manse*, a collection of stories that helped inaugurate the imaginative flowering in the New World we know as the American Renaissance. Melville said he experienced "a shock of recognition," by which I think he meant the revelation of some fundamental truth. *Recognition* or *re-cognition* (from the Latin verb *recognoscere*) means "to know again," or "to recall to mind," or it could mean to know something for the first time and

intuitively recognize its truth from all the other truths one has known or should have known.

II: A Community of Revelation

Ward's deep scholarship, his broad knowledge of scripture and history, and his spiritual insights and thoughtful ponderings confirm the fact that the Restoration is not something that happened, but rather something that *is happening* and *will continue to happen* as we are called to be part of what I call a "community of revelation": called to be anxiously engaged in the vertical and horizontal unfolding of light and truth which flow from both heaven and earth—and will continue to do so until the Savior returns and the restoration is fulfilled. In other words, within our own lives and spheres of influence, we are called to ask for, receive, and share light as it is given us regarding this and other sacred callings. This is precisely what Ward's book does.

It is exhilarating to acknowledge that what Ward has written is revelation, revelation that challenges me to do what I have covenanted to do many times—covenanted, I believe, both in the heavens before I was born and in this world when, as a ten-year-old boy, I was baptized in a bronze basin in the Mesa Temple, covenanted in modern temples over the course of my life, and covenanted when partaking of the sacrament nearly every Sunday for the past seventy-seven years—covenanted to keep Christ's commandments, including ministering to the poor, the disabled, the dispossessed, and all of those with whom Jesus identifies (and asks us to identify) as the least among us.

I know all the reasons, explanations, and excuses for not doing this because I have given them myself, many times. I am familiar with the political justifications, the institutional rationalizations, and the religious guises that keep the poor ever with us, but Ward leaves me convicted and convinced that I have not done enough to address the problems of poverty, inequality, and injustice among my fellow beings; that "because I have been given much, I too must give," both much and *more*; and that even though I might consider myself poor, by comparison with most others, I am indeed rich, especially in light of my old professor Hugh Nibley's definition, "To be rich is to have more than you need."

III: A Secular Witness

While it may be just a happy coincidence, I find it truly affirming that contemporaneous with the publication of Ward's book is Pulitzer Prize-winning author Matthew Desmond's *Poverty, by America* (Crown, 2023). Desmond's is an affirming and secular witness to Ward's conclusion that poverty exists (including in the Church) primarily as both a conscious and subconscious choice by those who do not live in poverty. Both authors argue persuasively that poverty in (and *by*) America (and other developed nations) exists and persists because we choose to make it so. The partial and often temporary victories we have won in the various national and international wars we have waged against poverty over the past century demonstrate that if we truly wished to, we have the ability and resources to significantly diminish and even eradicate poverty.

Wishing to do so means acknowledging such realities as the following:

- The richest 1% of Americans own 40% of the nation's wealth.
- The wealth of the fifty richest people in the United States is equal to that of the poorest 165 million.
- Globally, 1.2 billion children live in poverty.
- Globally, 719 million people (9.2%) live on less than \$782 *a year*.
- Annually, three million children die of hunger and its related causes.

Addressing poverty and its related conditions and consequences (such as illness, early mortality, lower education, lower earning power, higher crime, and incarceration rates) means abandoning the myths about the poor that we harbor defensively, including that the majority of the poor are so by choice, that they tend to be lazy and irresponsible, that they deserve their station, and so forth. Concomitant myths are those about the rich—that, as opposed to the poor, they are responsible and industrious citizens who have earned and therefore deserve their wealth and status. Some of these myths are vestiges of our Puritan past and its belief in the visibly elect and the Gospel of Wealth, which suggest that wealth is both a sign of a person's righteousness and a validation of God's favor and blessings.

IV: The Call to the Church and to Individual Latter-day Saints

It is clear from the Doctrine and Covenants that obeying the commandments and realizing the promises of the Restoration are expected of both individual members and the corporate church. Latter-day Saints who

pay tithes and offerings and make charitable contributions to other humanitarian causes, are, on average, more charitable than most Americans. In fact, according to a study done at the University of Pennsylvania, “When it comes to being generous with time and money, Americans who are not Mormons can learn from Americans who are.”¹

One could argue that, because of our understanding of the Law of Consecration and the specific commandment to have no poor among us, we might take greater leadership in sharing these divine concepts: first, by doing all we can to ensure that there are no poor among us and, second, by showing the world how doing so is possible. Thus, as Ward says, “the law of consecration can be viewed within a larger context of God’s justice working to overcome inequality throughout the world.” Were the church able to eliminate or at least significantly reduce chronic poverty among its members worldwide, it would be in a powerful position to help other churches and nations to do the same.

It must be noted that the Church does have a significant international humanitarian outreach with programs devoted specifically to emergency response, clean water, immunization, maternal and infant care, and hunger, and that it makes generous donations to the United Nations, the Red Cross, and similar organizations. In 2022 the church gave more than a billion dollars’ worth of aid and support to humanitarian causes. Some contend that with its vast wealth (estimated to be more than one hundred billion dollars) the Church could give much more, including to the poor.

While the Church has been largely successful in addressing poverty among its members in developed nations, it has been less so among members in developing nations, a conclusion based on the work my colleagues and I in the Bountiful Children’s Foundation have been doing for the past fifteen years in addressing malnutrition among Latter-day Saint and other children. In the twenty countries in which we work, a number of faithful Latter-day Saints live in poverty, some in extreme, intergenerational poverty and thus suffer many of the ills that plague the poor elsewhere, including death. Thankfully, this is something the Church is just beginning to turn its attention and resources to address in a systematic, coordinated way.

Latter-day Saints are thought to have an influence beyond what their numbers would suggest. In business, politics, education, and other areas of society, they tend to demonstrate leadership. Poverty is a serious global

1. Jill DiSanto, “Penn Research Shows That Mormons Are Generous and Active in Helping Others,” *Penn To-day*, April 17, 2010, <https://penntoday.upenn.edu/news/penn-research-shows-mormons-are-generous-and-active-helping-others>

problem to which the Church and its members have the potential to make a major contribution. As Ward states, “Zion is to be a light to the world—to show the world how to be God’s people—and the defining characteristic of Zion is that there is no poor among them.” This suggests that if the Church were to seriously work toward establishing a Zion culture among its members, it could show other societies and nations, especially poorer nations, how to do the same.

V: Jesus’s Last Great Message

To those who find Ward’s call to eliminate poverty unrealistic or even fanciful, I respond that it is in perfect harmony with Jesus’s last, great teaching—both to his original disciples and to us—which is a powerful affirmation of how deliberately, how consciously, and how often he linked having no poor among us with our being of one heart and one mind, which clearly at present we are not. That teaching, found in the twenty-first chapter of John’s Gospel, suggest how seriously the Lord considers, and expects us to consider, the primary focus of his ministry, which was:

to proclaim good news to the poor. . . .
to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free. (Luke 4:18–19)

This final teaching takes place on the shores of the Sea of Galilee where, while his disciples were spending a night of fruitless fishing, he had been preparing breakfast for them. What an amazing scene: the Lord of all creation fixing breakfast for his friends! After helping them fill their nets with an abundance of fish, he called out, “Bring some of the fish you have caught. Come and have breakfast” (John 21:11–12). After they had eaten, he turned to Peter and asked, “Simon, son of John, do you truly love me more than these?” When Peter affirmed that he does, Jesus simply said, “Feed my lambs.” He asked the same question a second and third time, and with each subsequent affirmation, he responded similarly, “Feed my sheep.”

What does Jesus mean by his question, “Do you love these more than me?” Scholars have puzzled for centuries over the antecedent of the ambiguous “these.” Perhaps the most logical answer is, “Do you love me more than you love these things—including this meal and extra fish I have just provided for you—or perhaps even the world itself?” I think he referred specifically to the great abundance of unconsumed fish that remained after his disciples had their fill. Having earlier seen him perform the miracle of feeding the five

thousand, I believe he is challenging them to take these fish and feed them to the poor, which is why, after his exchange with Peter, he said simply, “Follow me”—meaning to do what you have just witnessed me doing.

What Peter seemed to have missed, and what I think many of us in his church miss, is Jesus’s implied statement, “Peter, I have just fed you and I have provided enough fish for you to feed many others. What are you going to do with all this fish?” Peter, having had his own hunger satisfied, seems to have forgotten the bounty with which he and his fellow disciples have just been blessed. He doesn’t ask, as we might expect he would after watching Jesus’s ministering to the poor for three years, “Lord, to whom shall we give these extra fish?” Apparently, he is no longer even aware of this bounty.

To those of us living in the modern, developed world, Jesus is saying something similar: “I have blessed you with enormous wealth. Many of you live in houses more spacious than you need and often some of your bedrooms lie empty; you drive cars and pass by the poor on roads and byways. You eat three meals (or more) a day and your larders and pantries are fully stocked. You have enormous freedom of movement and choice. You have more of everything than you need and have more luxuries than any previous generation in history. What do you intend to do with all these things? Do you love me enough to follow me and give generously to the poor?”

Of course, some of us not only do not think of sharing our abundance with others beyond what the Church asks in tithes and offerings, we somehow think we deserve that abundance and may believe that much of what we enjoy is the result of our own industry and reward for living righteously. We forget that in our time the Church has added a fourth essential mission to its *raison d’être*: “To care for the poor and needy.” Many of us have the other missions (to preach the gospel, to redeem the dead, and to perfect the saints) written indelibly in our hearts, unaware that the third cannot be fully possible without the fourth. Ward asks hard and even uncomfortable questions about our priorities as a church and people. But they are necessary questions that we must answer with honesty and love.

What we seem not to have internalized is that with us God is neither ungenerous nor parsimonious. To those who are thirsty, the Lord does not just offer a drink of water; to land that is parched, he does not send just a little rain; and to souls in need of blessings, he does not speak just a few perfunctory words. As he says to Israel, “For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thy offspring” (Isaiah 44:2). “To

pour” means “to stream or “flow continuously or profusely.”² Such gracious, abundant overflowing is characteristic of God’s gifts to us. As the poet Robert Herrick expresses it:

God’s hands are round and smooth, that gifts may fall
Freely from them and hold none back at all.³

As God’s children, I believe he hopes we will do the same.

In his October 2014 conference address titled “Are We Not All Beggars?” Elder Jeffrey R. Holland states,

Down through history, poverty has been one of humankind’s greatest and most widespread challenges. Its obvious toll is usually physical, but the spiritual and emotional damage it can bring may be even more debilitating. In any case, the great Redeemer has issued no more persistent a call than for us to join Him in lifting this burden from the people. As Jehovah, He said He would judge the house of Israel harshly because “the spoil of the [needy] is in your houses.”⁴

Those of us in the modern church, members as well as leaders, need to imagine Jesus’s questions to Peter as directed to us, individually and collectively: “Is the wealth with which I have blessed you and the Church truly being given to the poor and needy in as great a measure as possible? Are there any malnourished children among you? Are there any brothers and sisters who go to bed hungry night after night? If so, are you feeding them? Are there any naked among you? If so, are you clothing them? Are you providing shelter for the homeless?”

Once again, I am grateful for Ryan Ward, a fellow saint who has written so powerfully and persuasively to remind me of what my heart knows to be true. Even though as a child of the Great Depression I grew up in both spiritual and temporal poverty, I have been blessed beyond measure. Ward’s concluding paragraph reminds us that “the good news of the gospel points us toward a salvation realized and fulfilled through participation in the love of God, manifest as the struggle for and liberation of humanity and creation. Toward a new day and new life for the crucified people of the world. Toward restoration of justice. Toward restoration of equity. Toward restoration of community. Toward restoration. . . .”

Amen!

2. TheFreeDictionary.com, s.v. “pour.”

3. Robert Herrick (1591–1674), “God’s Hands.”

4. Jeffrey R. Holland, “Are We Not All Beggars?” The Church of Jesus Christ of Latter-day Saints, October 2014, <https://www.churchofjesuschrist.org/study/general-conference/2014/10/are-we-not-all-beggars>.

Acknowledgments

I am grateful to all of the liberation theologians who have shaped this work. Their theology was not merely an intellectual exercise. It was developed to provide comfort and support to people suffering under horrific historical circumstances. This dire need required them to search, struggle for, and seek out a means of providing both the assurance of and the “hope for things which are not seen which are true.” This work, I hope, does justice to their ideas and to the nameless millions whose suffering required them and still requires them today.

I owe an enormous debt of gratitude to Deborah Brunt. She has contributed to this work in ways both large and small. She has read, reread, edited, and commented on many drafts, pointed me to books and articles, discussed and shared enlightening and insightful views on many of these ideas, and pushed me to be more expansive, inclusive, sensitive, and generous in my writing and my own perspectives. If this work succeeds in some small measure, it is in large part due to her contribution and influence.

Thanks also to my father David Ward for reading and providing feedback, discussion, and encouragement on much of this work, and to my kids for putting up with Dad’s obsession with “Jesus books” these past few years.

I am also grateful to Loyd Isao Ericson for his essential support of this project. His enthusiastic response from the moment I proposed this idea has reinforced my own feeling that this was an interpretation worth developing and sharing, and his suggestions and contribution have added depth and perspective to the finished work.

And lastly, thanks to my wife Bea for her endless support and love.

Introduction

Two Salvations

The gospel is literally translated as the “good news.” What’s so good about it? For those of us who are members of The Church of Jesus Christ of Latter-day Saints, the question gives pause. Well, maybe not so much pause as incredulity. We know what’s good about the gospel. The good news of the gospel is, for us, in a nutshell, the Plan of Salvation. This is our understanding of our Heavenly Parents’ plan to shepherd us through this mortal existence and provide a way for us to return to their presence, to live with them and our families for eternity by participating in and receiving the ordinances of the Church.

Growing up in Southeastern Idaho in the 90s in the middle of the “Mormon Bible belt,” this was my understanding. The good news of the gospel was that because of Jesus Christ, some day in the future I could return to live with Heavenly Father. So I grew up with this more or less constantly in the back of my mind. Going to church was a weekly reminder that I needed to watch out and be careful. Why? Because as bad as God wanted me to come back to live with Him, Satan wanted to claim my soul for his own. Why? Because he was so miserable that he wanted everyone to be as miserable as him.

Satan was everywhere, and he used everything to try to get at me. Satan was in the TV, in the radio, in the tapes and CDs I listened to, in the girls that walked past me in the mall. Satan was in the nonmembers at school, even in my fellow church members who weren’t on their guard as much as I was. If I wasn’t careful, Satan would get me to do horrible things, like listen to heavy metal or gangsta rap, watch R-rated movies, drink coffee or alcohol, smoke cigarettes, or be too close of friends with nonmembers. For the girls, he might even get them to wear a sleeveless shirt or a skirt that didn’t go all the way past their knees. All of this would lead one day to the worst of all possible outcomes; not being worthy to go to the temple, go on a mission, or be sealed for time and all eternity to my wife.

But it was okay, because God had foreseen all of this stuff. And had provided a way for me to be able to repent and be cleansed from my sins. Because of Jesus, salvation was possible if I felt bad enough for the sins I committed and remembered them all so I could repent. And because of Jesus, I could sleep well at night, confident in the knowledge that linger-

ing a bit too long on that music video on MTV or sneaking a peak at the Victoria's Secret store in the mall wasn't going to be the end of me.

