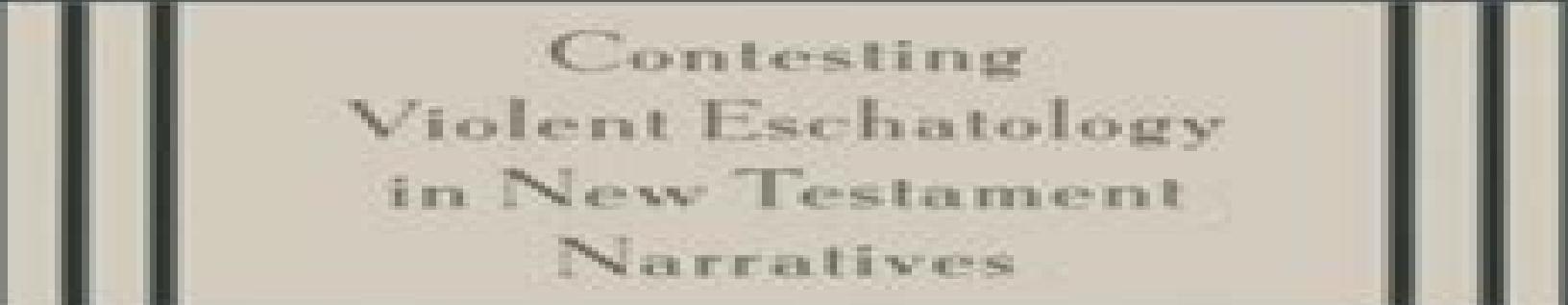


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PEACEABLE HOPE



Contesting
Violent Eschatology
in New Testament
Narratives

David J. Neville

A Peaceable Hope Contesting Violent Eschatology In New Testament Narratives

Jon Morales

A Peaceable Hope Contesting Violent Eschatology In New Testament Narratives:

A Peaceable Hope David J Neville,2013-02-15 In the New Testament texts there is significant tension between Jesus s nonviolent mission and message and the apparent violence attributed to God and God s agents at the anticipated end David Neville challenges the ready association between New Testament eschatology and retributive vengeance on christological and canonical grounds He explores the narrative sections of the New Testament the Gospels Acts and Revelation with a view to developing a peaceable as opposed to retributive understanding of New Testament eschatology Neville shows that for every narrative text in the New Testament that anticipates a vehement eschatology another promotes a largely peaceable eschatology This work furthers the growing discussion of violence and the doctrine of the atonement [A Peaceable Hope](#) David J. Neville,2014-05-14 A biblical scholar challenges the ready association between New Testament eschatology and retributive vengeance in light of Jesus s nonviolent mission and message [The Suffering Son of David in Matthew's Passion Narrative](#) Nathan C. Johnson,2023-11-23 In this book Nathan C Johnson offers the first full scale study of David traditions in the Gospel of Matthew s story of Jesus s death He offers a solution to the tension between Matthew s assertion that Jesus is the Davidic messiah and his humiliating death To convince readers of his claim that Jesus was the Davidic messiah Matthew would have to bridge the gap between messianic status and disgraceful execution Johnson s proposed solution to this conundrum is widely overlooked yet refreshingly simple He shows how Matthew makes his case for Jesus as the Davidic messiah in the passion narrative by alluding to texts in which David too suffered Matthew thereby participates in a common intertextual Jewish approach to messianism Indeed by alluding to suffering David texts Matthew attempts to turn the tables of the problem of a crucified messiah by portraying Jesus as the Davidic messiah not despite but because of his suffering

[The Nonviolent Messiah](#) Simon J. Joseph,2014-06-02 When scholars have set Jesus against various conceptions of the messiah and other redemptive figures in early Jewish expectation those questions have been bound up with the problem of violence whether the political violence of a militant messiah or the divine violence carried out by a heavenly or angelic figure Missing from those discussions Simon J Joseph contends are the unique conceptions of an Adamic redeemer figure in the Enochic material conceptions that informed the Q tradition and he argues Jesus own self understanding [The Things that Make for Peace](#) Jesse P. Nickel,2021-02-08 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 **Narrative Discipleship** Jeffrey W. Aernie,2018-07-26 Narrative Discipleship examines the thematic and theological impact of women in the Gospel of Mark Using narrative analysis Aernie explores how Mark intentionally crafts the narratives of women in the Gospel to extend his portrait of discipleship Mark portrays these women as exemplars of four key aspects of discipleship restored life kingdom speech sacrificial action and cruciformity These portraits of discipleship provide a transformative paradigm for Mark s audience Mark creates a portrait of narrative discipleship as a means to encourage his audience toward embodied discipleship and faithful participation in God s in breaking kingdom

