

Killing Emnity Violence And The New Testament

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The question of the relationship of religion to violence is one of increasing significance for students of both religion and international policy. In particular

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Killing Emnity: Violence and the New Testament by Thomas ...

Taking his cue from the ironic wording in Ephesians 2:16, which credits Christ with “killing the emnity” in his own body through his death on the cross, Yoder Neufeld asks whether and how the violent death of the nonviolent Jesus points to the ultimate overcoming of all wrongs, and all violence, by the good and saving God in whom he trusted.

Killing Emnity: Violence and the New Testament | Logos ...

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Killing Emnity: Violence and the New Testament by Thomas R ...

Thomas R. Yoder Neufeld, Professor of New Testament at Conrad Grebel University College, Waterloo, Ontario, has tackled the issue of violence and the New Testament (NT) with rigor and integrity in his new book, Killing Emnity . The title itself is provocative. But one hears immediately a loud echo of Ephesians 2:11-22, a text with which Yoder Neufeld is completely familiar, having written a commentary on Ephesians.

Direction: Killing Emnity: Violence and the New Testament

Killing Emnity: Violence and the New Testament. By Thomas R. Yoder Neufeld. Grand Rapids, Mich.: Baker Academic. 2011. Pp. 178. \$23. Thomas Yoder Neufeld’s book Killing Emnity is essential reading for anyone who has ever wrestled with the issue of violence in the Bible. Although it tackles

Killing Emnity: Violence and the New Testament. By Thomas ...

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Killing Emnity: Violence and the New Testament Paperback – November 1, 2011 by Thomas R. Yoder Neufeld (Author) 4.0 out of 5 stars 5 ratings. See all formats and editions Hide other formats and editions. Price New from Used from Kindle "Please retry" \$22.80 – – Paperback "Please retry" \$21.55 .

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Is the New Testament inherently violent? In this book a well-regarded New Testament scholar offers a balanced critical assessment of charges and claims that the Christian scriptures encode, instigate, or justify violence. Thomas Yoder Neufeld provides a useful introduction to the language of violence in current theological discourse and surveys a wide range of key ethical New Testament texts ...

Killing Emnity : Violence and the New Testament ...

Killing Emnity: Violence and The New Testament. by Tom Yoder Neufeld. Book, 2011, 179 pp. Borrow NF 225.8 Yo. Buy. \$28.95 . Borrowed Items Ship free with Membership. About; Details; Violence is a persistent, prominent, and troubling feature of human existence. The usual understanding of violence involves physical attack. More broadly, violence ...

Killing Emnity: Violence and The New Testament

Is the New Testament inherently violent? In this book a well-regarded New Testament scholar offers a balanced critical assessment of charges and claims that the Christian scriptures encode, instigate, or justify violence. Thomas Yoder Neufeld provides a useful introduction to the language of violence in current theological discourse and surveys a wide range of key ethical New Testament texts ...

Killing Emnity: Violence and the New Testament – Stevens Books

Killing Emnity: Violence and the New Testament - Baker Book House “Thomas Yoder Neufeld considers many of the New Testament’s texts that might implicitly or explicitly condone violence of one kind or another.

Killing Emnity: Violence and the New Testament - Baker ...

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Killing Emnity: Violence and the New Testament: Yoder ...

Is the New Testament inherently violent? In this book a well-regarded New Testament scholar offers a balanced critical assessment of charges and claims that the Christian scriptures encode, instigate, or justify violence. Thomas Yoder Neufeld provides a useful introduction to the language of violence in current theological discourse and surveys a wide range of key ethical New Testament texts through the lens of violence/nonviolence. He makes the case that, contrary to much scholarly opinion, the New Testament is not in itself inherently violent or supportive of violence; instead, it rejects and overcomes violence. [Published in the UK by SPCK as Jesus and the Subversion of Violence: Wrestling with the New Testament Evidence.]