Or in my less comfortable, more guilty moments, I could take an exhaustive inventory of my life to try to figure out which of my many sins might keep me from heaven, which forgotten mistake would be displayed widescreen for all to see at the day of judgment. Was it the aforementioned MTV, listening to Snoop Dogg or other CDs with Parental Advisory stickers (which I got my eighteen-year old friend to buy for me and hid in my scripture case so my parents wouldn't find them), skipping seminary to go joyride with my friends, writing my mother's checks out for an extra twenty dollars when I filled the car up with gas, taking some of the food we were supposed to throw away at my job at McDonalds home with me at the end of my shift, cheating in school, or noticing the changing shapes of the girls around me during adolescence and feeling something stirring?

To a teenage boy growing up in the early 90s in white middle-class Idaho these were my concerns. Well, these were my concerns when I thought about church stuff. Mostly I wanted to hang out and cruise around with my friends, listen to music and buy CDs, go out to eat, and play Nintendo, basketball, and baseball. I wasn't really too concerned with salvation as something that had relevance for me in my daily life. As long as I did what I needed to and didn't mess up too bad in this life, God would take care of it for me in the next. That was the good news of the gospel for me.

Meanwhile, at the same time I was growing up in rural potato country, three thousand miles away in El Salvador, a country that I wasn't really aware of, people hoped for a different kind of good news. Since 1979 (I was two years old) the country had been involved in a civil war. The military government, which came to power in a coup, had been fighting guerilla groups for control of the country. The government represented the interests of the wealthy landowners and corporations who strenuously resisted any reforms to the current agrarian economic system. They relied on forcible eviction of peasant farmers or terrorizing them into leaving their land in order to expand their land ownings, increase their profits, and "keep in existence an almost feudal system of exploitation."¹ Any resistance was condemned as a communist threat to national security.

1. Oscar Romero, *Voice of the Voiceless: The Four Pastoral Letters and Other Statements*, 3.

Not surprisingly, the peasants did not take kindly to being exploited and abused by the wealthy landowners, and so they aligned themselves with the guerilla groups that were trying to overthrow the government. The military ruthlessly cracked down in a campaign of terror and repression, targeting civilians and peasants. Some seventy-five thousand people, mostly civilians, were killed over the next twelve years (an unknown number “disappeared”). The United States, concerned about the advance of communism during the Cold War and protecting its own corporate interests, sent millions of dollars in military aid and weapons and provided military training for the Salvadoran government who then used the money to fund and train security forces and operate “death squads,” military groups who killed and terrorized villagers.

On March 18, 1981, several days after a military sweep—a government operation that raided villages and summarily executed any civilians encountered—between four thousand and eight thousand villagers, mostly women and children, waded into the waters of the Rio Lempa river, attempting to flee into Honduras to escape the government death squads. Caught between the Salvadoran military on one bank and Honduran troops (under orders by US superiors) blocking their escape on the other, they were bombed and strafed with machine-gun fire by military planes. Hundreds were killed. Later that year in December, in one of the most infamous instances of violence in the civil war, the Atlacatl Battalion (a special unit trained by US military advisors) occupied the village of El Mozote and massacred over one thousand unarmed men, women, and children.

Given the repression and terror carried out by the government against civilians, some of the clergy of the Catholic church sided with the peasants and civilians. This turned the government against the church. They began targeting clergy who were speaking out against the military government atrocities, accusing them of siding with the rebels. They targeted priests, volunteers, and people who had come from abroad with humanitarian agencies. These organizations ran food banks, provided social services to the displaced, and offered relief and healthcare for the poor. Human rights and labor leaders were also targeted. Anyone suspected of antigovernment sympathies or collaboration was at risk of abduction, torture, and death.

On March 24, 1980 (one month after my third birthday), Archbishop Oscar Romero was assassinated as he performed mass for his congregation.²

2. Romero had become increasingly and vocally critical of the government in his three years as archbishop. The day before he was assassinated he pleaded with the National Guard, police, and military: “Brothers, you come from our own

At his funeral a week later, government snipers and covert bombers killed forty-two people and wounded scores more who were there in mourning. On December 2, 1980, members of the National Guard abducted, raped, and killed four Catholic women from the United States (three nuns and a lay worker). On the morning of November 16, 1989 (I had been ordained a deacon earlier in the year), a government death squad, trained only hours earlier by members of the US military, entered the campus of the University of Central America, dragged five Jesuit priests from their beds, forced them to lie face down on the grass in the courtyard, and shot them in the head. They searched the compound, found another priest and killed him, and then they shot and killed the housekeeper and her daughter who were huddled in terror in a corner of their bedroom.³

In this climate of fear, repression, and horror, what does the good news of the gospel look like? What does salvation look like? Can these innocent women, men, and children afford the luxury of a personal inventory of their sins? Does such an idea even make sense for them? Can the mother who does not know where her children's next meal is coming from think about the eternal state of her soul? Can a child who watches their parents murdered in front of them think about such things? Will a person dragged from her bed in the middle of the night to an undocumented government torture center consider whether the dress she is wearing is too short, or shows her back or shoulders?

I dwell on these scenes not to be morbid or sensationalistic, but to highlight the very real difference between the historical context in which I grew up and the one taking place in this small Central American country. For me growing up in Mormon Idaho, salvation meant something very different than for these poor Salvadoran villagers. For me, salvation

people. You are killing your own brother peasants. . . . In the name of God, in the name of this suffering people whose cries rise to heaven more loudly each day, I implore you, I beg you, I order you, in the name of God: stop the repression." Oscar Romero, "The Church Serves Personal, Communal, and Transcendent Liberation."

3. This horrific act of violence led to international outrage and eventually helped to turn the tide of the Salvadoran civil war towards peace talks and an amnesty between the government and rebel groups. The names of these eight Salvadoran martyrs are Ignacio Ellacuría, Ignacio Martín-Baró, Amando López-Quintana, Juan Ramón Moreno-Pardo, Joaquín López y López, Segundo Montes Mozo, Elba Ramos, and Celina Ramos. Their colleague Jon Sobrino was coincidentally out of the country and so escaped assassination.

was something pushed off many years in the future that would take care of my bad choices and foibles. For them, it meant literal saving from exploitation, starvation, rape, torture, or death. It meant liberation from an oppressive government. The difference could not be more stark. That difference is the focus of this book.

I suggest that the idea of salvation needs to be rethought in the Church. No, not just rethought. Radically expanded in light of horrific and tragic scenarios like that in El Salvador, one of scores throughout history and in the world today. *Whatever it means for the next life, salvation cannot leave behind those in this one.* I suggest, and I believe that history and scripture bear this out, that God's work in the world has much more to do with affecting the salvation of God's children from the kind of horrors the vast majority of them suffer on a daily basis than in tying down loose ends for the next life. I will refer to this as temporal salvation, or liberation.⁴

This distinction is not semantic. The way we define salvation tells us not only what is required of those who claim to be God's followers and disciples of Jesus, it also reveals to us the structure of reality in the world and how God feels about that structure. If salvation is about returning to live with God in the next life, it doesn't really matter much how the current world is structured. But if salvation is about liberating people from oppression and the things that make them unable to live *this* life to its fullest, including in relation with God and one another, then we have to seriously question the structure of the world. Not just question—we have to work to change the structure of the world. We have to work to change the economic and political systems that exploit and oppress the vast majority of humanity and creation. It is crucial for us as a church to undergo a paradigm shift to this end—or we risk being left behind while the work of God commences around us in the world. Our insistence on a separation of the spiritual from the temporal has blinded us to the reality

4. This theological approach to understanding the good news of the gospel is known as "liberation theology." The term was first used by Gustavo Gutiérrez in his seminal 1971 work *A Theology of Liberation*. In his later book *We Drink from Our Own Wells: The Spiritual Journey of a People*, Gutiérrez defines liberation as "an all-encompassing process that leaves no dimension of human life untouched, because when all is said and done it expresses the saving action of God in history" (p. 2). See William Cosgrave, "The Theology of Liberation," 506–16, for a brief introduction. See also Alfred T. Hennelly, *Liberation Theologies: The Global Pursuit of Justice*, for a survey of the many approaches to liberation theology that have been worked out globally.

of the need for justice and liberation around us. This work, the work of justice and liberation, the work of building community, *is* the work of God. Moreover, I suggest that this work, and the dire need for it in the world today, was the fundamental purpose and vision of the Restoration.

This book is an appeal to center liberation and justice in our definition and conceptualization of salvation. Salvation has played a fundamental role in Judeo-Christian religious tradition for all of biblical and modern history, but what is meant by salvation has changed throughout that history. This book attempts to trace the evolution of this term throughout history, with a special focus on the role of the Restoration and what its timing and vision tells us about the ways in which we should view salvation and what that means in practice. Once we center liberation in our view of salvation, the way we view and interpret other aspects of our faith tradition is reoriented. This book aims to paint a picture of one such possible reorientation.

Chapter 1 describes the understanding of the idea of salvation throughout the history of Israel in the Old Testament. We will examine how temporal salvation was a central concern of Israel and was formally codified in God's covenant with them. God's salvation very much meant deliverance and liberation from political powers of oppression and occupation, and the law God gave to Israel contained specific economic and social codes and prohibitions designed to maintain justice and equity in their communities specifically for the poor and marginalized. Within the kingdoms of Israel, a primary focus of prophetic activity was to highlight when the ruling powers were ignoring or actively exploiting these vulnerable groups. As the voice of God, prophets called those who oppressed the poor to repent. A primary goal of such prophetic activity was to reveal the specific nature of the systems of oppression and exploitation and to show the people the way towards a new type of reality, a community of relationship with God and one another.

Chapter 2 explores the ministry and mission of Jesus of Nazareth, with a focus on the historical context in which he lived. We will see that Jesus came into the world at a time of great political and religious upheaval in which the Jews were under three layers of oppression: two layers of political oppression and a further layer of religious oppression. We will see that this historical context played a critical role in the mission of Jesus—both how he viewed his mission and the logistics of the way it was carried out in the lives of his followers; from the people he ministered to, to the parables he told, all culminating in his death at the hands of the Roman authorities

as a political criminal. We will also discuss what the resurrection might mean in light of Jesus's mission and ministry understood in this context, and we will explore how the poor and suffering in the world can be particularly identified with the suffering of Jesus and how this changes our view both of Jesus and "the crucified people of the world."

Chapter 3 will discuss the way the concept of salvation changed from the idea of liberation, physical deliverance, and covenant community to a legal transaction between individual humans and God. We will examine a number of social and historical factors that contributed to this shift, including the theological idea of purgatory, the advent of the guilty conscience with Augustine, the increased focus on death and the afterlife that followed the Black Death in the Middle Ages, the institutional and doctrinal changes introduced by the Catholic church that focused salvation more on individual piety and penance, and the changes in orthodoxy that accompanied the Protestant Reformation. Throughout, we will see that shifting ideas about the meaning and mechanism of Christ's Atonement play a critical role in the way that the Western church interprets salvation. We will also reexamine the interpretation of Paul that was so crucial to current Protestant ideas of salvation in light of the "new perspective on Paul" that attempts to place Paul in his proper historical context. This allows us to situate Paul's work and ministry squarely within the framework of expanding the covenant community to the Gentiles, an idea at odds with the Protestant interpretation of salvation as an individual justification through Christ.

Chapter 4 will survey the specific state of the world at the time of the Restoration. My position is that the Restoration was God's direct response to the philosophical, economic, political, and social movements that accompanied the Industrial Revolution and the rise of unfettered capitalism. The social and legal changes that took place resulted in wealth (in the form of lands and the means of manufacturing) being transferred to a wealthy elite. The common law that peasants had relied on for centuries was revoked via enclosure movements, and they were forced into wage labor. Colonialism and imperialism plundered entire continents in the Americas and in the East, and visited death on tens of millions through genocide, slavery, and disease. While this inequality and human and planetary exploitation has only widened in the two hundred years since the Restoration in the United States and other Western countries, it has heartbreakingly expanded even more in the Global South. What does the Restoration mean against this backdrop? Harkening back to a historical,

temporal, and liberative view of salvation is, I suggest, the key to understanding both the timing and the prophetic vision of the Restoration.

Chapter 5 will examine the seminal scripture of the Restoration, the Book of Mormon, through the lens of a liberation view of salvation. We will see that the overarching narrative is that of a cautionary tale about the fate of a civilization that privileges wealth and accumulation over just and equitable treatment of its people. This undercurrent runs through the entire narrative, and the familiar Church concept of the “pride cycle” that leads to epochs of prosperity mixed with decline and destruction is critically dependent on the way that people are treated in society, with a key indicator of a diseased society being the presence and exploitation of poor and marginalized people. Whatever the Book of Mormon reveals about the nature of God’s plan, humankind’s role and eternal destination, and the role of Jesus Christ, it all takes place against a backdrop where temporal salvation is key. The covenant relationship we enter into with God, symbolized by the baptismal covenant, is at its foundation a promise to enter into community with one another. Throughout the Book of Mormon, prophets remind the people of the importance of “remembering the captivity of their fathers,” positioning their messages firmly within a liberative context.

Chapter 6 will look at temporal salvation as envisioned by the early Church, specifically focusing on the idea of the Zion community and how this was understood as a new community that would live a consecrated life. We will see how Joseph Smith’s prophetic activity was intended to open the saints’ eyes to a new reality and understanding of the nature of God’s relationship and covenant with humanity and creation. In addition, we will examine several key passages of Restoration scripture and Church history which suggest that, far from being an idealistic idea of a utopian society that was abandoned early on in Church history, the covenant Zion community was actually a founding principle on which the Church was established and for which the Restoration took place. This idea of a Zion community is in stark opposition to the political and economic systems of today, and it offers a new vision of community based on principles of love, justice, and equity. The establishment and expansion of this community constitutes the ongoing historical fulfilment of the “new and everlasting covenant.”

As a boy growing up in Idaho, my view of salvation differed drastically from the view of salvation understood and needed by those civilians suffering through the Salvadoran civil war. The main premise of this book is that we have focused on this individual view of salvation to the detriment

and abandonment of those who need communal, liberative salvation in the Salvadoran context and others like it. This need is enormous, and I believe that the neglect of the poor and oppressed by Western Christianity, and the approval and support of political and economic systems which depend on and produce massive exploitation and inequality, is what the Lord refers to when he says that the world “lieth in sin” (D&C 49:20). This is a travesty. It is outrageous. It is counter to everything we claim to believe in as Christians. It is the true face of the Satanic in the world. The world does not need salvation at some unspecified point in the future, after this life. The world needs salvation now. The tears and blood of millions cry out from the earth for justice. For liberation. For salvation! Our own religious tradition is perhaps uniquely positioned to claim this mandate of salvation-as-liberation as a birthright, but we have carried over too much theological, doctrinal, and cultural baggage from our own peculiar American-Protestant heritage for this vision to be fully recognized or realized.

My hope is that these pages will awaken within the reader some sense of the urgency with which I have come to feel convinced (and convicted) of this responsibility so that we may work together to bring to pass the vision of the Restoration God has for the world: To build Zion communities. Communities of love and divine relationship where all may flourish and where “there are no poor among them” (Moses 7:18). This is salvation. These are the very real stakes. Until we are all saved on these terms, none of us can be.

Chapter 2

Jesus and the Reign of God: Salvation as Covenant Community

For Jesus, oppression and injustice were not limited to a specific historical situation; their causes go deeper and cannot be truly eliminated without going to the very roots of the problem: the disintegration of fellowship and communion.

– Gustavo Gutiérrez

Returning from his time of fasting and prayer in the wilderness, Jesus must have been shocked to hear of the arrest of his cousin John (the Baptist). He had been feeling for some time that he had been called to something, and his time in the wilderness was a formative experience in terms of shaping his growing understanding of his work and mission. John's arrest seems to have been the catalyst that pushed him into formal ministry, with the Gospels reporting that "after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying "The time is fulfilled, and the kingdom of God has come near; repent and believe in the good news" (Mark 1:14–15).