The Vehement Jesus David J. Neville,2017-11-13 The Vehement Jesus composes a fresh examination and interpretation of several perplexing passages in the Gospels that at face value challenge the conviction that the mission and message of Jesus were peaceful Using narrative analysis and various forms of intratextual critique in the service of a hermeneutic of shalom the author makes the case that Gospel portrayals of the vehement Jesus are compatible with perhaps even indispensable to the composite canonical portrait of Jesus as the Messiah of Peace As a result this exploration in New Testament theology and ethics makes an invaluable contribution to the crucial conversation about the role of Jesus life and teaching in Christian reflection on the morality of violence today

The Bible, Justice, and Public Theology David J. Neville,2014-10-09 Public theology is a developing field of discourse concerned to address matters of pressing public concern in theological perspective for the common good Themes of ecology poverty human rights and especially justice feature prominently in its discourse Although justice is also a prominent theme in the Bible there is no single perspective on what constitutes justice in the Bible and no single view on how biblical perspectives on justice should contribute to contemporary discussion regarding the meaning and implementation of justice Informed and inspired by Christopher Marshall s landmark work on *Compassionate Justice* Cascade Books 2012 in dialogue with Jesus parables of the Good Samaritan and the Prodigal Son this collection of studies addresses various interrelations between the Bible justice and public theology Marshall himself proposes that certain parables of Jesus are paradigmatic for public theology and some contributors respond to different dimensions of his treatment of the parables of the Good Samaritan and the Prodigal Son in terms of restorative justice Other contributors by contrast examine broader related concerns such as justice in biblical theological and philosophical perspective the hermeneutics of engagement for justice the relation between feminist theology and restorative justice biblical resources for public theology and popular culture as both a conversation partner with and a medium for public theology

Resurrection and Responsibility Keith Dyer,David J. Neville,2009-09-01 This collection of studies by friends colleagues students and associates of Thorwald Lorenzen centers on his pivotal research interests the theological and ethical

implications of a relational understanding of the resurrection of Jesus Christ In two major works on the resurrection Lorenzen demonstrated the radical ramifications for Christian discipleship of affirming a relational perspective on the resurrection especially with regard to social justice human rights ecumenical dialogue and holistic spirituality The purpose of this book is to honor the theological work of Thorwald Lorenzen by examining anew and pressing ahead with certain aspects of his own research interests whether in historical and systematic theology biblical exegesis and hermeneutics or social ethics and spirituality *The God of Hope and the End of the World* John Polkinghorne,2008-10-01 Do we live in a world that makes sense not just now but totally and forever If as scientists now predict the universe is going to end in collapse or decay can it really be a divine creation Is there a credible hope of a destiny beyond death In this engaging and intellectually scrupulous book a leading scientist theologian draws on ideas from science scripture and theology to address these important questions John Polkinghorne carefully builds a structure of the hope of the life to come that involves both continuity and discontinuity with life in this world enough continuity so that it is we ourselves who shall live again in that future world and enough discontinuity to ensure that the second story is not just a repetition of the first Polkinghorne develops his argument in three sections In the first he considers the role of contemporary scientific insights and cultural expectations In the second he gives a careful account of the various testimonies of hope to be found in the Bible and assesses the credibility of belief in Jesus resurrection In the final section he critically analyzes and defends the Christian hope of the life of the new creation **What are They Saying about New Testament Apocalyptic?** Scott M. Lewis,2004 Scott Lewis begins his volume focusing on New Testament apocalyptic with Albert Schweitzer's famous 19th century book *The Quest for the Historical Jesus* that concludes that both the worldview and the message of Jesus were thoroughly apocalyptic And he brings us to the present with the heated debates generated by the historical Jesus research of the last 20 years and the rebirth of apocalyptic fervor at the beginning of the new millennium The book focuses on five areas 1 the attempts since Schweitzer to define the apocalypse genre and its constituent eschatology and theology 2 the debate over the question concerning the nature of Jesus teaching and proclamation and whether the apocalyptic statements attributed to him are genuine or products of the early church 3 the apocalyptic nature of Paul's proclamation and the central role it plays in his moral exhortation ecclesiology and spirituality 4 the nature of the message of the Book of Revelation and the different approaches to its interpretation 5 the application of apocalyptic theology and eschatology to the life of the church in the form of preaching ethics spirituality and social justice and 6 a concluding reflection A special concern of the book is the reappropriation of the apocalyptic tradition by the modern church in a manner that avoids the many misuses of this genre in the past To this end it is most important that apocalyptic theology be recognized for what it is a theology of hope rather than a theology of fear **Apocalyptic and the New Testament** Joel Marcus,Marion L. Soards,1989-01-01 **Paul's Apocalyptic Gospel** Johan Christiaan Beker,1982 J Christiaan Beker faces a major question can the genuine power of Paul's

