

Sacred Violence

Paul's Hermeneutic of the Cross



Robert G. Hamerton-Kelly

Sacred Violence Pauls Hermeneutic Of The Cross

David A. Brondos



Sacred Violence Pauls Hermeneutic Of The Cross:

Cross Purposes Anthony Bartlett, 2018-09-20 This seminal study of the Christian theory of the atonement examines the story of Christian violence In *Cross Purposes* Anthony Bartlett claims that the key Western doctrines of atonement have been dominated by a logic of violence and sacrifice as a means of salvation Subsequently the graphic suffering of the crucified in images and narrative has served to unleash a prolonged sacrificial crisis in which there is always a potential need to displace blame These doctrines of atonement have sanctioned wide spread violence in the name of Christ throughout history But Bartlett argues that a minority tradition also exists He contends that the tradition of the compassion of Christ provides the possible way out of Christian violence Bartlett s study gives this tradition a dynamic new reading showing how it undoes both divine and human violence and offers a powerfully transformative version of atonement for the contemporary world *Cross Purposes* provides a rich historical and theological overview of the evolution of various atonement theories using literature art and philosophy to provide a creative and provocative reading of Christian atonement Anthony Bartlett is engaged in post doctoral research and is an instructor in Religion at Syracuse University For Seminarians clergy graduate students professors

Sacred Violence Robert Hamerton-Kelly, 1992 *The Background and Content of Paul's Cultic Atonement Metaphors* Stephen Finlan, 2004 [Bloodless Atonement?](#) Benjamin J. Burkholder, 2017-06-27 Does the Messiah have to die to pay for his people s sins Is the cross of Jesus an atoning sacrifice In recent decades a burgeoning number of theologians have answered the aforementioned questions in the negative In fact some like Rene Girard have gone so far as to assert that seeing the cross as an atoning sacrifice undermines the very essence of the New Testament Gospels While Girard and others following in a similar vein have offered provocative alterations to soteriology that no longer need Jesus s death to acquire forgiveness from God does a bloodless atonement have biblical support Does a nonviolent understanding of the atonement harmonize with the Gospels This particular volume answers these questions with a fresh look at the Synoptic portraits of the Last Supper accounts In them Jesus expounds upon the significance of his death by using the Passover symbols of bread and wine More importantly in these passages in the Gospels we find the fullest articulation of how Jesus s death benefits his followers Holding a wealth of dense theological riches these passages provide theological parameters that can inform contemporary soteriological development especially that which appeals to the New Testament for its basis Conversant with both biblical studies and contemporary theology the work seeks to bring the best of both fields into conversation in productive new ways

Paul on the Cross David A. Brondos, Even as theologians and others have become more critical of classic theories of atonement Brondos maintains biblical scholars have continued to understand Paul s soteriology based on the language and categories of a thousand years later In this vital volume he draws the theological consequences of the new perspective on Paul for our understanding of the meaning and efficacy of Jesus death Paul says Brondos understood Jesus death primarily as the consequence of his mission of serving as God s instrument to bring about the awaited redemption of

Israel in which Gentiles throughout the world would also be included For Paul Jesus death is salvific not because it satisfies some necessary condition for human salvation as most doctrines of the atonement have traditionally maintained nor because it effects some change in the situation of human beings or the world in general but because God responded to Jesus faithfulness unto death by raising him ensuring that all the divine promises of salvation would be fulfilled through him Jesus death forms part of an overarching story culminating in the redemption of Israel and the world it is this story and in particular what precedes and follows Jesus death on the cross which makes that death redemptive for Paul

Currents in the Interpretation of Paul Neil Elliott,2024-09-05 The apostle Paul has long been championed or criticized as a Christian thinker as a brilliant theological genius or an enthusiastic convert who spun arguments to justify his new allegiances In these essays Neil Elliott engages some of the most provocative currents in contemporary scholarship including Paul and the nature of violence the presumptions of religious cultural or national innocence in particular interpretations of the apostle the recent enthusiasm for Paul in some streams of Marxist thought competing construals of economic realities in Paul s day and our own and questions surrounding Paul s legacy today

The Power of Resurrection Patrick G. Stefan,2019-12-16 How did the early Christian movement grow so quickly and did the idea of resurrection have anything to do with its growth Patrick G Stefan offers an answer to both of these questions by searching at the intersection of the investigation of Christian origins and Continental philosophy He documents the rise of the disciplined subject with the emergence of Christianity and argues that the early success of the Christian movement was due in part to the activation and deployment of what Michel Foucault calls disciplinary mechanisms of power This activation took place through the instantiation of the idea of resurrection in early Christian material and textual existence The activation of these mechanisms created a sub class of disciplined individuals with the ability to envision life outside of the sovereign power of Caesar By building on Foucault s methodology of examining how material conditions shape and create individual subjects this book takes as its point of departure Foucault s unexplored observation that Christianity proposed and spread new power relations throughout the ancient world From this departure point Stefan seeks to demonstrate that these new power relations were connected to an idea resurrection and formed the early history of disciplinary power

Gandhi and Jesus Terrence J. Rynne,2015-02-25 At a time when so many insist on countering violence with violence this exploration of the life of Jesus and the often misunderstood teachings of Gandhi puts nonviolent action at the very heart of Christian salvation

The Crucifixion of the Warrior God Gregory A. Boyd,2017-04-17 The Crucifixion of the Warrior God in an epic constructive investigation takes up the set of dramatic tensions between depictions of divinely sanctioned violence in Scripture and the message and life of peace of Jesus centering the New Testament Over two volumes author Gregory A Boyd argues that we must take seriously the full range of Scripture as inspired and the centrality of the crucified and risen Christ as the supreme revelation of God

The Law and the Knowledge of Good and Evil Chris A. Vlachos,2009-01-01 First Corinthians 15 56 The sting of death is sin and the power of sin is the law

is both puzzling and neglected. It is puzzling since there appears to be no precursor in 1 Corinthians to the law critical statement found there. It is neglected because of its size. Nevertheless, the short verse offers the opportunity to analyze in a rudimentary state Paul's law/sin notion that appears full-blown in Romans, and the absence of a polemical setting allows scholars to examine a law critical statement issued during a polemical lull. In *The Law and Knowledge of Good and Evil*, Vlachos weighs attempts to explain the presence of 1 Cor 15:56 in 1 Corinthians and argues that the Genesis Fall narrative, where the tempter plied his seductions by way of the commandment, provides the theological substructure to Paul's understanding of the law's provocation of sin. In doing so, Vlachos contends that Paul reaches the historical high-water mark of his polemic against the salvific efficacy of the law by locating a law/sin nexus in Eden. And contrary to some recent perspectives on Paul, he argues that the Edenically informed axiom in 1 Cor 15:56 suggests that Paul's fundamental concern with the law was rooted in primordial rather than ethnic soil. While studies of Paul and the law have tended to bypass Eden, *The Law and Knowledge of Good and Evil* breaks ground by moving the argument beyond Second Temple Judaism to the Genesis Fall account, where the prohibition against partaking of the knowledge of good and evil led to the knowledge of sin.

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