What was the good news that Jesus was urging the people to believe? What was the nature of the kingdom of God that he said was "coming near" or "at hand"? How did he understand his own calling and the function of his ministry? The people in his hometown were first to hear:

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

"The Spirit of the Lord is upon me
because he has anointed me
to bring good news to the poor.
He has send me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord's favor."

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.” (Luke 4:16–20)

Bringing good news to the poor, releasing the captives, letting the oppressed go free. This is how Jesus chose to frame his ministry.

Years earlier, Mary had already had a profound insight into the purpose and focus of Jesus’s ministry in the short but beautiful song of praise that she offers following the annunciation of the impending birth of her son. This song, called the Magnificat, is presented by Luke in the first chapter of his Gospel:

And Mary said,

My soul magnifies the Lord,
and my spirit rejoices in God my Savior
for he has looked with favor on the
 lowliness of his servant.
Surely, from now on all generations will call
 me blessed;
for the Mighty One has done great things
 for me,
and holy is his name.
His mercy is for those who fear him
from generation to generation.
He has shown strength with his arm;
he has scattered the proud in the thoughts
 of their hearts.
He has brought down the powerful from
 their thrones,
and lifted up the lowly;
he has filled the hungry with good things,
and sent the rich away empty.
He has helped his servant Israel,
in remembrance of his mercy,
according to the promise he made to our ancestors,
to Abraham and his descendents forever.
(Luke 1:46–55)

This brief but powerful pronouncement by Mary situates Jesus’s ministry squarely in a liberative framework. It echoes the sayings in many of the psalms and by many prophets who had castigated Israel’s rulers for their oppression of the poor. The language of scattering the proud, bringing down the powerful, lifting up and feeding the lowly and hungry,

and sending the rich away empty are images that could have been uttered by any of the Old Testament prophets.¹ In addition, as pointed out by Amanda Witmer, “it is telling that Mary’s song does not describe personal salvation from individual sin in relation to the promised son, but rather social and political deliverance from oppression at the national level.”² We are still firmly in the realm of temporal salvation.

This interpretation of the focus of Jesus’s ministry may be surprising to those of us who have grown up with the understanding that the function of his life and death was to pay the price for our sins so that we could be forgiven and experience salvation in the next life. But as demonstrated in the last chapter, God’s salvation was experienced and hoped for as a liberation from bondage and oppression, from illness and disease. Those in Nazareth to whom Jesus quoted Isaiah were not looking for someone to come save them from their sins. They were looking for someone to liberate them from Roman oppression and from the burden of taxes that were levied by the state and temple administration. They were looking for a way to pay their debts, which they had accrued as the only way to plant crops in their fields. They were wondering how to provide for their families now that their homes and fields had been taken away in foreclosure. These were the problems of the people Jesus pronounced “good news” to. These were those for whom the kingdom of God was at hand.

These are not the “religious” problems we usually think of when we think of the meaning and purpose of Jesus’s life. They are the real problems of history. Whatever he came to understand about the impact of his ministry on humanity generally, we can be sure that Jesus was deadly serious about addressing the problems faced in the everyday lives of his people (the fact that he was killed by crucifixion, a method reserved for political criminals, indicates his strategy for doing so was overtly political and viewed as a threat by the authorities). Why else would he have chosen to announce his mission and ministry in his hometown? These were his friends, his neighbors. He wanted desperately to help them, and he felt called by God to do so. In order to understand the lived reality of these people and the injustice he saw and sought to change through his ministry, we have to place Jesus in his proper context. To truly understand the salvation that was hoped for and that he offered to those Galilean peasants, we have to enter the world of the so-called “historical Jesus.”

1. See also Zechariah’s prophecy regarding Jesus; Luke 1:65–79.

2. Amanda Witmer, *Jesus, the Galilean Exorcist: His Exorcisms in Social and Political Context*, 41.

Uncovering the Historical Jesus

How do we understand the historical Jesus? Is it as easy as going back to the Bible and closely reading the Gospel accounts? This presents a conundrum because much, if not all, of what has been written about Jesus was written after his life by adherents to a developing religious tradition that came to assign a very specific identity to him and a specific purpose to his life and death. Because of this bias, it is very difficult to separate the life of Jesus the man from the image of Jesus the son of God and savior of the world, a timeless divine being dropped into, but not really a part of, the specific historical context in which he lived. As Johannes Metz puts it, we tend to think of Jesus as a god who “dip[ped] into our existence, wave[d] the magic wand of divine life over us, and then hurriedly retreat[ed] to his eternal home.”³ To counter this perception and to understand the significance of his mortal ministry for his day and ours, we must search out the historical Jesus.

The search for the historical Jesus has been ongoing since the late 1700s.⁴ It was initiated by scholars who recognized the importance and, at the same time, the extreme difficulty of accurately reconstructing the life of Jesus from the records and writings that have been produced.⁵ While any search for the historical Jesus will necessarily be biased by those conducting it, any who wish to learn more must understand the sources of some of this bias. As noted by William Herzog, there are three “gaps” that we must consider in any attempt to come to understand the historical Jesus.⁶

First is the fact that we are living in a day and age two thousand years removed from when Jesus lived. This means that we cannot superimpose our social, cultural, economic, religious, and political context onto that in which Jesus lived, because this will give us a biased and inaccurate interpretation of the reasons the people in his time did what they did and the way they would have understood the meaning of his teaching and ministry. Thus, we need to do all we can to understand the world in which they lived. This is the purview of archeologists, historians, anthropologists, and

3. Johannes Baptist Metz, *Poverty of Spirit*, 17.

4. See Albert Schweitzer, *The Quest of the Historical Jesus*, for a summary of the development and initial findings of this quest.

5. For a summary and discussion of some of the major themes in this debate, see Richard A. Horsley, *The Prophet Jesus and the Renewal of Israel*, chs. 1–5, and William R. Herzog II, *Jesus, Justice, and the Reign of God*, ch. 1.

6. Herzog, *Jesus, Justice*, 34–36; see also John Dominic Crossan, *Jesus: A Revolutionary Biography*, ix–xiv.

social scientists, and we can learn much from the work they have done and continue to do on uncovering the world of first-century Palestine.

In this regard, particular care should be taken to understand the religious context into which Jesus was born and the religious understanding with which he grew up. Christianity, as we know it, with its doctrines and practices, did not exist in the time of Jesus. Neither did Judaism. Jesus taught and lived in a community with a rich, tragic, and powerful history and understanding of God's action in the world and of Israel's place within that unfolding history. He inherited a prophetic tradition that served to remind and recall people back to the ways of covenantal justice established by God via the Mosaic Law. This would have been the lens through which Jesus and those he ministered to understood his life and mission. If we are to have any chance of understanding the teaching and ministry of Jesus, they must be interpreted in the context of this inescapable fact.

Second, the accounts written in the Gospels are not firsthand accounts. They were written after Jesus died by writers who were not concerned with creating an accurate, unbiased account of Jesus. Mark was likely written first, and his Gospel was used by Matthew and Luke (with a possible third source, "Q," short for the German *quelle*, which is theorized to have contained only sayings of Jesus) to write their accounts; John's unique Gospel followed later. Because of this, it can be important to try to identify what is likely an original saying or account, and what has been embellished or added by the Gospel writers. This becomes particularly important in understanding the meanings behind some of Jesus's sayings and parables. Only by being able to "sift the layers of tradition"⁷ that have obscured the original account or saying will we be able to recover what Jesus actually did or said and better interpret its significance for his day and ours.

The third gap to always remember is that, try as we might, we will never be able to perfectly and in an unbiased manner recreate the image of the historical Jesus. Different methods will produce different results, and different agendas will lead to different interpretations. This is not so much a problem if those who are doing the studies are aware of this fact, and recognize that in the end each analysis will likely contain some truth and some overreach. By combining together different methods and perspectives, we can hopefully get closer to understanding the lived reality and significance of Jesus of Nazareth.⁸

7. Herzog, *Jesus, Justice*, 36.

8. For an indispensable introduction to the historical Jesus for a Latter-day Saint audience, see James W. McConkie and Judith E. McConkie, *Whom Say Ye*

The Social, Political, and Religious World of the Gospels

Jesus lived in what is known as the Second Temple period, which followed the return from Babylonian exile that was permitted under the Persian empire. Israel (now called Jews) were allowed to rebuild their temple and establish again their economic and religious activity. They were never, however, able to return to the full independence and influence they had achieved under their prior nation state. Judea, while largely left alone by a series of changing empires, was eventually brought under Roman rule in 63 BCE when Jerusalem was conquered by Pompey. The Romans deposed the current rulers of Judea and Galilee and in their stead set up Herod (known as Herod the Great) as a client king friendly to the emperor who would be left alone as long as their rule did not impede Roman interests. Herod's son (Herod Antipus) was given a similar client kingship of Perea and Galilee,⁹ while Judea was eventually brought and maintained under a prefecture of Rome.¹⁰ In Jesus's day, the prefect was Pontius Pilate.

The historical and political context in which Jesus lived can be considered an advanced agrarian society under the rule of a traditional aristocratic empire.¹¹ This society was set up with the top 1 to 2 percent of the population as the ruling class. Their main goals were to amass wealth and to maintain power. To achieve this, they bargained with and set up local cadres of nobility and established bureaucracies that allowed for the successful control of the military (who kept the peace) and the economic exploitation of the peasant population (from whom they extracted tribute and taxes).

That I Am: Lessons from the Jesus of Nazareth.

9. John Dominic Crossan, *God and Empire: Jesus Against Rome, Then and Now*, suggests that the prophetic movements of both John the Baptist and Jesus of Nazareth were in response to the economic crisis in the peasant fishing villages surrounding the Sea of Galilee which resulted from Herod's building of Tiberias (named after the new Roman emperor) as his new capital city. This project saw extensive urbanization and a move by Herod to commercialize fishing in order to increase his tax base and secure Roman approval to expand his kingdom (p. 102–3). See also Richard A. Horsley, *Jesus and Empire: The Kingdom of God and the New World Disorder*, 33, for discussion of the economic strain placed on Galilee by Herod's reign and building projects.

10. Margaret Froelich, *Jesus and the Empire of God: Royal Language and Imperial Ideology in the Gospel of Mark*, 127–28.

11. Gerhard E. Lenski, *Power and Privilege: A Theory of Social Stratification*; John H. Kautsky, *The Politics of Aristocratic Empires*. This section is indebted to the work of William Herzog, *Jesus, Justice, and the Reign of God*.

Within the villages, market towns, and cities were an assortment of retainers appointed by the ruling groups. These retainers served two functions. First, by comprising about 5 percent of the population, they combined with the ruling 2 percent to greatly increase the manageability of controlling the remaining 93 percent (peasants who worked the fields, merchants, and artisans). By being spread out over the towns and villages, they were able to enforce the “predatory policies of the elites.”¹² Second, in standing between the peasants and the ruling class, they also took the brunt of the animosity from the peasants, thereby insulating the ruling class from any direct threat or hostility. At all levels of the bureaucracy and ruling class, individuals sought any way possible to increase their own wealth and solidify their own positions and institutionalize their political and economic gains, putting them in constant tension with one another and leading to even more exploitation of the peasants. Thus, ruling classes in agrarian societies were “locked in permanent struggles with one another for the increasing wealth needed to fuel their constant struggle for power and prestige.”¹³

The temple, while in theory still representing the center of Jewish religious life, had been corrupted into a tool of the ruling class by a number of factors.¹⁴ First, the authoritative line of high priests had been broken. Herod the Great was unable to maintain the office of high priest, as had the Hasmonean dynasty before him, because he was not from a legitimate priestly family line. Recognizing the potential threat the high priests posed to his power and in an effort to consolidate his rule and influence, “Herod imported priestly families from the Diaspora and arrogated to himself the power to depose and appoint high priests.”¹⁵ This unstable position of the high priests meant that their allegiance was to Herod rather than to the people who they were supposed to serve. The high priests, along with the elders who supported them, controlled the temple and its institutions, and they sought ways to maintain their own power and influence rather than ensuring the purity of the temple practice. In addition, in an explicit corruption of the Mosaic law, wealth amassed by the temple from

12. Herzog, *Jesus, Justice*, 96.

13. Herzog, 92.

14. We must note here, that while we readily differentiate between “political” and “religious” concerns and activity in our day, this distinction did not exist in ancient Palestine. The choice between the god of Rome (Caesar) and the god of Israel (Yahweh) was an explicitly political choice, with real-life consequences that extended far beyond any “religious” realm.

15. Herzog, *Jesus, Justice*, 91.

the taxes required of the people to maintain the sacrificial practices was used by the aristocrats as loans to peasants for the purposes of eventually foreclosing on their land and fields when they defaulted. Records of these debts were kept by scribes and stored in the temple. Thus, the temple itself became a means to destroy the lives of peasants. According to Herzog, “as the temple amassed wealth, the people of the land were getting poorer and poorer.”¹⁶ This led to increasing tension and hostility between the peasants and the temple state.

The temple was also the center for copying the Torah and writing and promulgating interpretation of it for the rest of the population through readings by scribes and Pharisees in local gatherings (synagogues). This became increasingly important as a way to maintain religious orthodoxy in the scattered villages and hamlets which surrounded the urban centers. These interpretations of law and scripture, however, became increasingly strained, functioning as propaganda to perpetuate the class differences between peasants and the ruling class, further fostering distrust between the people and the temple. Add to all of this the fact that the temple itself, as the symbol of the Jewish refusal to assimilate to the ways of Roman rule, placed the high priests in a position of tension between the people they were meant to serve and the Roman rulers who made their continued existence and livelihood possible. This meant that high priests both represented the interests of the Jews to the Romans but also brokered Roman policy in ways that could either favor the people or favor the priests and the temple administrators. As Lester Grabbe explains, the Romans “looked to the high priest as the main representative of the Jewish people. Whether officially or unofficially the high priest appears to have been the *de facto* head of the native administration.”¹⁷ Unfortunately, the high priestly families tended to side with the Romans over the Jews in political matters, which ensured their continued wealth and prosperity but increased the hostility between the people and the temple. The temple administration had also declared any peasants who could not pay their temple dues—a great many, due to the tax and tribute required of the state—unclean and therefore cut off from the cleansing temple rituals in perpetuity.

Decades of this type of tension made Judea and Galilee volatile places where protest and the possibility of revolt were ever-present.¹⁸ The ruling class monitored the peasants for any sign of rebellion or coalescing around

16. Herzog, 142.

17. Lester L. Grabbe, *An Introduction to Second Temple Judaism*, 46.

18. Horsley, *Jesus and Empire*, ch. 2.

a political or religious figure who could gain a following large enough to present problems or increase the chance of armed revolt, and any protests or revolts were brutally suppressed. As William Herzog notes,

All of these factors left the province of Judea in a precarious position. It was a powder keg waiting to explode. Above all, it meant that any prophet, like Jesus, who criticized the temple could expect to receive prompt attention and a hostile response from a ruling class already stretched to the limit.¹⁹

It was into this “powder keg” that Jesus was born and in which he moved about and conducted his work. Having set the stage, we now turn to specific events and features of his ministry.

The Temptations

We do not have much information about Jesus’s early years. Instead, all four Gospels situate his ministry within the prophetic pronouncement of John the Baptist. There, Jesus comes to John to be baptized, receives heavenly approval, and then retires into the wilderness, where he is tempted by the devil. Though depicted as a singular encounter between Jesus and the devil, it seems likely that the account represents an ongoing internal struggle that Jesus had as to what kind of ministry his would be. He would have been clearly aware of the messianic hopes and prophecies that comprised the religious milieu in which he lived. He grew up in poverty, among people who felt the full weight of the Roman occupation and the political and religious oppression of corrupt Jewish authorities. He likely spent time with fringe political groups. He also clearly felt called to some divine vocation, as evidenced by his desire to “be about his father’s business” from an early age.