truly responsible apocalyptic be recovered in our time so that we are actually addressed by the gospel of God s coming cosmic triumph without falling victim to readily available forms of sheer speculation paranoid polarization and romantic futurism Beker responds to this question with uncommon honesty and insight as he shows that the passion for God s coming triumph can serve and in fact does serve as the generating source of our compassion for our needy world J Louis Martyn Edward Robinson Professor Emeritus of Biblical Theology Union Theological Seminary New York The great Christian word hope has fallen on hard times existential theologians have redefined it as openness to a vague future Apocalyptic sensationalists have reduced it to a time table of escapism In his study of Paul s Apocalyptic Gospel Beker has recaptured the meaning of hope To a church fettered to her past or consumed by her present no perspective is more helpful than Beker s conclusion that the Gospel embraces the future and that the future s clearest feature is the victory of God Preaching will come to life and Bible study take on new vigor for all who walk through Paul s letters with Beker as a guide David Allan Hubbard Former President Fuller Theological Seminary

Peace, Violence and the New Testament Michell Desjardins,1997-02-01 Over the centuries New Testament texts have inspired both peace activism and violence towards others Most Christians including New Testament scholars continue to find peace at the core of these scriptures and consider that the use of violence misrepresents basic Christian beliefs This challenging study contends that the New Testament promotes violence as strongly as it promotes peace Through close analysis of a wide range of texts Desjardins shows how foundational both peace and violence are in the New Testament and then suggests that the leading interpretative theories in this area do not do justice to the complexity of the primary sources

The Intertexture of Apocalyptic Discourse in the New Testament Duane Frederick Watson,2002

Paul, John, and Apocalyptic Eschatology Jan Krans,L.J. Lietaert Peerbolte,Peter-Ben Smit,Arie W. Zwiep,2013-01-22 Paul John and Apocalyptic Eschatology offers fresh studies by leading New Testament scholars It considers Paul s use of tradition his views on Christian life in the light of mysticism and eschatology It also discusses the identity formation of the Johannine community and the role of exaltation in the Fourth Gospel The focus on apocalyptic eschatology is broadened by studies on the reception of Pauline eschatology the dating of Revelation and chiliasm The collection is complemented by a study on the text of John 3 13 and one on the coinage of the name Ambrosiaster

Deliverance Now and Not Yet C. Marvin Pate,Douglas Welker Kennard,2003 Deliverance Now and Not Yet follows Albert Schweitzer s view of mystically dying with Christ and Merkabah mysticism at Qumran to propose that the New Testament pictures Christ s atonement with mystical implications These pictures set up three forms of New Testament eschatology consistent inaugurated and realized With regard to the relationship of the Church and the Great Tribulation 1 Paul and John present deliverance now realized eschatology and 2 the rest of the New Testament presents deliverance not yet in two categories 2a Mark James Peter and Jude present deliverance not yet consistent and 2b Matthew Luke Acts Hebrews and Revelation portray deliverance as now and not yet inaugurated eschatology Taken together the

Christian s experience of the Messianic woes and mystical expression of the Kingdom prompts us to long deeply for the climactic expression of the Kingdom of God **Christ, Shepherd of the Nations** Jon Morales,2017-12-28 Does John s Apocalypse envision destruction or salvation for the nations of the world Scholarly views on this issue range from extreme total destruction to extreme universal salvation Jon Morales maintains that the question must be reframed to highlight not only the destiny of the nations but also their dilemma within the drama of world history Using narrative methodology Morales asks four key questions concerning the nations What is John s story of the nations How does he tell this story What is John s message to the nations And what is his message to the church concerning the nations Literary characters cannot be understood in the abstract but must be rather discovered sequentially in the development of an entire narrative The nations in Revelation are no exception Understanding that previous studies have neglected to situate the nations within Revelation s larger plot or in interaction with other narrative characters Morales concludes that John s purpose is to show that the nations belong to God John achieves his purpose in part by deploying a novel metaphor virtually unexplored until now Christ shepherd of the nations *Optimism and Pessimism in the Old and New Testaments* Adolf Guttmacher,1903 **The Parousia and Its Rereadings** Osvaldo D. Vena,2001 One of the fundamental presuppositions of the theology of the Old Testament is the coming of God to establish the kingdom and to vindicate God s people Israel This metaphor receives ample and diverse treatment in the Hebrew Bible ranging from beliefs in a temporal earthly kingdom to a supra temporal heavenly kingdom In the New Testament this idea informs the early church s belief in a future coming of Christ at the end of the age to save and to judge and to usher in God s reign This book attempts to analyze three different rereadings of this concept in the writings of the New Testament the letters of Paul the Gospel of Mark and the second letter of Peter

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