



# Christ And Violence

**John Dudley Willis**



## **Christ And Violence:**

**Christ and Violence** Ronald J. Sider, 2001-05-29 This book offers a challenge to conservative liberal and in between Christians as well as persons who do not call themselves Christians but have some interest in what the Christian movement is about To state the extremes both those persons who think they can have Christ without pacifism and those who think they can have pacifism without Christ will have to think again after reading Christ and Violence The time is right for a sweeping reappraisal of the church's teaching on violence A mountain of nuclear stockpiles on the one hand and an ocean of revolutionary violence on the other converge in our time to make the question of violence the most urgent Christian issue facing this generation What about violence Certain political economic philosophies including communism and capitalism have made clear their answer to that question in the arms race which now engulfs the world Will Christians have anything different to say or anything better to offer Ron Sider says they can and they should John K Stoner in the Introduction

Christians and Violence Jean Lasserre, 2024-11-14 This marks the first English translation of renowned peace theologian Jean Lasserre's seminal work on non violence With introductory remarks from Fr d ric Rognon and the author's daughter Christiane Lasserre this book provides English readers a window into a powerful yet accessible text on Christian ethics In this classic essay Lasserre turns to the problem of physical violence and murder tackling it with a focus on morality and scripture Writing in the aftermath of the Second World War and the Algerian War Lasserre also deftly examines the ethics of military violence and warfare The Church told men for years that one could be an honourable Christian and a soldier this book delves into the two opposing realities of this sentiment with a powerful case for pacifism *Disarming the Church* Eric A. Seibert, 2018-04-11 If Christians follow the Prince of Peace why do they often behave so violently What can be done to transform the church so that it looks more like Jesus Eric Seibert explores these questions in this important and timely study He builds a biblical and practical case for living nonviolently in all areas of life and urges Christians to reexamine their most fundamental attitudes toward violence warfare and killing Through true stories and careful analysis Seibert demonstrates that it is possible to resolve conflict correct injustice and stop oppression without resorting to violence Many nonviolent alternatives are discussed throughout the book alternatives that can be used in a wide range of situations from dealing with an unwanted intruder at home to removing a dictator from power In a world filled with so much violence hate and fear alternatives like these are desperately needed This book offers hope that a better way is possible one that has the potential to transform the church and change the world So read on and join in **Love, Violence, and the Cross** Gregory Anderson Love, 2010-08-01 Does God use violence to redeem us What is the relationship between divine love and violence in regard to the saving significance of the cross of Christ In Love Violence and the Cross Gregory Love dialogues with two responses to this question while presenting a third alternative in which Jesus's death is simultaneously a crime and an element of God's saving actions Through familiar stories in history literature and film Love presents five constructive models that cumulatively

affirm God's saving act in the person and work of Christ while letting go the myth of redemptive violence. They affirm redemption but one with a different shape. Instead of exacting the absolute punishment, God redeems by making good. God's promise to humanity to secure human life. Love argues that God is nonviolent while retaining the core idea presented in the New Testament: witnesses that reconciliation occurs in the work of Christ and that the cross plays a role in that divine work.

**Must Christianity Be Violent?** Kenneth R. Chase, Alan Jacobs, 2007-07-09. The Crusades, The Conquest of the Americas, U.S. Slavery, The Jewish Holocaust. Mention of these events evokes a variety of responses from Christians, including guilt, defensiveness, and bewilderment. Given such a tangled historical relationship to aggression and injustice, how can Christians answer those who argue that our faith is inherently violent or that Christian doctrines inevitably lead to sacrifice, conquest, and war? In *Must Christianity Be Violent*, editors Kenneth R. Chase and Alan Jacobs have gathered pointed essays that provide specific responses to these arguments. Divided into histories, practices, and theologies, the essays explore the historical causation of Christian violence and discuss practices that promote what one contributor calls "just peacemaking." The contributors explore the history of Christian violence and advocate the need for an uncompromised biblical theology in our search for peace. This timely collection will appeal to readers of Christian history, ethics, and theology and those who want to better understand the specifically Christian response to violence and cultivation of peace.

**Faith and Violence** Thomas Merton, 1968-10-15. Merton's classic *Faith and Violence* makes a powerful case for a theology of resistance that speaks with enduring urgency. Violence in the modern world is a complex matter. The majority of the world's most egregious acts of violence are not perpetrated at the level of the individual; rather, they occur at the hands of systematically organized bureaucracies. It is this "white collar violence" that Merton addresses in *Faith and Violence*. Writing at the height of the Vietnam War, Merton masterfully illustrates the disastrous consequences of wielding and promoting violence. As an alternative, he proposes that Christians retrieve and embody a conception of love that seeks to win over one's adversaries as collaborators rather than crushing or humiliating them. Merton's poignant reflections deal with issues ranging from the Vietnam War to the civil rights movement and the mid-20th century "Death of God" movement.