Whatever the specifics of his early years, we can be sure that Jesus began to feel strongly that his was to be a ministry among the people. This would have been confirmed by his encounter with John at his baptism. God had called him to do something. The question he must have been grappling with was, what was it? The specifics of the way he pursued his ministry could have far-reaching political effects. He must have considered, even in these early stages, how such reverberations might affect his family, friends, and himself. As noted by C. S. Song,

What Jesus has to deal with is the history of a people. What is at stake is the destiny of a nation. . . . Jesus must have had to face such questions during his

19. Herzog, *Jesus, Justice*, 105.

ministry. The story of the temptation in the Gospels of Matthew and Luke gives us some idea of how Jesus wrestled with them. Obviously, that story does not only mark the beginning of his ministry. It is in fact the story of his life—a story that gives us some idea of how seriously Jesus had to deal with the political implications of his ministry.²⁰

The temptations can therefore be understood as the real struggle that Jesus had with how to solve the problems of the people he encountered during his ministry. As noted by Song, this would not have been a one-off at the beginning of his ministry as portrayed in the Gospel accounts. These would have been ever present temptations. It is clear that to succumb to them would have been Jesus misusing his power and warping his vocation, so what do they represent?

Jesus is first tempted to “command these stones to become loaves of bread” (Matt. 4:3). This must have represented a particularly difficult aspect of his ministry. Jesus moved and worked among the poor, the most marginalized in Galilee. He must have encountered many starving people. The desire to feed them must have been great. Is this not what this opportunity would mean? Food for the starving, life for the dying? Why then, would Jesus reject this?

Jesus’s response that “one does not live by bread alone, but by every word that comes from the mouth of God” (Matt. 4:4) does not indicate that he is unconcerned with those who suffer from hunger; rather, it indicates that he views his mandate from God, his ministry, to involve a more sweeping and permanent change than would be achieved by acts of “magic” used to feed a few people.²¹ He could probably have easily changed stones to bread. He could have done so wherever he went, feeding people and alleviating misery. But this fix would have been temporary. After all, the starvation in Jesus’s day was not due to a shortage of food; it was due directly to the exploitative and oppressive policies of the state that bilked the peasants out of their subsistence in support of endless city-building, military campaigns, and lavish lifestyles for the ruling class and high-priestly families in charge of the temple. Providing bread magically would do nothing to change the foundational rot of this society. It would not change the material conditions that led to perpetual starvation. The only thing that would change these conditions would be a sweeping and far-reaching change in the hearts of the people. This is the change that Jesus sought to bring about.

20. C. S. Song, *Jesus, the Crucified People*, 166–67.

21. Song, 168–75.

The scene of the next temptation is the parapet of the temple. Jesus is tempted to throw himself down and wait for God to command angels to catch him. This act seems harmless enough, but what it signifies is Jesus again turning his ministry into a magic show. Only this time, rather than feeding a few people magically, the consequences would prove the undoing of history itself.

The context of Jerusalem for this temptation indicates the backdrop of the history of Israel as a nation. The temple in Jerusalem signified the promise of future fulfilment of the covenant God had made with Abraham. As far as Israel was concerned at the time of Jesus, this covenant was still in need of fulfilment. They looked for a political messiah, and Jesus could have been that person. But in diverting his ministry from one of struggle and solidarity with people to one of performative miracles, even ones that led to the liberation of Israel, he would have been betraying the people he meant to save.

“Emmanuel,” a messianic title that Christians use for Jesus, means “God with us,” indicating a God who stands by and struggles with the people (Matt. 1:23; Isa. 7:14). This God is made manifest in the struggles for liberation *and* in the liberation, but liberation without struggle would not be liberation. Freedom from bondage and oppression would not be so if there were no bondage and oppression. It is the struggle for liberation that defines it as such. It is the arc of history, defined by humanity’s struggle for liberation from systems of oppression and exploitation, that comprises the course of God’s justice. By throwing himself from the parapet, Jesus would have minimized the struggles for liberation that comprised the history of Israel.²² By voiding the meaning of that history, Jesus would have also erased God from Israel’s history. He would have placed himself over against God, who was manifest in Israel’s long struggle for liberation. He would have been usurping the position of the God he was trying to manifest in his ministry.

In the final temptation, Jesus is shown “all the kingdoms of the world and their splendor” (Matt. 4:8). He is offered all this on the condition that he fall down and worship Satan. Again this appears to be Jesus struggling against a particular interpretation of what his ministry could involve. This time, it involves kingship. Whereas the temptation of the stones and the temple involved using his power to perform miracles, the final temptation involved using his power and influence to secure worldly power. But

22. Song, 178–80.

would this be so bad? Surely Jesus would be a king in the lineage and form of David, who was lionized for the way he did the will of God. He could use his kingship and power to free his people and to establish a just reign all over the world.

But what of the caveat? That little bit about worshipping Satan. While it may seem that this would just be a performative gesture, a bit of a trick Jesus could use to secure power with which to do good, in actuality it voids the possibility of using power in this way. In the larger temptation narrative, Satan can be thought to represent a number of different aspects. In the first two, he represents the pull to use God's power for performative purposes in ways that wow and amaze but do not leave lasting impressions or produce systemic change and instead cheapen humanity's suffering and struggle. In this third temptation, Satan represents the political and military means used to establish and maintain empire, the deaths of millions of innocents, the oppression that results from the pursuit of accumulation of wealth and solidifying of power, and the corrupting effect of having absolute power over people.

As shown in the empire of Egypt, the divided kingdoms of Israel's own history, Rome, and the imperial regimes of our own day, worldly kingdoms and power are not the instruments God uses to bring to pass divine purposes. God liberates people from these systems and institutions in order to fulfill these purposes. Even those who rely on power with good intentions inevitably use violence and repression to establish their power, and then almost invariably that power corrupts them (D&C 121:39). The good intentions of justice for all turn into vendettas against political enemies. The equity promised the people turns into oppression for the purpose of enriching the powerful and wealthy, and the quest for ever-expanding wealth and power spreads far and wide into nation after nation, corrupting governments, fomenting conflict and war, and oppressing and killing scores of innocent women, men, and children. In the end, worldly power in the form of kings and kingdoms depends on, and reproduces, Satanic systems and structures.²³ It is, as we saw in the previous chapter, the face of idolatry, and it is antithetical to the reign of God that Jesus preached and for which he worked. This connection to idolatry and the fundamental incompatibility of pursuit of worldly power with the work of God is made clear in Jesus's response to this temptation: "Away with you

23. The dramatization of the Garden of Eden story in our own temple endowment makes clear that wealth and power are used to create and maintain Satanic systems and structures of oppression, destruction, and death.

Satan! For it is written, Worship the Lord your God, and serve only him” (Matt. 4:10). Here, Jesus prefigures his later statement “you cannot serve God and wealth [mammon]” (6:24).

The Miracles

When the people heard that Jesus was back in Capernaum, so many gathered to hear him that there was no room for them in the house. In an extraordinary scene, four of them go up on the roof and dig a hole through in order to let down a paralytic man on a mat. “When Jesus saw their faith, he said to the paralytic, ‘Son, your sins are forgiven’” (Mark 2:5). This leads to a confrontation with some scribes, who accuse Jesus of blasphemy: “Who can forgive sins but God alone?” (v. 7). Jesus, perceiving their accusation, responds with a miracle: “I say to you, stand up, take your mat and go to your home. And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, We have never seen anything like this!” (vv. 11–12).

We have just concluded above that Jesus rejected a ministry of magic. He looked to change the hearts of the people so that they themselves could bring about meaningful and lasting systemic change. So what do we make of this miracle and others like it? We often interpret this instance as further proof of the divinity of Jesus. After all, who but a divine being could perform miracles in this way? Or we use this story as a way to focus on faith. The people who brought the paralyzed man had so much faith that they figured out a way to get him before Jesus. If we have faith, we can come up with unique and interesting solutions to our problems. No doubt many have been nourished and uplifted by these interpretations. But if we consider the historical context in which Jesus is working and the way in which he viewed his own ministry, another interpretation seems clear.

Jesus, as we have said, was working firmly in the prophetic tradition of Israel. This tradition was focused on the covenant community. While many prophets directly challenged kings and prophesied destruction in order to wake up the rulers to the nature of their violation of their covenant obligations, Jesus seems to have taken a different approach. In the desert confrontation with the devil, he had already explicitly rejected a role as a messianic king in the lineage of David, a political savior for Israel. His focus, instead, was on proclaiming and bringing to pass the reign (or kingdom) of God. And for Jesus, the kingdom of God is not some future afterlife. He was not urging people to repent so they could be worthy to

participate in such a kingdom. He was urging them to believe that the kingdom is already near. In fact, when asked when the kingdom of God was coming, Jesus answered, “The kingdom of God is not coming with things that can be observed; nor will they say, ‘Look, here it is!’ or ‘There it is!’ For, in fact, the kingdom of God is among you” (Luke 17:20–21). The Greek term for kingdom in this case is *basileia*, which denotes not a spatial or geographical location for the kingdom of God but a base or foundation upon which it is built.²⁴

This pronouncement gets to the heart of Jesus’s liberative approach to his ministry. As discussed in Chapter 1, a prophet’s vocation is not only to tell the people what God would have them do. A prophet’s job is to wake the people up to the possibility of a new reality and to call their attention to the true nature of things in their world. Prophets allow people to see things for what they really are and to envision ways to change things to encourage justice and help their communities flourish. By shifting the focus of the kingdom of God from some future point in time, Jesus is pulling such a prophetic move here. By saying that “the kingdom of God is among you,” he is also hearkening back to God’s covenant community with Israel—only now, he is reconstituting this community among the people. He is asking them to believe that the kingdom of God is not a place that they will inherit someday when they defeat their enemies. The kingdom of God is achieved anywhere that people live in present justice and equity.

If Jesus’s goal for his ministry is to renew and reconstitute Israel as a covenant community then it will be crucial for him to help them recognize and remove any barriers that stand in the way of such a community. The healing of the paralytic is one of many such attempts to do this. Notice that first Jesus pronounces the man’s sins forgiven. This action is what brings the ire of the scribes on him. The reason for this is that in Jesus’s day, forgiveness of sins had been turned into a business. As discussed earlier, the original purpose of the sacrificial practices had been to solemnize the covenant and to keep the community clean from sin, but the temple in Jerusalem was now a center of economic activity. The people were required to pay a temple tax to maintain the sacrificial practice (and to sustain the lifestyle of the high priestly families). If they could not pay the tax or afford the time or money to travel to Jerusalem, they could not procure their sin offerings. If their sin offerings were not made,

24. This word can also be translated as “reign.” Usage of this term rather than “kingdom” further clarifies this concept as referring to a type or quality of living in community rather than a location which is ruled by God.

they remained unclean. In the case of the perpetually unclean such as the paralytic, they would not even be offered the chance to participate in such ritual cleansing. Thus, due to poverty, illness, or disease, many people did not have access to the rituals that formalized the covenant community and bestowed divine favor. They were left on the outside, with no way in. When the people brought the paralyzed man to Jesus, they were setting up a clash with profound implications for the way the community understood their options for divine access and covenant belonging.

By pronouncing the man forgiven, Jesus assumed the role of the temple priest. He had no right to do this. He was not of priestly lineage; there has been no exchange of money, no sacrifice, but the man's sins were forgiven. The scribes rightly realized that the entire temple system hung in the balance. If Jesus could offer a way to forgiveness and divine favor that did not involve the temple, this would undermine everything. William Herzog elaborates, "When Jesus declares God's forgiveness of the paralytics sins (debts), he steps into the role of a reliable broker of God's forgiveness, and by simply assuming this role, challenges the brokerage house in Jerusalem called the temple."²⁵

The scribes, realizing the seriousness of the situation, challenged Jesus and accused him of blaspheming in his pronouncement of God's forgiveness. In an act of defiance, Jesus asked the scribes, "Which is easier, to say to the paralytic, 'your sins are forgiven you,' or to say, 'stand up and take your mat and walk?'" (Mark 2:9). He then doubled down on his authority to pronounce God's forgiveness and healed the man.

The profound implications of Jesus's actions here cannot be overstated. This double move, of first forgiving and then healing, effectively unblocks all access to God. By bypassing the temple system of forgiveness, he opened up the way to receive and renew divine favor without the onerous tax and burden required for temple patronage. But moreover, by healing the man of his infirmity, Jesus placed him once again on the inside of the covenant community. The scribes were left without a leg to stand on. All the ways that the system they uphold sought to block access to God have been obliterated. In this miraculous act of healing, Jesus firmly announced his intention to remove boundaries and expand access to God's covenant community, effectively undermining the entirety of the institutional religious system. This radical agenda set him on a collision course with the ruling powers that inevitably led to his death.

25. Herzog, *Jesus, Justice*, 128.

So we can see here that Jesus's healings throughout the Gospels have as their goal the expanding of the covenant community by breaking down the barriers that the institutional religious system had placed between the poor and access to God. Those that had been placed on the outside through sickness or disease were reclaimed. Nowhere is this breaking of boundaries and expanding of the covenant community made more clear than in the healing of the woman with the issue of blood:

And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, "If I but touch his clothes, I will be made well." Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?" And the disciples said to him, "You see the crowd pressing in on you; how can you say 'Who touched me?'" He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease." (Mark 5:24–34)

In this remarkable account, usually referenced as a way to commend the faith of this woman, we have another example of Jesus utterly and completely rejecting the societal and religious customs and regulations that placed boundaries between the people, God, and the covenant community. No doubt the faith of the woman was incredible, but the symbolic import of this encounter goes far beyond a mere example of great faith. Indeed, this healing is exemplary of Jesus's whole attitude towards the prevailing societal and religious boundaries and purity culture which excluded so many from the covenant community.

The woman had been hemorrhaging for twelve years. Twelve years! She had spent all her money, had ruined herself financially in a fruitless pursuit of healing by physicians. In all this time, she would have been considered ritually unclean (Lev. 15:25), unable to participate in any temple ritual sacrifices, unable to receive forgiveness or purification from sin, and unable to participate in the community. She was shut out. There was no covenant community for her. She was considered barely human.

In touching Jesus, she again violated the purity prohibition, this time of bleeding women touching men. How dare she! Who did she think she was? And a man such as Jesus. A holy man. By touching him, she made

him unclean. When he began scanning the crowd, surely she must have thought some punishment was in store for her. A scolding at least, but with a crowd such as this, accusations could easily turn into violence. Who would speak for her on her behalf?

In his brief but tender reply, Jesus upended the entire system of purity boundaries. He obliterated the boundaries placed on this woman: for being poor, for being a woman, and for bleeding as only a woman can bleed. He refused to undergo ritual purification, refused to shame and punish her, and refused to demand that she abide by the purity codes. By acknowledging her, searching for her in the crowd and publicly admitting and blessing the healing that had taken place at her initiative, he affirmed her social status, legitimated her audacious claim to her denied but rightful place in the covenant community, and reestablished her humanity in the eyes of the crowd.

This encounter is typical of Jesus's ministry of liberation. The blind, the lame, the deaf, the leprous, and even the dead were healed and reclaimed through his ministry of mercy. The eyes of the community were opened to the worth, long denied, of those on the outside, marginalized through circumstances beyond their control.