This study offers fresh insight into the place of (non)violence within Jesus’ ministry, by examining it in the context of the eschatologically-motivated revolutionary violence of Second Temple Judaism. The book first explores the connection between violence and eschatology in key literary and historical sources from Second Temple Judaism. The heart of the study then focuses on demonstrating the thematic centrality of Jesus’ opposition to such “eschatological violence” within the Synoptic presentations of his ministry, arguing that a proper understanding of eschatology and violence together enables appreciation of the full significance of Jesus’ consistent disassociation of revolutionary violence from his words and deeds. The book thus articulates an understanding of Jesus’ nonviolence that is firmly rooted in the historical context of Second Temple Judaism, presenting a challenge to the “seditious Jesus hypothesis”—the claim that the historical Jesus was sympathetic to revolutionary ideals. Jesus’ rejection of violence ought to be understood as an integral component of his eschatological vision, embodying and enacting his understanding of (i) how God’s kingdom would come, and (ii) what would identify those who belonged to it.

Introduction Stephen J. Chester The Moral Problematics of Exodus as Liberative Narrative Rubén Rosario Rodríguez Response to Rosario Rodríguez Armda Belmonte Stephens Human Violence in the Imprecatory Psalms Nancy L. DeClaisé-Walford Response to DeClaisé-Walford Meredith Faubel Hyberg Jesus and the L&[insert macron over e]stai: Competing Kingdom Visions Jesse Nickel Response to Nickel Rebekah Eklund Paul and Violence Seyoon Kim Response to Kim Julien C.H. Smith “I Will Put Emnity Between You ...”: Scriptural Arcana in Carl Schmitt’s Political Theology Kyle Gingerich Hiebert Response to Gingerich Hiebert Colby Dickinson Blood Letters from a Mao Prison: A “Select Soldier of Christ” Confronts Revolutionary Violence Xi Lian Response to Xi Lian Lida V. Nedilsky Bearing Witness: Faith, Black Women, and Sexual Violence Elizabeth Pierre Response to Pierre Melanie Baffes Keeping our Word (2 Samuel 9) D. Darrell Griffin

This volume of collected essays reflects on various aspects of language, text, and interpretations of war and peace in the Dead Sea Scrolls and other Second Temple Jewish literature, with special close attention set on the Qumran War Scroll.

Struggles for Shalom is a collection of essays by biblical scholars about peace, justice, and violence in ancient Jewish and Christian texts, written to honor the life work of Mennonite scholars Perry B. Yoder and Willard M. Swartley. In this volume, twenty-three authors-colleagues, former students, friends, and others influenced by Yoder's and Swartley's scholarship--add to the honorees' work in appreciation for their shared focus on biblical texts' lessons of peace. Specific texts and topics include Eccl 3:1-9 and time for war, Ezek 14:12-23 and God's retribution, Luke 22:31-61 and Peter's sword, the temple cleansing episodes in John 2 and Mark 11, sectarianism and violence in manuscripts from the Dead Sea, violence in creation in the Hebrew Bible, Chronicles as utopian literature, peace and violence in Paul's writings, and globalization in biblical studies. This collection is diverse and ambitious. For church and academy, and for anyone curious about what Scripture has to say about peace and violence, this book delivers focused study of peace and violence across the Testaments. Contributors Include: Wilma Ann Bailey Jo-Ann A. Brant Laura L. Brennemam Jacob W. Elias Reta Halteman Finger Michael J. Gorman Nancy R. Heisey Paul Keim Christopher Marshall Safwat Marzouk Douglas B. Miller Ben C. Ollenburger Dorothy M. Peters David Rensberger Andrea Dalton Saner Brad D. Schantz Mary H. Schertz Steven Schweitzer Willard M. Swartley Jackie Wyse-Rhodes Joshua Yoder Perry B. Yoder Thomas R. Yoder Neufeld Paul Yokota Gordon Zerbe Other volumes in the series include: A Peaceable Hope (vol. 11, Baker Academic, 2013) Atonement, Justice, and Peace (vol. 10, Eerdmans, 2011) Covenant of Peace (vol. 9, Eerdmans, 2006) The Sound of Sheer Silence and the Killing State (vol. 8, Cascadia Publishing House and Herald Press, 2004) Beautiful upon the Mountains (vol. 7, Institute of Mennonite Studies and Herald Press, 2002) Crowned with Glory and Honor (vol. 6, Pandora Press US, 2002) Beyond Retribution (vol. 5, Eerdmans, 2001) Violence Renounced (vol. 4, Herald Press and Pandora Press US, 2000) The Love of Enemy and Nonretaliation in the New Testament (vol. 3, Westminster John Knox, 1992) The Meaning of Peace (vol. 2, Westminster John Knox, 1992) The Gospel of Peace (vol. 1, Westminster John Knox, 1992)

