

Peter and Paul and the Roman State

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Abstract 内容摘要

The rise of radical Islam with its vision of a Shariah-based theocratic state invites comparison with the 'zealot' programme in the era of Jesus and the birth of Christianity. That programme was provoked by the intrusion of Hellenism and in particular by the Roman annexation of Judea and the imposition of the personal head tax. The key opponent, who articulated the 'zealot' ideal, was Judas the Galilean who preached that there was 'no master except God'.

By contrast Jesus (i) preached love not hate; (ii) was wrongfully executed 'as if' he were a new Judas the Galilean; (iii) instructed Pilate that he was exercising his authority from God (not Caesar); Jesus died forgiving his oppressors; (iv) critically, Jesus replied to the entrapment question directing the payment of the head tax to Caesar, but prohibiting the worship of any but God. (The book of Revelation was written in response to an emperor's demand to be worshipped as God).

Romans 13:1-7 and 1 Peter 2:13-17 echo each other and point to an earlier pre-formed catechesis that must have arisen after Jesus and before the earliest letters. These passages (i) call for a spirit of submission to rulers, and (ii) require disciples to forgive and not to avenge their persecutors. Peter draws attention to Christ's own example at the time of his crucifixion. A positive attitude to society ('the city') is implied by these teachings.

There are significant commonalities between Jeremiah's sixth century letter to captives in Babylon and Peter's letter from 'Babylon' to exiles of the Diaspora. Both letters 'seek the welfare of the city'. Peter's attitude paves the way to the time when disciples would not be persecuted but would take their place as members of societies where they would enjoy freedom and make their contribution to the welfare of the City.

极端伊斯兰教的兴起，其异象是建立以伊斯兰教的法律为基础的神权政治的国家，这引起我们去比较耶稣时代的狂热的运动与基督教的诞生。当时的狂热运动是因希腊文化的侵入所激发，尤其是罗马帝国并吞了犹太又征收人头税。当时主要的反对者，也是那些发表狂热的理想的人，是加利利人犹大。他宣扬在“神以外没有主人”。

相比较下，耶稣(i)宣讲爱，是恨(ii)被当成是另一个新的加利利人犹大，而被错误的处决。(iii)指示比拉多，说他所运用的权力是来自神，(不是凯撒)；耶稣至死都原谅压迫他的人。(iv)耶稣在回答那带有圈套的问题时，指示犹太人要向凯撒交人头税，但同时禁止在神之外的崇拜。(启示录就是为了回应一位要像神那样得到崇拜的王而写)。

罗马书 13: 17 与彼得前书 2: 13-17, 两段经文彼此回响，也指出较早时所定的教义手册。此手册是在耶稣之后，但在最早的书信之前所写成的。这些经文(i)呼吁对统治者的服从(ii)要求门徒去原谅而不是报复逼迫他们的人。彼得在自己被钉十字架时，引入耶稣自己的例子。这些教导都是在暗示对社会(“城市”)要有积极的态度。

耶利米在六世纪给被掳于巴比伦的犹太人的书信，与彼得从”巴比伦”写给流教于外地的犹太人的信有显著地共同点，这两封信都“谋求城市的福利”。彼得的态预备了门徒去面对以后不受逼迫的日子，并于所在之地被接受为社会的一份子，可以享受自由，为城市的福利做出贡献。