Jesus's ministry was about breaking through boundaries, reaching across lines of exclusion to include all in the covenant community. His own creation of an inclusive community via his table fellowship illustrates this. He shared meals with many throughout his ministry who were considered impure and unclean: tax collectors, prostitutes,²⁶ women, and sinners. Like much of his activity, this simple practice took on a profoundly combative aspect for the Pharisees, who rigidly enforced boundaries and purity codes at all times but especially at meals. "Jesus reclined with the impure and unclean, without apology or hesitation. He turned the meal into a different kind of community, but it had an edge."²⁷ Herzog further explains:

When he does recline at table Jesus is acting out a different vision for Israel. He rejects the priestly model for purity and the table at the temple as the paradigms for the table at the village. He also rejects the barriers of purity and stigmas of impurity that would render his table companions unclean.

Bibliography

- Alexander, Bruce K. *The Globalization of Addiction: A Study in Poverty of the Spirit*. New York: Oxford University Press, 2010.
- . *The Roots of Addiction in Free Market Society*. Vancouver: Canadian Centre for Policy Alternatives, 2001.
- Alexander, Michelle. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York: The New Press, 2010.
- Alighieri, Dante. *The Divine Comedy*. Translated by John Ciardi. New York: New American Library, 1961. Epub.
- Allende, Isabel. *Of Love and Shadows*. Translated by Margaret Sayers Peden. Cambridge: Black Swan, 1994.
- Almond, Philip C. *The Devil: A New Biography*. New York: I. B. Tauris & Co., 2014.
- American Psychiatric Association. *Diagnostic and Statistical Manual of Mental Disorders, Version 5*. Washington DC: American Psychiatric Association, 2013.
- Anderson, Sarah, Sam Pizzagati, and Brian Wakamo. *Executive Excess 2022: 28th Annual IPS Executive Compensation Report*. Washington, DC: Institute for Policy Studies, 2022.
- Anselm of Canterbury. *The Major Works*. Oxford: Oxford University Press, 1998.
- Applebaum, Anne. *Red Famine: Stalin's War on Ukraine*. New York: Doubleday, 2017.
- Augustine of Hippo. *The Confessions*. Translated by Maria Boulding. New York: Vintage, 1998. Epub.
- Barker, Margaret. *Temple Theology: An Introduction*. London: MPG Books Ltd, 2004.
- Barone, Marco. *Luther's Augustinian Theology of the Cross*. Eugene: Resource Publications, 2017.
- Barton, John. *A History of the Bible: The Story of the World's Most Influential Book*. New York: Viking Press, 2019.
- Belnap, Daniel L., Gaye Strathearn, and Stanley A. Johnson, eds. *The Things Which My Father Saw: Approaches to Lehi's Dream and Nephi's Vision*. Salt Lake City: Deseret Book, 2011.
- Benn, Ernest J. P. *The Confessions of a Capitalist*. London: Hutchinson & Co., 1925.
- Benson, Ezra T. "Beware of Pride." *Report of the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints*, April 1989. Salt Lake City: Church of Jesus Christ of Latter-day Saints, semi-annual.
- Berlin, Adele, and Marc Zvi Brettler, eds. *The Jewish Study Bible*. New York: Oxford University Press, 2014.
- Birch, Bruce C., Walter Brueggemann, Terrence E. Fretheim, and David L. Petersen. *A Theological Introduction to the Old Testament*. Nashville: Abingdon Press, 2005.
- Bisharat, George. "Sanctions as Genocide." *Transnational Law and Contemporary Problems* 379 (2001): 379–425.
- Boersma, Hans. *Violence, Hospitality, and the Cross: Reappropriating the Atonement Tradition*. Ada: Baker Academic, 2006.
- Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York: Touchstone, 1995.
- . *Letters and Papers from Prison*. New York: Touchstone, 1997.

- Borg, Marcus J., and John Dominic Crossan. *The Last Week: A Day-by-Day Account of Jesus's Final Week in Jerusalem*. New York: Harper Collins, 2006.
- Brooks, Joanna. *Mormonism and White Supremacy: American Religion and the Problem of Racial Innocence*. New York: Oxford University Press, 2020.
- Brown, S. Kent. "New Light from Arabia on Lehi's Trail." In *Echoes and Evidences of the Book of Mormon*, ed. Donald W. Parry, Daniel C. Peterson, and John W. Welch, 55–125. Provo: FARMS, 2002.
- Brueggemann, Walter. *Isaiah 40–66*. Louisville: Westminster John Knox Press, 1998.
- . *Old Testament Theology: An Introduction*. Nashville: Abingdon Press, 2008.
- . *The Prophetic Imagination*. Minneapolis: Fortress Press, 2018.
- . *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis: Fortress Press, 2005.
- . *An Unsettling God: The Heart of the Hebrew Bible*. Minneapolis: Fortress Press, 2009.
- Bush Jr., Lester E. "Mormonism's Negro Doctrine: An Historical Overview." *Dialogue: A Journal of Mormon Thought* 8, no. 1 (1973): 11–68.
- Bushman, Richard L. "The Lamanite View of Book of Mormon History." In *By Study and Also By Faith*, ed. John M. Lundquist and Stephen D. Ricks, 2:52–72. Salt Lake City: Deseret Book, 1990.
- Callister, Tad R. *The Infinite Atonement*. Salt Lake City, Deseret Book, 2000.
- Calvin, John. *Institutes of the Christian Religion, Volume II*. Grand Rapids: Eerdmans, 1953.
- Case, Anne, and Angus Deaton. *Deaths of Despair and the Future of Capitalism*. Princeton: Princeton University Press, 2021.
- Cavanaugh, William T. *Torture and Eucharist: Theology, Politics, and the Body of Christ*. Hoboken: Wiley-Blackwell, 1998.
- Chan, Jung, and Jon Halliday. *Mao: The Unknown Story*. New York: Anchor Books, 2006.
- Charpin, Dominique. *Writing, Law, and Kingship in Old Babylonian Mesopotamia*. Translated by Jane Marie Todd. London: University of Chicago Press, 2010.
- Clendinnen, Inga. "'Fierce and Unnatural Cruelty': Cortés and the Conquest of Mexico." *Representations* 33 (Winter 1991): 65–100.
- Cohen, Donald, and Allen Mikaelian. *The Privatization of Everything: How the Plunder of Public Goods Transformed America and How We Can Fight Back*. New York: The New Press, 2021.
- Colvin, Gina, and Joanna Brooks, eds. *Decolonizing Mormonism: Approaching a Postcolonial Zion*. Salt Lake City: University of Utah Press, 2018.
- Cone, James H. *The Cross and the Lynching Tree*. Ossining: Orbis, 2011.
- . *God of the Oppressed*. Maryknoll: Orbis, 1997.
- Cortés, Hernan. *Letters from Mexico*. Translated by Anthony Padgen. New Haven: Yale University Press, 1986.
- Cosgrave, William. "The Theology of Liberation." *The Furrow* 37 (1986): 506–16.
- Crawford, Neta C. *United States Budgetary Costs and Obligations of Post 9/11 Wars through FY2020: \$6.4 Trillion*. Providence: Brown University, 2019.
- Credit Suisse Institute. "Global Wealth Report 2022." Accessed February 1, 2023. <https://www.credit-suisse.com/about-us/en/reports-research/global-wealth-report.html>.
- Crossan, John Dominic. *God and Empire: Jesus Against Rome, Then and Now*. New York: HarperCollins, 2007.
- . *Jesus: A Revolutionary Biography*. New York: HarperCollins, 1994.

- Dahl, Larry E. "The Concept of Hell." In *A Book of Mormon Treasury: Gospel Insights from General Authorities and Religious Educators*, 262–79. Provo: Religious Studies Center, Brigham Young University, 2003.
- Dalrymple, William. *The Anarchy: The East India Company, Corporate Violence, and the Pillage of an Empire*. London: Bloomsbury, 2019.
- de las Casas, Bartolomé. *A Short Account of the Destruction of the Indies*. Translated by Nigel Griffin. London: Penguin, 1992.
- de Sahagún, Fray Bernardino. *Florentine Codex: General History of the Things of New Spain: Book 12: The Conquest of Mexico*. Translated by Arthur J. O. Anderson and Charles E. Dibble. Salt Lake City: University of Utah Press, 1975.
- del Castillo, Bernal Díaz. *The Discovery and Conquest of Mexico*. London: Routledge, 2004.
- Dikötter, Frank. *Mao's Great Famine: The History of China's Most Devastating Catastrophe 1958–1962*. London, Bloomsbury, 2010.
- Douglas, Mary. "Atonement in Leviticus." *Jewish Studies Quarterly* 1, no. 2 (1993): 109–30.
- . *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo*. New York: Routledge, 1966.
- Drinnon, Richard. *Facing West: The Metaphysics of Indian-Hating and Empire-Building*. Norman: University of Oklahoma Press, 1997.
- Dunn, James D. G. *The New Perspective on Paul*. Grand Rapids: Eerdmans, 2007.
- Eagleton, Terry. *Why Marx Was Right*. New Haven: Yale University Press, 2018.
- Edward, Peter. "The Ethical Poverty Line: A Moral Quantification of Absolute Poverty." *Third World Quarterly* 27, no. 2 (2006): 377–93.
- Eisen, Lauren-Brooke. *Inside Private Prisons: An American Dilemma in the Age of Mass Incarceration*. New York: Columbia University Press, 2017.
- Ellacuria, Ignacio. "The Crucified People." In *Systematic Theology: Perspectives from Liberation Theology (Readings from Mysterium Liberationis)*. Edited by Jon Sobrino and Ignacio Ellacuria, 257–78. Maryknoll: Orbis Books, 1996.
- Endō, Shūsaku. *The Samurai*. Translated by Van C. Gessel. Cambridge: New Directions, 1997.
- . *Silence*. Translated by William Johnston. New York: Taplinger Publishing Company, 1999.
- Evans, C. Stephen. *Exploring Kenotic Christology: The Self-Emptying of God*. New York: Oxford University Press, 2006.
- Fanon, Frantz. *The Wretched of the Earth*. New York: Grove, 2005.
- Farnes, Sherilyn, and Mitchell K. Schaefer. "Myself . . . I Consecrate to the God of Heaven: Twenty Affidavits of Consecration in Nauvoo, June–July 1842." *BYU Studies Quarterly* 50, no. 3 (2011): 101–32.
- Federici, Sylvia. *Caliban and the Witch: Women, the Body, and Primitive Accumulation*. New York: Autonomedia, 2004.
- . *Re-enchanting the World: Feminism and the Politics of the Commons*. Oakland: PM Press, 2019.
- . *Witches, Witch-Hunting, and Women*. Oakland: PM Press, 2018.
- Ffrench-Davis, Ricardo. *Economic Reforms in Chile: From Dictatorship to Democracy*. London: Palgrave-MacMillan, 2010.
- Finlan, Stephen. *Problems with Atonement: The Origins of, and Controversy About, the Atonement Doctrine*. Collegeville: Liturgical Press, 2005.
- Fiorenza, Elizabeth Schüssler. *Bread Not Stone: The Challenge of Feminist Biblical Interpretation*. Boston: Beacon Press, 1995.

- . *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. Freiberg: Herder, 1994.
- Freire, Paulo. *Pedagogy of the Oppressed*. New York: Bloomsbury Academic, 2000.
- Friedman, Milton. *Capitalism and Freedom*. Chicago: University of Chicago Press, 1962.
- . “A Friedman Doctrine: The Social Responsibility of Business is to Increase Its Profits.” *The New York Times*, September 13, 1970, 17.
- Froelich, Margaret. *Jesus and the Empire of God: Royal Language and Imperial Ideology in the Gospel of Mark*. London: Bloomsbury, 2021.
- Galeano, Eduardo. *Open Veins of Latin America: Five Centuries of the Pillage of a Continent*. Translated by Cedric Belfrage. New York: Monthly Review Press, 1997.
- Gathercole, Simon. *Defending Substitution: An Essay on Atonement in Paul*. Grand Rapids, Baker Academic, 2015.
- Gibson, Joseph R. *How Europe and America are Still Underdeveloping Africa: Neocolonialism and the Scramble for Strategic Resources in 21st Century Africa*. Southfield, KITABU, 2012.
- Girard, Rene. *I See Satan Fall Like Lightning*. Translated by James G. Williams. Maryknoll: Orbis Books, 2001.
- . *Violence and the Sacred*. Baltimore: The Johns Hopkins University Press, 1989.
- Givens, Fiona and Terryl Givens. *The Christ Who Heals: How God Restored the Truth That Saves Us*. Salt Lake City, Deseret Book, 2017.
- Givens, Terryl and Fiona Givens. *The God Who Weeps: How Mormonism Makes Sense of Life*. Salt Lake City: Ensign Peak, 2012.
- Godfrey, Matthew C., et al., eds. *Joseph Smith’s Revelations: A Doctrine and Covenants Study Companion from the Joseph Smith Papers*. Salt Lake City: Church Historian’s Press, 2020.
- Gottwald, Norman K. *The Hebrew Bible: A Socio-Literary Introduction*. Minneapolis: Fortress Press, 1987.
- Grabbe, Lester L. *An Introduction to Second Temple Judaism*. London: T&T Clark, 2010.
- Green, Joel B., and Mark D. Baker. *Recovering the Scandal of the Cross: Atonement in New Testament and Contemporary Contexts*. Westmont: IVP Academic, 2000.
- Greenberg, James A. *A New Look at Atonement in Leviticus: The Meaning and Purpose of Kipper Revisited*. University Park: Penn State University Press, 2019.
- Grimrud, Ted. *Instead of Atonement: The Bible’s Salvation Story and Our Hope for Wholeness*. Eugene: Cascade Press, 2013.
- Gutiérrez, Gustavo. *On Job: God-Talk and the Suffering of the Innocent*. Translated by Matthew J. O’Connell. Maryknoll: Orbis Books, 1987.
- . *A Theology of Liberation*. Maryknoll: Orbis Books, 1988.
- . *We Drink From Our Own Wells: The Spiritual Journey of a People*. Translated by Matthew J. O’Connell. Maryknoll: Orbis Books, 2003.
- Hagan, Kenneth. “Luther on Atonement Reconfigured.” *Concordia Theological Quarterly* 61, no. 4 (1997): 251–76.
- Hall, Douglas John. *The Cross in Our Context: Jesus and the Suffering World*. Minneapolis: Fortress Press, 2003.
- . *God and Human Suffering: An Exercise in the Theology of the Cross*. Minneapolis: Fortress Press, 1987.
- . *Lighten our Darkness: Towards an Indigenous Theology of the Cross*. Academic Renewal Press, 2001.
- Han, Byung-Chul. *The Disappearance of Rituals: A Topology of the Present*. Translated by Daniel Steuer. Cambridge: Polity Press, 2020.