Through sections containing overview essays and reference entries related to particular religions, this resource explores the rise of religious violence, hate crime, and persecution around the world. Religious violence and persecution have been growing steadily both within the United States and around the world. Drawing on the expertise of a wide range of scholars, this current and comprehensive reference helps readers understand the persecution of members of particular faiths as well as violence committed by members of those faiths. In doing so it promotes a greater understanding of the role of religion in global politics, domestic and international terrorism, and religious bigotry. The book contains sections on particular religious traditions from around the world. Each section begins with an overview essay surveying violence related to that particular religion, whether committed by or against members of that faith. Reference entries in each section then provide objective, fundamental information about particular topics related to violence and the religion discussed. The entries provide cross-references and suggestions for further reading, and the work closes with a bibliography of resources for further study. Sections are devoted to particular religions from around the world. Overview essays in each section survey religious violence associated with that particular faith. Reference entries in each section provide current fundamental information about specific topics related to religious violence within a faith tradition. Excerpts from primary source documents give readers first-hand accounts of religious violence for critical analysis. Cross-references and suggestions for further reading direct users to related topics and additional resources.

This bold new statement on the nonviolence of God challenges long-standing assumptions of divine violence in theology, the violent God pictured in the Old Testament, and the supposed violence of God in Revelation. In The Nonviolent God J. Denny Weaver argues that since God is revealed in Jesus, the nonviolence of Jesus most truly reflects the character of God. According to Weaver, the way Christians live -- Christian ethics -- is an ongoing expression of theology. Consequently, he suggests positive images of the reign of God made visible in the narrative of Jesus -- nonviolent practice, forgiveness and restorative justice, issues of racism and sexism, and more -- in order that Christians might live more peacefully.

What if Christians did more than offer thoughts and prayers in response to gun violence? Ethicist Michael Austin argues—from a biblical but nonpacifist perspective—that we can impose firearms restrictions to make our society safer and less fearful while still respecting the rights of gun owners. God and Guns in America is a thoughtful, measured, and articulate treatment of a polarizing topic that is too often treated with more heat than light.

In dialogue with a range of post-enlightenment critiques of Christian theologies regarding sacrificial love, Asle Eikram presents an unconventional systematic approach to this multi-layered and complex theological topic. From Hegel to prominent 20th century theologians, from feminist theologies to postmodern philosophers, this volume engages in a critical conversation with a host of different voices on all the classical topics in theology (creation, trinity, incarnation, atonement, sin, faith, sacraments, and eschatology), also providing a moral and socio-historical vision for Christian living. The result is a unique appraisal of the significance that the life and death of Jesus holds for the world today.

In this groundbreaking book, Michael Gorman asks why there is no theory or model of the atonement called the "new-covenant" model, since this understanding of the atonement is likely the earliest in the Christian tradition, going back to Jesus himself. Gorman argues that most models of the atonement over-emphasize the penultimate purposes of Jesus' death and the "mechanics" of the atonement, rather than its ultimate purpose: to create a transformed, Spirit-filled people of God. The New Testament's various atonement metaphors are part of a remarkably coherent picture of Jesus' death as that which brings about the new covenant (and thus the new community) promised by the prophets, which is also the covenant of peace. Gorman therefore proposes a new model of the atonement that is really not new at all--the new-covenant model. He argues that this is not merely an ancient model in need of rediscovery, but also a more comprehensive, integrated, participatory, communal, and missional model than any of the major models in the tradition. Life in this new covenant, Gorman argues, is a life of communal and individual participation in Jesus' faithful, loving, peacemaking death. Written for both academics and church leaders, this book will challenge all who read it to re-think and re-articulate the meaning of Christ's death for us.

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