**Violence** Jacques Ellul, 2012-06-05. On an issue that has created considerable uncertainty and uneasiness among many Christians, Jacques Ellul brings to bear the bold analysis and the brilliant clarity of argument that are associated with his distinguished studies on contemporary social questions. After surveying historically the various approaches of Christians to violence, Ellul examines in depth current statements by Christians condoning or accepting violence. He then contrasts with penetrating insight the dynamics of violence and the clear demands of the Gospel. In a concluding chapter, he eloquently sets forth the truly distinctive nature of Christian radicalism and the violence of love. Of comfort to neither Right nor Left, as such, this Gospel-centered study of the complex issue of violence today, deftly translated by Cecilia Gaul Kings, is a forceful original contribution to the ongoing discussion of the issue in church and society.

**Christianity and Violence** Peter J.

King,2016-05-04 Although the two highest commandments in Christianity are to love God and love your neighbor as yourself some institutions and individuals have acted violently and attempted to justify themselves through Christian writings The relationship between Christianity and violence is a subject of controversy because some have used or interpreted its teachings to justify violence while others maintain that it only promotes peace love and compassion Heitman and Hagan identify the Inquisition Crusades Wars of Religion and antisemitism as being among the most notorious examples of Christian violence To this list J Denny Weaver adds warrior popes support for capital punishment corporal punishment under the guise of spare the rod and spoil the child justifications of slavery world wide colonialism in the name of conversion to Christianity the systemic violence of women subjected to men Christian violence includes forms of systemic violence such as poverty racism and sexism Miroslav Volf says that Christianity is intrinsically nonviolent but has suffered from a confusion of loyalties He proposes that rather than the character of the Christian faith itself a better explanation of why Christian churches are either impotent in the face of violent conflicts or actively participate in them derives from the proclivities of its adherents which are at odds with the character of the Christian faith He states that although explicitly giving ultimate allegiance to the Gospel of Jesus Christ many Christians in fact seem to have an overriding commitment to their respective cultures and ethnic groups This book discusses the history of violence in Christianity Killing Enmity Thomas R. Neufeld,Thomas R. Yoder Neufeld,2011-11 Shows that contrary to much scholarly opinion the New Testament is not inherently violent or supportive of violence instead it rejects and overcomes violence **Christianity Versus Violence** Stan Windass,1979 Early Christianity is strongly pacifist Mid twentieth century Christianity has plenty of exponents who are satisfied that it is in accordance with Christian principles not only to wage war but to wage it by wiping out indiscriminately and at one blow millions of helpless civilians The change of viewpoint is striking to say the least Yet as the author points out mere ironic condemnation is here not a good enough response from the Christian not nearly good enough Many early Christians could give the problem of violence a magnificently over simplified solution precisely because they were not really committed to the world their archetypal relation to it was the simple head on collision of martyrdom It was only when the martyrdoms had begun to convert the world that Christians painfully realized that they could not contract out of running society and that the problem of violence could not be tackled so simply **Our Violent World and the Ethics of Jesus** John Dudley Willis,2019-11-29 This book is driven by forty years of study on 1700 years of Christian violence The historical section Part 1 opens with Christianity is the most homicidal religion in the history of the world Half a Billion men women children infants elderly sick and disabled slain You read how Christians were and are taught to obey their governments more than Jesus Christ whether killing as soldiers torturing for governments or harming innocent citizens as police You read the words of Christian European Kings Queens and Popes to their Christian explorers sent into world Discover subdue and conquer Heaven Taken by Storm Thomas Watson,Joel R. Beeke,1992-06 This book shows the holy violence a Christian is to put forth in the pursuit after

glory Watson gives a practical handbook on Christian living the reading of Scripture prayer meditation self examination and the sanctification of the Lord s Day This is our bestselling Puritan book **Christianity and Violence** Lloyd

Steffen,2021-05-20 How Christian people have framed the meaning of violence within their faith tradition has been a complex process subject to all manner of historical cultural political ethnic and theological contingencies As a tradition encompassing widely divergent beliefs and perspectives Christianity has over two millennia adapted to changing cultural and historical circumstances To grasp the complexity of this tradition and its involvement with violence requires attention to specific elements explored in this Element the scriptural and institutional sources for violence the faith commitments and practices that join communities and sanction both resistance to and authorization for violence and select historical developments that altered the power wielded by Christianity in society culture and politics Relevant issues in social psychology and the moral action guides addressing violence affirmed in Christian communities provide a deeper explanation for the motivations that have led to the diverse interpretations of violence avowed in the Christian tradition **Violence in Ancient Christianity**