- Hardy, Grant. *Understanding the Book of Mormon: A Reader's Guide*. Oxford: University Press, 2010.
- Harris, James. *The Great Fear: Stalin's Terror of the 1930s*. Oxford: Oxford University Press, 2017.
- Harris, Matthew L., and Madison S. Harris. "The Last State to Honor MLK: Utah and the Quest for Racial Justice." *Utah Historical Quarterly* 88, no. 1 (Winter 2020): 5–21.
- Havorka, Janet. "Sarah and Hagar: Ancient Women of the Abrahamic Covenant." In *Astronomy, Papyrus, and Covenant*, ed. John Gee and Brian M. Hauglid, 147–66. Provo: Foundation for Ancient Research and Mormon Studies, 2005.
- Hay, Douglas, Peter Linebaugh, John G. Rule, E. P. Thompson, and Cal Winslow. *Albion's Fatal Tree: Crime and Society in Eighteenth-Century England*. New York: Pantheon, 1975.
- Hayes, John H. "Atonement in the Book of Leviticus." *Interpretation: A Journal of Bible and Theology* 52, no. 1 (1998): 5–15.
- Heim, S. Mark. *Saved from Sacrifice: A Theology of the Cross*. Grand Rapids: Eerdmans, 2006.
- Hennelly, Alfred T. *Liberation Theologies: The Global Pursuit of Justice*. New London: Twenty Third Publications, 1995.
- Herzog, William R., II. *Jesus, Justice, and the Reign of God: A Ministry of Liberation*. Westminster: John Knox Press, 1999.
- . *Parables as Subversive Speech: Jesus as Pedagogue of the Oppressed*. Westminster: John Knox Press, 1994.
- Hill, Christopher. *Reformation to Industrial Revolution: The Making of Modern English Society, Vol. 1 1530–1780*. New York: Pantheon, 1967.
- . *Winstanley: "The Law of Freedom" and Other Writings*. Cambridge: University Press, 2006.
- . *The World Turned Upside Down: Radical Ideas During the English Revolution*. London: Penguin, 1991.
- Hilton, John III, and Joshua P. Barringer. "The Use of Gethsemane by Church Leaders, 1859–2018." *BYU Studies Quarterly* 58, no. 4 (2019): 49–76.
- Hilton, Rodney. *Bond Men Made Free: Medieval Peasant Movements and the English Rising of 1381*. Oxfordshire: Routledge, 2003.
- Hochschild, Adam. *King Leopold's Ghost*. Boston: Mariner Books, 1999.
- Hodge, Charles. *The Orthodox Doctrine Regarding the Extent of the Atonement Vindicated*. London: B. Groombridge & Sons, 1846.
- Holcomb, Justin S., ed. *Christian Theologies of Salvation: A Comparative Introduction*. New York: New York University Press, 2017.
- Holland, Glenn S. *Gods in the Desert: Religions of the Ancient Near East*. New York: Bowman & Littlefield, 2009.
- Hollenbach, Paul W. "Jesus, Demoniacs, and Public Authorities: A Socio-Historical Study." *Journal of the American Academy of Religion* 49, no. 4 (December 1981): 567–88.
- Holmes, Stephen R. *The Wondrous Cross: Atonement and Penal Substitution in the Bible and History*. Milton Keynes: Paternoster, 2007.
- Horsley, Richard A. *Covenant Economics: A Biblical Vision of Justice for All*. Westminster: John Knox Press, 2009.
- . *Galilee*. Minneapolis: Trinity Press International, 1995.
- . *Jesus and Empire: The Kingdom of God and the New World Disorder*. Minneapolis: Augsburg Fortress Press, 2003.

- . *Jesus and the Politics of Roman Palestine*. Columbia: University of South Carolina Press, 2014.
- . *The Prophet Jesus and the Renewal of Israel*. Grand Rapids: Eerdmans, 2012.
- Hunter, James. *Set Adrift Upon the World: The Sutherland Clearances*. Edinburgh: Birlinn, 2016.
- IPCC, 2022: *Climate Change 2022: Impacts, Adaptation, and Vulnerability*. Contribution of Working Group II to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change. Cambridge University Press, 2022.
- Isobe, Atsuhiko, et al. “A Multilevel Dataset of Microplastic Abundance in the World’s Upper Ocean and the Laurentian Great Lakes.” *Microplastics and Nanoplastics* 1, no. 1 (2021). <https://microplastics.springeropen.com/articles/10.1186/s43591-021-00013-z>.
- Janzen, David. *Trauma and the Failure of History: Kings, Lamentations, and the Destruction of Jerusalem*. Atlanta: SBL Press, 2019.
- Jeremias, Joachim. *New Testament Theology: The Proclamation of Jesus*. Charles Scribner’s Sons: 1971.
- Joelsson, Linda. “Exorcisms as Liberation: Trauma, Differentiation, and Social Systems in Luke.” *Studia Theologica: Nordic Journal of Theology* 74, no. 2 (2020). <https://doi.org/10.1080/0039338X.2020.1785934>.
- Joh, Wonhee Anne. *The Heart of the Cross: A Postcolonial Christology*. Louisville: Westminster John Knox, 2006.
- Johnston, Sara Iles, ed. *Religions of the Ancient World: A Guide*. Cambridge: Belknap Press, 2004.
- Jones, Robert P. *White Too Long: The Legacy of White Supremacy in American Christianity*. New York: Simon & Schuster, 2020.
- Joseph, Peter. *The New Human Rights Movement: Reinventing the Economy to End Oppression*. Dallas: BenBella Books, 2017.
- Josephus, Flavius. *The Jewish War; or, the History of the Destruction of Jerusalem*. Translated by William Whiston. London, 1737. Typescript available at <http://penelope.uchicago.edu/josephus/war-pref.html>.
- Journal of Discourses*. 26 vols. London and Liverpool: LDS Booksellers Depot, 1854–86.
- Julian of Norwich, *Revelations of Divine Love*. Translated by Elizabeth Spearing. London: Penguin, 1998.
- Katongole, Emmanuel M. *Mirror to the Church: Resurrecting Faith After Genocide in Rwanda*. Grand Rapids: Zondervan, 2009.
- Kautsky, John H. *The Politics of Aristocratic Empires*. Chapel Hill: University of North Carolina Press, 1982.
- Kendi, Ibram X. *Stamped From the Beginning: The Definitive History of Racist Ideas in America*. New York: Bold Type Books, 2016.
- Kessler, R. “The Crimes of the Nations in Amos 1–2.” *Acta Theologica Supp* 26 (2018): 206–20.
- Kingsolver, Barbara. *The Poisonwood Bible*. London: Faber, 1999.
- Kinzer, Stephen. *Overthrow: America’s Century of Regime Change from Hawaii to Iraq*. New York: Times Books, 2007.
- Kitamori, Kazoh. *Theology of the Pain of God: The First Original Theology from Japan*. Eugene: Wipf & Stock, 2005.
- Kiuchi, Nobuyoshi. “Elijah’s Self-Offering: 1 Kings 17,21.” *Biblica* 75 (1994): 74–79.
- Klein, Naomi. *No Logo*. Toronto: Vintage Canada, 2009.
- . *The Shock Doctrine: The Rise of Disaster Capitalism*. London: Penguin, 2007.
- . *This Changes Everything: Capitalism vs The Climate*. New York: Simon & Schuster, 2014.

- Kolbert, Elizabeth. *The Sixth Extinction: An Unnatural History*. New York: Henry Holt and Co., 2014.
- Kotsko, Adam. *Neoliberalism's Demons: The Political Theology of Late Capital*. Redwood City: Stanford University Press, 2018.
- Lacocque, André. *The Book of Daniel*. Eugene: Cascade Press, 2018.
- LaFeber, Walter F. *Inevitable Revolutions: The United States in Central America*. New York: W. W. Norton & Company, 1993.
- Lebreton, L., et al. "Evidence that the Great Pacific Garbage Patch Is Rapidly Accumulating Plastic." *Scientific Reports* 8 (2018): <https://doi.org/10.1038/s41598-018-22939-w>.
- Lenski, Gerhard E. *Power and Privilege: A Theory of Social Stratification*. Chapel Hill: University of North Carolina Press, 1984.
- Leon-Portilla, Miguel, ed., *The Broken Spears: The Aztec Account of the Conquest of Mexico*. Translated by Angel Maria Garibay K. and Lysander Kemp. Boston: Beacon, 2006.
- Lerner, Gerda. *The Creation of Patriarchy*. New York: Oxford University Press, 1986.
- "Letter to Edward Partridge, 2 May 1833." The Joseph Smith Papers. Accessed December 25, 2021. <https://www.josephsmithpapers.org/paper-summary/letter-to-edward-partridge-2-may-1833>.
- Li, Yiyun. *The Vagrants*. New York: Random House, 2009.
- Linebaugh, Peter. *The London Hanged: Crime and Civil Society in the Eighteenth Century*. Cambridge: University Press, 1993.
- . *Stop Thief! The Commoners, Enclosure, and Resistance*. Oakland: PM Press, 2014.
- Locke, John. *Two Treatises of Government*. Cambridge: University Press, 2003.
- Luther, Martin. *Luther's Works Volume 34, Career of the Reformer IV*. St. Louis: Concordia Publishing House, 1960.
- . *Sermons of Martin Luther. Vol. 2. Sermons on Gospel Texts for Epiphany, Lent & Easter, Vol 2*. Albany: Ages Software, 1997.
- Lynas, Mark. *Six Degrees: Our Future on a Hotter Planet*. London: Fourth Estate, 2007.
- MacCulloch, Diarmaid. *A History of Christianity: The First Three Thousand Years*. London: Allen Lane, 2010.
- MacQuarrie, Kim. *The Last Days of the Incas*. New York: Simon & Schuster, 2007.
- Madley, Benjamin. "Reexamining the American Genocide Debate: Meaning, Historiography, and New Methods." *The American Historical Review* 120, no. 1 (February 2015): 98–139.
- Mann, Michael E. *The Hockey Stick and the Climate Wars: Dispatches from the Front Lines*. New York: Columbia University Press, 2012.
- Martin, Jamie. *The Meddlers: Sovereignty, Empire, and the Birth of Global Economic Governance*. Cambridge: Harvard University Press, 2022.
- Marx, Karl. *Capital: Vol I: A Critique of Political Economy*. London: Penguin Classics, 1992.
- Mason, Patrick Q. *Restoration: God's Call to the 21st Century*. Salt Lake City: Deseret Book, 2020.
- Mason, Patrick Q., and J. David Pulsipher. *Proclaim Peace: The Restoration's Answer to an Age of Conflict*. Provo: BYU Maxwell Institute and Deseret Book, 2021.
- McBride, Matthew, and James Goldberg, eds. *Revelations in Context: The Stories Behind the Sections of the Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2016.

- McCarthy, Cormac. *Blood Meridian, or the Evening Redness in the West*. New York: Vintage, 1992.
- McConkie, James W., and Judith E. McConkie. *Whom Say Ye That I Am: Lessons from the Jesus of Nazareth*. Salt Lake City: Greg Kofford Books, 2018.
- McEwan, Joanne, and Pamela Sharpe, eds. *Accommodating Poverty: The Housing and Living Arrangements of the English Poor, c. 1600–1850*. London: Palgrave MacMillan, 2011.
- McLaren, Brian D. *Do I Stay Christian? A Guide for the Doubters, the Disappointed, and the Disillusioned*. New York: St. Martin's Essentials, 2022.
- Merchant, Carolyn. *The Death of Nature: Women, Ecology, and the Scientific Revolution*. New York: HarperOne, 1990.
- Messadié, Gerald. *A History of the Devil*. New York: Kodansha, 1997.
- Metz, Johannes Baptist. *Poverty of Spirit*. New York: Newman Press, 1968.
- Mies, Maria. *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour*. London: Zed Books, 2014.
- Miller, Adam S. *An Early Resurrection: Life in Christ Before You Die*. Salt Lake City: Deseret Book, 2018.
- Moltmann, Jürgen. *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*. Translated by John Bowden and R. A. Wilson. Minneapolis: Augsburg Fortress, 1993.
- Morrison, Toni. *Beloved*. New York: Vintage, 2004.
- Mueller, John, and Karl Mueller. "Sanctions of Mass Destruction," *Foreign Affairs* 78 (1999): 43–53.
- Neeson, J. M. *Commoners: Common Right, Enclosure, and Social Change in England 1700–1820*. Bristol: Past and Present, 1996.
- Nibley, Hugh. *Approaching Zion*. Salt Lake City: Deseret Book Co., 1989.
- . *Lehi in the Desert, The World of the Jaredites, There Were Jaredites*. Provo: FARMS, 1988.
- Nimmo, Paul T., and Keith L. Johnson, eds. *Kenosis: The Self-Emptying of Christ in Scripture and Theology*. Grand Rapids: Eerdmans, 2022.
- Noll, Mark A. *The Civil War as a Theological Crisis*. Chapel Hill: University of North Carolina Press, 2006.
- Novak, Michael. *The Spirit of Democratic Capitalism*. Lanham: Madison Books, 1982.
- . *Toward a Theology of the Corporation*. Washington DC: AEI Press, 1990.
- O'Rourke, Lindsey A. "The Strategy of Covert Regime Change: US-Backed Regime Change Campaigns During the Cold War." *Security Studies* 29 (2020): 92–127.
- Ostler, Blake T. "The Book of Mormon as a Modern Expansion of an Ancient Source." *Dialogue: A Journal of Mormon Thought* 20, no. 1 (1987): 66–123.
- Pakenham, Thomas. *The Scramble for Africa: The White Man's Conquest of the Dark Continent from 1876 to 1912*. New York: Harper Perennial, 1992.
- Park, Andrew Sung. *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin*. Nashville: Abingdon Press, 1993.
- Perelman, Michael. *The Invention of Capitalism: Classical Political Economy and the Secret History of Primitive Accumulation*. Durham: Duke University Press, 2000.
- Pero, Cheryl. *Liberation from Empire: Demonic Possession and Exorcism in the Gospel of Mark*. New York: Peter Lang, 2013.
- Platt, Tony. "US Criminal Justice in the Reagan Era: An Assessment." *Crime and Social Justice* 29 (1987): 58–69.

- Polanyi, Karl. *The Great Transformation: The Political and Economic Origins of Our Time*. Boston: Beacon Press, 2001.
- Potter, Kelli [R. Dennis]. "Liberation Theology in the Book of Mormon." In *Discourses in Mormon Theology: Philosophical and Theological Possibilities*, ed. James M. McLachlan and Loyd Ericson. Draper: Greg Kofford Books, 2007.
- Prebble, John. *The Highland Clearances*. London: Penguin, 1969.
- Quinn, D. Michael. "The LDS Church's Campaign Against the Equal Rights Amendment." *Journal of Mormon History* 20, no. 2 (Fall 1994): 85–155.
- Ragusa, Antonio, et al. "Plasticenta: First Evidence of Microplastics in Human Placenta." *Environment International* 146 (2021): <https://doi.org/10.1016/j.envint.2020.106274>.
- . "Raman Microspectroscopy Detection and Characterisation of Microplastics in Human Breastmilk." *Polymers* 14, no. 13 (2022): <https://doi.org/10.3390/polym14132700>.
- Rauschenbusch, Walter. *Christianity and the Social Crisis*. New York: MacMillan, 1920. Epub.
- Reeve, W. Paul. *Religion of a Different Color: Race and the Mormon Struggle for Whiteness*. New York: Oxford University Press, 2015.
- Richards, Donald G. "The Political Economy of the Chilean Miracle." *Latin American Research Review* 32 (1997): 139–59.
- Rodney, Walter. *How Europe Underdeveloped Africa*. Washington DC: Howard University Press, 1981.
- Romero, Oscar. "The Church Serves Personal, Communal, and Transcendent Liberation." The Archbishop Romero Trust. Accessed January 9, 2023. <http://www.romerotrust.org.uk/homilies-and-writings/homilies/church-serves-personal-communal-and-transcendent-liberation>.
- . *Voice of the Voiceless: The Four Pastoral Letters and Other Statements*. Maryknoll: Orbis Books, 1985.
- Roy, Arundhati. *Capitalism: A Ghost Story*. Chicago: Haymarket Books, 2014.
- Rozental, Alek A. "The Enclosure Movement in France." *The American Journal of Economics and Sociology* 16, no. 1 (October 1956): 55–71.
- Rubenholt, Hallie. *The Covent Garden Ladies: Pimp General Jack and the Extraordinary Story of Harris's List*. London: Transworld, 2012.
- Ruether, Rosemary Radford. *Sexism and God-Talk: Toward a Feminist Theology*. Boston: Beacon Press, 1993.
- Savabieasfahani, M., et al. "Prenatal Metal Exposure in the Middle East: Imprint of War in Deciduous Teeth of Children." *Environmental Monitoring and Assessment* 188, no. 505 (2016): <https://doi.org/10.1007/s10661-016-5491-0>.
- Savabieasfahani, M., F. Basher Ahamadani, and A. Mahdavi Damghani. "Living Near an Active U.S. Military Base in Iraq Is Associated with Significantly Higher Hair Thorium and Increased Likelihood of Congenital Anomalies in Infants and Children." *Environmental Pollution* 256 (2020). <https://doi.org/10.1016/j.envpol.2019.113070>.
- Schlefer, Jonathan. *The Assumptions Economists Make*. Cambridge: Belknap Press, 2012.
- Schmiechen, Peter. *Saving Power: Theories of Atonement and Forms of the Church*. Grand Rapids: Eerdmans, 2005.
- Scholz, Susanne. *Sacred Witness: Rape in the Hebrew Bible*. Minneapolis: Fortress Press, 2010.

- Schwager, Raymund. *Must There Be Scapegoats: Violence and Redemption in the Bible*. New York: Crossroad, 2018.
- Schwartz, Robert F. "Inequality and Narrative in the Book of Mormon." *BYU Studies Quarterly* 61, no. 1 (2022): 31–75.
- Schweitzer, Albert. *The Quest of the Historical Jesus*. Translated by W. Montgomery. Minneapolis: Augsburg Fortress, 2001.
- Slobodian, Quinn. *Globalists: The End of Empire and the Birth of Neoliberalism*. Cambridge: Harvard University Press, 2018.
- Smith, David Michael. "Counting the Dead: Estimating the Loss of Life in the Indigenous Holocaust, 1492–Present." Paper presented at the Twelfth Native American Symposium, Southern Oklahoma State University, 2017.
- Smith, Joseph. "In Answer to the Above." *Times and Seasons* 3, no. 10 (March 15, 1842): 732.
- Smith, Joseph, et al. *History of the Church of Jesus Christ of Latter-day Saints*. Edited by B. H. Roberts, 7 vols., 2nd ed. rev. Salt Lake City: Deseret Book, 1948 printing.
- Smith, William Robertson. *Lectures on the Religion of the Semites*. Sheffield: Sheffield Academic Press, 1995.
- Snell, Daniel C. *Religions of the Ancient Near East*. New York: Cambridge University Press, 2011.
- Sobrinho, Jon. *Christ the Liberator: A View from the Victims*. Translated by Paul Burns. Maryknoll: Orbis Books, 2001.
- . *Jesus the Liberator: A Historical Theological Reading of Jesus of Nazareth*. Translated by Paul Burns and Francis McDonagh. Maryknoll: Orbis Books, 1993.
- . *No Salvation Outside the Poor: Prophetic-Utopian Essays*. Maryknoll: Orbis Books, 2008.
- . "Poverty Means Death to the Poor." *CrossCurrents* 36 (Fall 1986): 267–76.
- . *The Principle of Mercy: Taking the Crucified People from the Cross*. Maryknoll: Orbis Books, 2015.
- Soelle, Dorothee. *Suffering*. Minneapolis: Fortress Press, 1984.
- Solzhenitsyn, Aleksandr. *The Gulag Archipelago 1918–1956*. New York: HarperCollins, 2002.
- Song, C. S. *Jesus in the Power of the Spirit*. Eugene: Wipf & Stock, 2003.
- . *Jesus, the Crucified People*. Minneapolis: Augsburg Fortress, 1996.
- Sowell, Thomas. *Black Rednecks and White Liberals*. New York: Encounter, 2005.
- . *Discrimination and Disparities*. New York: Basic, 2018.
- Spencer, Joseph M. *For Zion: A Mormon Theology of Hope*. Salt Lake City: Greg Kofford Books, 2014.
- . *The Vision of All: Twenty-five Lectures on Isaiah in Nephi's Record*. Salt Lake City: Greg Kofford Books, 2016.
- Stannard, David E. *American Holocaust: The Conquest of the New World*. Oxford: Oxford University Press, 1992.
- Stendahl, Krister. "The Apostle Paul and the Introspective Conscience of the West." *Harvard Theological Review* 56, no. 3 (July 1963): 199–215.
- . *Paul Among Jews and Gentiles and Other Essays*. Philadelphia: Fortress, 1977.
- . "The Sermon on the Mount and Third Nephi." In *Reflections on Mormonism: Judaeo-Christian Parallels*, ed. Truman G. Madsen, 139–54. Provo: BYU Religious Studies Center, 1978.
- Stewart, James B. "Thomas Sowell's Quixotic Quest to Denigrate African American Culture: A Critique." *The Journal of African American History* 91, no. 4 (2006): 459–66.

- Suchocki, Marjorie Hewitt. *The Fall to Violence: Original Sin in Relational Theology*. New York: Bloomsbury Academic, 1995.
- Swift, Charles. "Lehi's Vision of the Tree of Life: Understanding the Dream as Visionary Literature." *Journal of Book of Mormon Studies* 14, no. 2 (2005): 52–63.
- Thomas, Hugh. *The Slave Trade: The Story of the Atlantic Slave Trade, 1440–1870*. New York: Simon & Schuster, 1997.
- Thomas, Keith. *Religion and the Decline of Magic: Studies in Popular Beliefs in Sixteenth- and Seventeenth-Century England*. London: Penguin, 1973.
- . "Work and Leisure in Pre-Industrial Society." *Past & Present* 29, no. 1 (December 1964): 50–62.
- Thompson, E. P. "History from Below." *Times Literary Supplement* 65 (1966): 275–80.
- . *The Making of the English Working Class*. New York: Vintage, 1966.
- . *Whigs and Hunters: The Origins of the Black Act*. New York: Pantheon, 1990.
- Thurman, Howard. *Jesus and the Disinherited*. Boston: Beacon Press, 1996.
- Todorov, Tzvetan. *The Conquest of America: The Question of the Other*. New York: Harper & Row, 1984.
- Volf, Miroslav. *The End of Memory: Remembering Rightly in a Violent World*. Grand Rapids: Eerdmans, 2006.
- . *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville: Abingdon, 1996.
- . *Free of Charge: Giving and Forgiving in a Culture Stripped of Grace*. Grand Rapids: Zondervan, 2006.
- Volluz, Corbin T. "Lehi's Dream of the Tree of Life: Springboard to Prophecy." *Journal of Book of Mormon Studies* 2, no. 2 (1993): 14–38.
- Wallerstein, Immanuel. *Historical Capitalism with Capitalist Civilization*. New York: Verso, 2011.
- Wallis, John. *The Bloody Code in England and Wales, 1760–1830*. New York: Springer International, 2018.
- Weatherhead, Lesley D. *Psychology, Religion, and Healing*. Stewart Press, 1963.
- Weiner, Tim. *Legacy of Ashes: The History of the CIA*. New York: Anchor Books, 2007.
- Welch, John W., and Donald W. Parry. *The Tree of Life: From Eden to Eternity*. Salt Lake City: Deseret Book, 2011.
- Whitehead, Colson. *The Nickel Boys*. New York: Doubleday, 2019.
- . *The Underground Railroad*. New York: Doubleday, 2016.
- Whyte, Jessica. *The Morals of the Market: Human Rights and the Rise of Neoliberalism*. Brooklyn: Verso, 2019.
- Wickham, Chris. *Framing the Early Middle Ages: Europe and the Mediterranean 400–800*. Oxford: Oxford University Press, 2005.
- . *Medieval Europe*. New Haven: Yale University Press, 2016.
- . "The Other Transition: From the Ancient World to Feudalism." *Past & Present* 103 (May, 1984): 3–36.
- Widerquist, Karl and Grant S. McCall. *Prehistoric Myths in Modern Political Philosophy*. Edinburgh: University Press, 2017.
- . *The Prehistory of Private Property: Implications for Modern Political Theory*. Edinburgh: University Press, 2021.
- Wilcox, Brad. *The Continuous Atonement*. Salt Lake City: Deseret Book, 2009.

- Wiley, Patricia Tull. *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah*. Atlanta: Scholars Press, 1997.
- Williams, James G. *The Bible, Violence, and the Sacred*. New York: HarperCollins, 1995.
- Wink, Walter. *Engaging the Powers: Discernment and Resistance in a World of Domination*. Minneapolis: Fortress Press, 1992.
- . *Unmasking the Powers: The Invisible Forces that Determine Human Existence*. Minneapolis: Augsburg Fortress, 1986.
- Witmer, Amanda. *Jesus, the Galilean Exorcist: His Exorcisms in Social and Political Context*. London: Bloomsbury, 2012.
- Wright, N. T. *The Challenge of Jesus: Rediscovering Who Jesus Was and Is*. Westmont: Intervarsity, 1999.
- Yinger, Kent L. *The New Perspective on Paul: An Introduction*. Eugene: Cascade, 2011.
- Young, Neil, J. "The ERA Is a Moral Issue: The Mormon Church, LDS Women, and the Defeat of the Equal Rights Amendment." *American Quarterly* 59, no. 3 (September 2007): 623–44.

Scripture Index

Hebrew Bible

Genesis

Gen. 1:31 — 13–14
Gen. 3:12 — 180
Gen. 16:10 — 211
Gen. 21:18 — 211
Gen. 38 — 19

Exodus

Ex. 1:7 — 14
Ex. 2:23–25 — 15
Ex. 3:7–8 — 15
Ex. 6:6–7 — 16
Ex. 6:7 — 193
Ex. 6:9 — 16
Ex. 12:17 — 40
Ex. 14:13 — 223
Ex. 15–17 — 17
Ex. 18:13 — 17
Ex. 20:2–5 — 26
Ex. 21:2 — 18
Ex. 21:7 — 34n56
Ex. 21:13 — 18
Ex. 22:22–23 — 19
Ex. 23:9 — 19
Ex. 23:11 — 19

Leviticus

Lev. 4–6 — 20
Lev. 15:25 — 58
Lev. 16:21–22 — 22
Lev. 19 — 29
Lev. 19:9–10 — 19
Lev. 19:33–34 — 19
Lev. 25 — 19, 68

Numbers

Num. 27 — 19

Deuteronomy

Deut. 5:6–9 — 26
Deut. 15:7–11 — 19
Deut. 21–22 — 12n5

Joshua

Josh. 14–21 — 27

Judges

Judg. 3:7 — 25

1 Samuel

1 Sam. 8:11–18 — 28

1 Kings

1 Kgs. 2–3 — 28
1 Kgs. 4:20–21 — 29
1 Kgs. 5:13 — 29
1 Kgs. 7 — 29
1 Kgs. 9:19 — 29
1 Kgs. 11:1 — 30
1 Kgs. 11:6 — 30
1 Kgs. 12:4 — 30
1 Kgs. 12:14 — 30
1 Kgs. 13:33 — 30
1 Kgs. 17 — 23, 32n51
1 Kgs. 17:20 — 34
1 Kgs. 18 — 23, 24n39
1 Kgs. 21:2–3 — 31
1 Kgs. 21:19 — 32

2 Kings

2 Kgs. 2 — 23
2 Kgs. 23 — 24n38
2 Kgs. 4 — 32n51

2 Chronicles

2 Chr. 2:17–18 — 29

Nehemiah

Neh. 5:1–5 — 32
Neh. 5:10–12 — 32

Psalms

Ps. 10:7–9 — 33
Ps. 35 — 35
Ps. 69:1–3 — 35
Ps. 69:15 — 35

Isaiah

Isa. 1:11 — 76

Isa. 1:11–17 — 36

Isa. 2:7 — 36

Isa. 2:14–15 — 37

Isa. 5:8 — 37

Isa. 7:14 — 53

Isa. 49:14–15 — 40

Isa. 49:19–20 — 40

Isa. 56:1 — 223

Isa. 59:4 — 37

Isa. 59:7 — 37

Jeremiah

Jer. 5:27–28 — 37

Jer. 7:3–7 — 76

Jer. 7:11–14 — 77

Lamentations

Lam. 2:11–12 — 38–39

Lam. 3:22–24 — 39

Lam. 4:9–10 — 39

Lam. 5:21–22 — 39

Ezekiel

Ezek. 36:26 — 186

Hosea

Hosea 6:6 — 76

Amos

Amos 1:3–13 — 38

Amos 2:7 — 37

Amos 5:21 — 36, 76

Amos 6:2 — 38

Micah

Micah 2:1–2 — 37

Micah 3:1–3 — 37

Micah 6:8 — 223

New Testament

Matthew

Matt. 1:23 — 53

Matt. 4:3–4 — 52

Matt. 4:10 — 55

Matt. 5:43–44 — 183
 Matt. 6:9–13 — 67
 Matt. 6:24 — 55
 Matt. 13 — 74
 Matt. 17:14–16 — 60
 Matt. 20:12–15 — 73
 Matt. 21:13 — 76
 Matt. 22:37–39 — 192
 Matt. 25 — 75
 Matt. 25:35–40 — 82
 Matt. 25:40 — 192
 Matt. 26:28 — 79
 Matt. 27:46 — 179

Mark

Mark 1:14–15 — 43
 Mark 2:5–7 — 55
 Mark 2:9 — 57
 Mark 2:11–12 — 55
 Mark 3 — 61
 Mark 5:1–9 — 62
 Mark 5:15 — 65
 Mark 5:19–20 — 66
 Mark 5:24–34 — 58
 Mark 10 — 155
 Mark 10:23 — 156
 Mark 12 — 76
 Mark 12:43–44 — 200
 Mark 15:40–41 — 78

Luke

Luke 1:46–55 — 44
 Luke 1:65–79 — 45n1
 Luke 4:16–20 — 43–44
 Luke 6:20 — 147n18
 Luke 9:40–44 — 60
 Luke 10:37 — 82
 Luke 11:20 — 60
 Luke 13:31–32 — 66
 Luke 16 — 75
 Luke 16:19–26 — 145
 Luke 16:26 — 144
 Luke 17:20–21 — 56
 Luke 20:10 — 74
 Luke 20:15 — 74
 Luke 21 — 76
 Luke 23:34 — 184
 Luke 24:21 — 79

John

John 1:17 — 84n2
 John 9:1–3 — 60
 John 11:50 — 77
 John 14:8–9 — 173

Acts

Acts 4:32–35 — 87
 Acts 5 — 87
 Acts 8:1 — 87
 Acts 9:1–2 — 87
 Acts 10:9–16 — 88
 Acts 11 — 88
 Acts 13:46–47 — 88
 Acts 23:1 — 104

Romans

Rom. 6:4 — 187
 Rom. 6:5 — 210
 Rom. 8:21 — 90
 Rom. 13:13–14 — 93

1 Corinthians

1 Cor. 12:12–13 — 90
 1 Cor. 13:12 — 211
 1 Cor. 15:20 — 187

2 Corinthians

2 Cor. 8:9 — 204

Galatians

Gal. 2:10 — 190n2
 Gal. 2:16 — 107
 Gal. 3:28 — 90

Ephesians

Eph. 2:13–16 — 107
 Eph. 6:12 — 181

Philippians

Philip. 2:2–8 — 203–4
 Philip. 2:12–13 — 211
 Philip. 3:6 — 104

Book of Mormon**1 Nephi**

1 Ne. 1:20 — 140
 1 Ne. 2:24 — 175
 1 Ne. 4:2–3 — 140
 1 Ne. 5:8 — 141
 1 Ne. 7:11 — 141

1 Ne. 8:24 — 142
 1 Ne. 8:27 — 142
 1 Ne. 11:16 — 204
 1 Ne. 11:26 — 204
 1 Ne. 11:36 — 148
 1 Ne. 12:16 — 144
 1 Ne. 12:18 — 142, 147
 1 Ne. 12:29 — 143
 1 Ne. 14 — 209
 1 Ne. 15:26 — 144
 1 Ne. 15:28 — 142
 1 Ne. 15:28–29 — 144
 1 Ne. 15:30 — 142
 1 Ne. 16–18 — 141