Albert Geljon,Riemer Roukema,2014-06-05 Ancient Christianity had an ambivalent stance toward violence Jesus had instructed his disciples to love their enemies and in the first centuries Christians were proud of this lofty teaching and tried to apply it to their persecutors and to competing religious groups Yet at the same time they testify to their virulent verbal criticism of Jews heretics and pagans who could not accept the Christian exclusiveness After emperor Constantine had turned to Christianity Christians acquired the opportunity to use violence toward competing groups and pagans even though they were instructed to love them personally and Jewish Christian relationships flourished at grass root level General analyses and case studies demonstrate that the fashionable distinction between intolerant monotheism and tolerant polytheism must be qualified Christian Martyrdom and Christian Violence Matthew D. Lundberg,2021 What is the place if any for violence in the Christian life This book explores this question by analyzing a paradox of mainstream Christian history theology and ethics At the heart of the Christian story the suffering of violence stands as the price of faithfulness From Jesus himself to martyrs who have died while following him at the core of Christian faith is an experience of being victimized by the world s violence At the same time the majority opinion for most of Christian history has held that there are situations when the follower of Jesus may be justified in inflicting violence on others especially in the context of war Do these two facets of Christian ethics and experience martyrdom and the just war represent a contradiction the self defeating irony of those who follow a Lord who refused to defend himself taking up deadly weapons In arguing that they do not the book contends that any meaningful coherence between a theology of martyrdom and commitment to a just war ethic requires shifts away from a common heroic conception of Christian martyrdom and a common secularized Realpolitik conception of necessary violence Instead it requires a view of martyrdom that acknowledges even the martyrs as subject to the ambiguities of the human condition even as they present a compelling witness to Jesus and the way of the cross And it requires an approach to justified

violence that reflects the self sacrificial ethos of Jesus displayed in the lives of true Christian martyrs **Fight** Preston M. Sprinkle,2013 In a world of violence how can Christians live out Jesus command to love our enemies New York Times bestselling author Preston Sprinkle challenges us to consider a biblical response to violence There Is No Crime for Those Who Have Christ Michael Gaddis,2005-10-14 Focusing on the 4th and 5th centuries Michael Gaddis explores how various groups employed the language of religious violence to construct their own identities to undermine the legitimacy of their rivals to advance themselves in the competitive high stakes process of Christianizing the Roman Empire **Sacred Violence** Robert Hamerton-Kelly,1992 Warlike Christians in an Age of Violence Nick Megoran,2017-10-03 How should Christians respond to war This age old question has become more pressing given Western governments recent overseas military interventions and the rise of extremist Islamist jihadism Grounded in conservative evangelical theology this book argues the historic church position that it is inadmissible for Christians to use violence or take part in war It shows how the church s propensity to support the just wars crusades rebellions or humanitarian interventions of its host nations over time has been disastrous for the reputation of the gospel Instead the church s response to war is simply to be the church by preaching the gospel and making peace in the love and power of God The book considers challenges to this argument for gospel peace What about warfare in the Old Testament and military metaphors in the New What of church history And how do we deal with tyrants like Hitler and terrorists like Islamic State Charting a path between just war theory and liberal pacifism numerous inspiring examples from the worldwide church are used to demonstrate effective and authentically Christian responses to violence The author argues that as Christians increasingly drop their unbiblical addiction to war we may be entering one of the most exciting periods of church history **If Jesus Is Lord** Ronald J. Sider,2019-07-16 What does Jesus have to say about violence just war and killing Does Jesus ever want his disciples to kill in order to resist evil and promote peace and justice This book by noted theologian and bestselling author Ronald J Sider provides a career capstone statement on biblical peacemaking Sider makes a strong case for the view that Jesus calls his disciples to love and never kill their enemies He explains that there are never only two options to kill or to do nothing in the face of tyranny and brutality There is always a third possibility vigorous nonviolent resistance If we believe that Jesus is Lord then we disobey him when we set aside what he taught about killing and ignore his command to love our enemies This thorough comprehensive treatment of a topic of perennial concern vigorously engages with the just war tradition and issues a challenge to all Christians especially evangelicals to engage in biblical peacemaking The book includes a foreword by Stanley Hauerwas

## Decoding **Christ And Violence**: Revealing the Captivating Potential of Verbal Expression

In a period characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its power to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Christ And Violence**," a mesmerizing literary creation penned by a celebrated wordsmith, readers set about an enlightening odyssey, unraveling the intricate significance of language and its enduring effect on our lives. In this appraisal, we shall explore the book's central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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