2 Nephi

2 Ne. 5:25 — 175
 2 Ne. 10 — 194n4
 2 Ne. 18:23 — 160

Jacob

Jacob 2:13 — 159, 162
 Jacob 2:17 — 161

Mosiah

Mosiah 2:21 — 153
 Mosiah 2:25 — 153
 Mosiah 4:2–3 — 153
 Mosiah 4:16–23 — 153
 Mosiah 5:7–10 — 207
 Mosiah 5:9 — 158
 Mosiah 9:1 — 175n46
 Mosiah 9–10 — 167
 Mosiah 10:5 — 167
 Mosiah 10:12–17 — 174–75
 Mosiah 11–12 — 167–68
 Mosiah 15:1–2 — 205
 Mosiah 18:5–11 — 169
 Mosiah 18:7 — 170
 Mosiah 18:8–10 — 150
 Mosiah 18:9 — 172
 Mosiah 21 — 149
 Mosiah 21:9–13 — 149
 Mosiah 22 — 149
 Mosiah 24:8–10 — 149
 Mosiah 24:12–17 — 150
 Mosiah 27:8–10 — 148
 Mosiah 27:14 — 148
 Mosiah 27:16 — 149

Alma

Alma 1:26–30 — 159
 Alma 4:6 — 159
 Alma 4:12–15 — 160
 Alma 5:4–6 — 151–52
 Alma 24:19–25 — 185–86
 Alma 29:11–12 — 152
 Alma 31:28 — 160
 Alma 36:2 — 152
 Alma 36:27–29 — 152
 Alma 42 — 143
 Alma 42:11 — 211
 Alma 42:15 — 180
 Alma 54:5–18 — 182
 Alma 54:20–24 — 183

Helaman

Hel. 3:36 — 159
 Hel. 6:18–24 — 163

3 Nephi

3 Ne. 6:10 — 159
 3 Ne. 6:11–12 — 162
 3 Ne. 17:5–10 — 171
 3 Ne. 27:14 — 178, 207
 3 Ne. 28:9 — 170n40

4 Nephi

4 Ne. 1:3 — 164
 4 Ne. 1:24 — 160

4 Ne. 1:24–26 — 165
 4 Ne. 1:25–26 — 137

Ether

Ether 13–15 — 181

Moroni

Moroni 8:27 — 158
 Moroni 9 — 181

Doctrine and Covenants

D&C 1:17 — 109
 D&C 2:2–3 — 190n1
 D&C 29:32 — 222
 D&C 29:34 — 195, 221
 D&C 29:8 — 191
 D&C 37:3 — 191
 D&C 38:16–20 — 191
 D&C 38:28 — 191
 D&C 38:31–32 — 191
 D&C 38:39 — 192
 D&C 42:9 — 193
 D&C 42:28–33 — 192
 D&C 42:30 — 190n2, 193
 D&C 42:34–39 — 193
 D&C 44:6 — 194
 D&C 49:19–20 — 194
 D&C 49:20 — 9, 189
 D&C 76 — 195

D&C 78:3–7 — 195
 D&C 86:3 — 209
 D&C 88:6 — 206
 D&C 88:15 — 221
 D&C 93:30 — 150, 203
 D&C 97:21 — 210
 D&C 104:4–6 — 196
 D&C 104:13–18 — 196–97
 D&C 121:39 — 54
 D&C 130:8–9 — 196n8

Pearl of Great Price**Moses**

Moses 4:18 — 180
 Moses 7:18 — 9, 193
 Moses 7:28–31 — 204
 Moses 7:32–33 — 205
 Moses 7:37 — 205
 Moses 7:41 — 205
 Moses 7:44 — 205
 Moses 7:47 — 205
 Moses 7:48–49 — 206
 Moses 7:54–55 — 206
 Moses 7:58–59 — 206
 Moses 7:63 — 211

Subject Index

A

Abinadi, 168–69
Alexander, Bruce, 157
Allende, Salvador, 213
Alma the elder, 149–52
 at Waters of Mormon, 169–70
Alma the younger, 148–52
Amos, 37–38
Anselm of Canturbury, 97
apostasy, 135
Atlantic slave trade, 129
atonement, 22. *See also* reconciliation.
 Anselm's satisfaction theory, 97–98
 as building of covenant community, 187
 participatory, 206–7
 penal substitution theory, 100–102
 ransom theory, 97
 as reconciliation, 176–77
Augustine, 90–94

B

Benson, Ezra Taft, 164
Birch, Bruce, 15–16, 29
Black Act, 121
Black Death, 95
body of Christ, 221
bondage and captivity, 150–51
Book of Mormon, 138
 differing narratives, 175
 temporal deliverance in, 139–41
Borg, Marcus, 21, 76–77
Brown, S. Kent, 143
Brueggemann, Walter, 16, 23, 40–41, 223
burdens made light, 150
burned over district, 127

C

Calvin, John, 102
capitalism
 ethic of, 137

 horrors of, 208
 incompatible with covenant community,
 137–38
Catholic Church, 214–17
Cavanaugh, William T., 213–17
Chile, 213
Christianity, early, 83–85, 87
Church of Jesus Christ of Latter-day Saints,
 fulfilling mission of, 222–23
 political neutrality of, 219
 role of, 219–20
 white nationalism in, 219
climate change, 134–35
Clinton, Bill, 165
colonialism, 122–31
Combination Act, 120
commons, 114–16
communism, 131–32
compassion, 171
Cone, James H., 18, 70, 220–21
conquistadors, 121–22
consecration, 199–203
corporate hegemony, 132–33
Cortés, Hernan, 124
covenant, 6, 8, 14–18, 27, 32, 36–41, 53–57,
 68, 76–79, 83, 90, 103–6, 135–36, 139,
 150–51, 161–69, 174–76, 180, 186,
 190–99, 202, 207, 211, 224
 baptismal, 82
 code, 29
 community, 7–8, 36–37, 55–60, 66–68,
 75, 79–80, 83, 90, 103, 107, 135–39,
 161–67, 174–80, 187–94, 200–203,
 209–11, 218–20, 223
 economics, 192–94
 justice, 47, 190n1
 obligations, 34, 36, 55, 68, 106, 107,
 139, 160–64, 189, 202, 211, 223
 provides for the poor, 192–94
 relationship, 8, 16, 36, 106–8, 116, 138–39,
 146–47, 162, 176, 180, 190, 193–96

cross

- fullness of jeong, 186
 - as solidarity with poor, 179–80
 - symbolism of, 178–80
- Crossan, John Dominic, 11–21, 48, 59n26, 76–77
- crucified people of the world, 80–82
- cycle of violence, 181–83

D–E

- Dalrymple, William, 130
- Day of Atonement, 22
- de Sahagún, Fray Bernardino, 125
- demonic possession, 60–61
- Dives*, 197–98
- Doctrine of Discovery, 122
- Douglas, Mary, 21, 176
- Drinnon, Richard, 127–28
- Dunn, James, 105–6
- earthly kingdoms and powers, 54
- East India Company, 130
- El Salvador civil war, 2–4
- Elijah, 34
- Ellacuria, Ignacio, 186
- encomienda, 123
- Endo, Shusaku, 172
- enduring to the end, 210
- Eucharist, 217
- Exodus, The, 14–17
- exorcisms, 60–67
- exploitation, 113, 134

F–G

- Fanone, Frantz, 64, 65
- Feast of Toxcatl massacre, 125
- Federici, Sylvia, 111
- Finlan, Stephen, 86
- Fiorenza, Elizabeth Schüssler, 78–79
- Fraser, Nancy, 138n3
- Gadianton robbers, 163
- Galeano, Eduardo, 123
- gathering of Saints, 191
- globalization, 138
- God
- Abba, 67–68
 - character of, 16–17
 - concern of, 18–19

- condescension of, 204
 - emptying of, 205
 - justice of, 146–47
 - kingdom of, 56
 - name, 15
 - provision for the poor, 196–97
 - righteousness of, 105–6
 - weeping God of Enoch, 204–5
- gospel, 1, 45
- Gospels, 47
- Grabbe, Lester, 50
- great and spacious building, 147–48
- Greenberg, James, 177
- Grimsrud, Ted, 12n3, 14, 18, 20
- gulf, 142–48
- Gutiérrez, Gustavo, 43, 163n33

H–I

- Hagar, 211
- Hall, Douglas John, 171–72, 177
- Han, Byung-Chul, 138
- Harper, Stephen, 202
- Hebrew Bible, 11–12
- Herod Antipus, 48
- Herod the Great, 48
- Herzog, William, 46–47, 51, 57, 59, 71–74, 146, 155–56
- highland clearances, 116–17
- Hill, Christopher, 100
- history from below, 112–13
- Hodge, Charles, 102
- Hogg, David, 97
- Hollenbach, Paul, 62
- Holmes, Stephen R., 98
- Horsley, Richard, 61, 68
- idolatry, 25–27
- individualism, 99–100
- indulgences, 96
- internalized oppression, 70
- Isaiah, 36–37
- Israel
- monarchy, 27–29
 - political and economic pressures on, 31
 - new reality, 23–25
 - suffering in Lamentations, 38–39

J

Janzen, David, 40n64
 Jefferson, Thomas, 127–28
jeong, 186
 Jeremiah, 37
 Jeremias, Joachim, 67
 Jesus
 advocates for equality of women, 78
 assault on the temple, 75–77
 assumes role of temple priest, 57
 changing ideas and titles, 84n2
 challenged by scribes, 57
 exorcisms by, 60–67
 expands covenant community, 58
 heals the paralytic, 55–57
 historical, 46–47
 historical context of, 48–49
 invokes Jeremiah, 76–77
 and kingdom of God, 55–56
 last supper, 79
 Lord's prayer, 67–68
 meaning of death, 78–79
 heals woman, 58–59
 parables of, 67–75
 pronouncement of ministry, 43–44
 refuses Satan's temptations, 51–55
 resurrection of, 79–80
 table fellowship, 59–60
 and the widow's mite, 76
 Joh, Wonhee, 186
 Josephus, Flavius, 62–63
 Julian of Norwich, 187
 justice of God, 146–47

K–L

kenosis, 203–4
 King Benjamin, 153–57
 King Noah, 167–68
 kingdom of God, 56
 LaCocque, André, 70
 Law of Consecration, 194
 Law of Moses, 18n20, 19n22
 Legion, 64
 Limhi, 149
 Linebaugh, Peter, 120–21
 Locke, John, 118–19
 Luther, Martin, 99–105

M–O

MacCulloch, Diarmaid, 95–96
 Marx, Karl, 113–14
 Mary, 44
 McCall, Grant S., 118
 Metz, Johannes Baptist, 46, 83–86
 Micah, 37
 Moingt, Joseph, 222
 Naboth's vineyard, 31–32
 Native American genocide, 129
 Neeson, J. M., 116
 Nehemiah, 32
 Nibley, Hugh, 143
 Novak, Michael, 147n19
 Old Testament, 11–12
 ownership vs stewardship, 192

P

parables
 class juxtaposition, 71–72
 common reading of, 69
 laborers in the vineyard, 71–73
 relation to kingdom of God, 69
 scholarly reading of, 69
 sower, 74–75
 talents, 75
 unjust servant, 75
 wicked tenants, 73–74
 Park, Andrew Sung, 177
 Paul
 on the Body of Christ, 89
 conversion of, 87–88
 on creation, 90
 on justification, 89, 106
 legalist interpretation, 107–8
 metaphors of, 86
 mission to the Gentiles, 88
 new perspective on, 104–8
 on works of the law, 106
 Pedro de Alvarado, 125
 people of Ammon, 185–86
 perpetual ordinances of remembrance, 39–40
 Phelps, William W., 211
 Pinochet, Augusto, 213
 plagues, 16
 Potter, Kelli, 156–57, 203, 207
 Pratt, Orson, 197

predestination, 99n46
 preferential option for the poor, 207–8
 pride, 158–62
 primitive accumulation, 112–14
 privatization, 133
 property
 in antiquity, 117–18
 crimes against, 119–22
 development of concept, 117–18
 private, 137
 prophets
 response to oppression, 36–38
 role of, 23
 Protestant ethic, 137
 Psalms, 33–35
 Purgatory, 94–95
 purity prohibitions, 58–59

R

racism, 129
 rape codes, 12–13
 Reagan, Ronald, 165–66
 reconciliation, 174, 183–84, 207
Requerimento, 123
 Restoration, The
 as God's rejection of capitalist economic
 and social systems, 190–91
 significance of historical events, 189–91
 timing of, 109, 136
 resurrection, 187
 Riot Act (1715), 120
 Roman Empire, 110
 conquest of Jerusalem, 48
 trauma inflicted on Galilee, 61
 Romero, Oscar, 3–4

S

sacrament covenants, 82
 sacrifice, 19–22
 salvation
 afterlife, 1–2, 218
 changing definitions, 4–6, 83
 Hebrew word for, 13
 liberative approach, 8–9
 need for, 218
 in Old Testament, 12
 shift from historical to theological, 85

temporal, 5
 working out our own, 211
 Samuel, 28
 scapegoat, 22
 Scramble for Africa, 130
 Second Coming, 206
 Second Temple period, 48
 serfs, 111–12
 Sheol, 13
 sin
 and contagion, 21–22
 as han, 177–78
 relational view, 178
 as systemic injustice and violence, 177
 and temple access, 56–57
 as wealth inequality, 194
 sin offerings, 20
 Smith, Joseph, 139, 194, 221
 Smith, William Robertson, 21
 Sobrino, Jon, 11, 78, 80–81, 187, 224
 on the body of Christ, 81
 on Israel's religion, 41
 on idolatry and oppression, 26–27
 on Jesus, 79, 82
 on salvation, 85
 Soelle, Dorothee, 179, 208
 Solomon, 28–30
 Song, C. S., 51–52, 81–82
 soul, 221
 Stannard, David E., 122, 129
 Steinbeck, John, 109
 Stendahl, Krister, 104
 stewardship, 196
 Suchocki, Marjorie, 178, 184
 suffering, 170–73

T–V

temple, 49–50
 temporal deliverance, 11–41, 139–41, 191
 Ten Commandments, 17–19
 Tenochtitlan, 124–25
 Thompson, E. P., 114–15
 Thurman, Howard, 183
 torture, 214
 Transportation Act, 120
 Tree of Life, 141
 United Firm, 196

Unites States military action, 166
Vagrancy Act, 121
violent resistance, 75
Vold, Miroslav, 180, 184–85

W–Z

Walliss, John, 120
Washington, George, 127
wealth inequality, 194
Weatherhead, Lesley D., 63–64
Western civilization, 209
 interference in foreign governments, 134
 ruin of the Global South, 133

white nationalism, 219
Wickham, Chris, 113
Widerquist, Karl, 118
Willey, Patricia, 41
Williams, James, 33
Wink, Walter, 63
Witmer, Amanda, 45, 78
Workhouse Act, 120
world wealth distribution, 132
Wright, N. T., 187
Young, Brigham, 201–2, 222
Zion, 193, 210