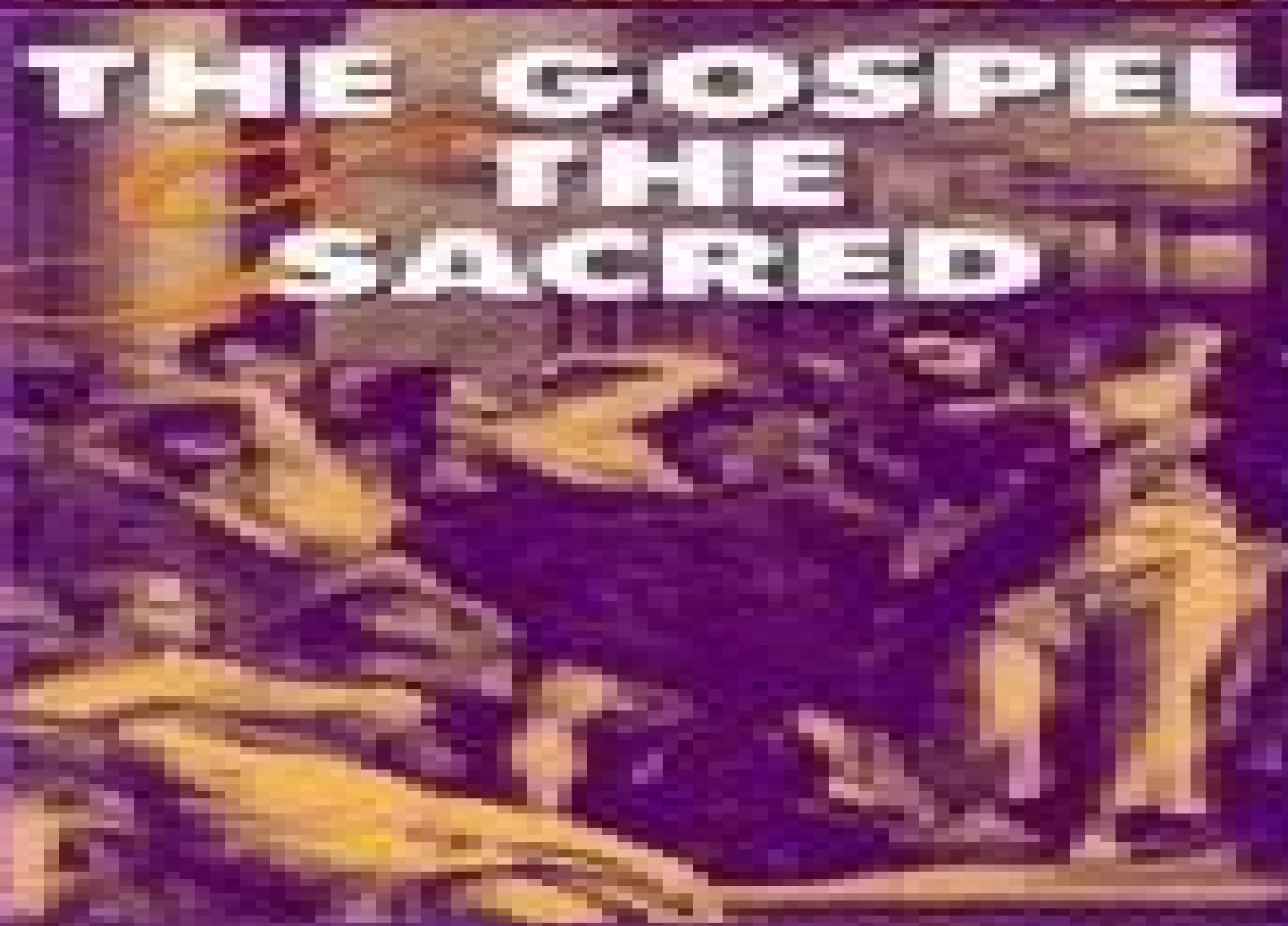


THE GOSPEL OF MATTHEW



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Gospel And The Sacred Poetics Of Violence In Mark

Ying Liu



Gospel And The Sacred Poetics Of Violence In Mark:

The Gospel and the Sacred Robert Hamerton-Kelly, 1994 In six lucid chapters the author displays a remarkable perspective on the inner workings of the Markan text Taking the account of the cleansing of the Temple as his starting point he describes the relation in Mark of the Sacred violence the scapegoat and also the poetics of faith

A Theology of Mark's Gospel David E. Garland, 2015-10-06 A Theology of Mark's Gospel is the fourth volume in the BTNT series This landmark textbook written by leading New Testament scholar David E Garland thoroughly explores the theology of Mark's Gospel It both covers major Markan themes and also sets forth the distinctive contribution of Mark to the New Testament and the canon of Scripture providing readers with an in depth and holistic grasp of Markan theology in the larger context of the Bible This substantive evangelical treatment of Markan theology makes an ideal college or seminary level text

The Function of Exorcism Stories in Mark's Gospel Andreas Hauw, 2019-05-29 This book investigates stories of Jesus exorcisms in the Gospel of Mark The story of Jesus first public ministry in the synagogue Mark 1 21 28 and the Beelzebul controversy story 3 20 30 are examined to understand the other acts of exorcism that Jesus performed 5 1 20 7 24 30 9 14 32 Both Mark 1 21 28 and 3 20 30 highlight Jesus as a teacher and as an eschatological exorcist The latter stresses Jesus own understanding of exorcism and relates his identity with that of the Holy Spirit Therefore the first two exorcism stories in Mark's Gospel confirm Jesus as the bearer of the kingdom of God The motif of discipleship which is evident in both stories contributes to delineating Jesus christological identity as the Son of God as indicated by the incipit of Mark's Gospel Mark 1 1 Markan exorcism stories in Mark 5 1 20 7 24 30 and 9 14 29 further develop the presentation of Jesus exorcisms and other primary motifs The motifs of authority identity and mission confirm the christological identity of Jesus within gentile territory and are an important part of his mission to the gentiles Jesus specific mission in Mark 9 14 29 presents the exorcism that Jesus performed in the context of his role in both death and resurrection In this way Jesus as the bearer of the kingdom of God defeats the kingdom of Beelzebul

James Alison and a Girardian Theology John P. Edwards, 2020-05-14 Opening with a Foreword by James Alison this volume is the first in depth treatment of Alison's theological method John P Edwards shows that Alison's theological project outstrips Ren Girard's application of mimetic theory to theology He concludes that an explicitly Christian theological perspective is necessary for providing a fully coherent account of Girard's notions of conversion and mimetic desire This volume grounds Alison's theological method in his understanding of the ongoing interaction between conversion and theological reflection which is informed by his use of mimetic theory While Alison describes this method as theology in the order of the discovery the author refers to it as an inductive theology The volume closes by demonstrating that such a theology bears fruit in a renewed understanding of the value of Christian doctrines and particularly the doctrine of revelation

A Postcolonial Reading of Mark's Story of Jesus Simon Samuel, 2007-04-18 This unique contribution to Markan studies reads Mark's story of Jesus from a postcolonial perspective It proposes that Mark

need not necessarily be treated in an oversimplified polarity as an anti or pro colonial discourse. Instead it may be treated as a postcolonial discourse i.e. as a hybrid discourse that accommodates and disrupts both the native Jewish and the Roman colonial discourses of power. It shows that Mark accommodates itself into a strategic third space in between the variegated native Jewish and the Roman colonial discourses in order to enunciate its own voice. As an ambivalent and hybrid discourse it mimics and mocks, accommodates and disrupts both the Jewish as well as the Roman colonial voices. The portrait of Jesus in Mark which Samuel shows to be encoding also the portrait of a community exhibits a colonial/postcolonial conundrum which can neither be damned as pro nor be praised as anti colonial in nature. Instead the portrait of Jesus in Mark may be appreciated as a strategic essentialist and transcultural hybrid in which the claims of difference and the desire for transculturality are both contradictorily present and visible. In showing such a portrait and invoking a complex discursive strategy, Mark as the discourse of a subject community is not alone or unique in the Graeco-Roman world. A number of discourses, historical, creative, novelistic and apocalyptic of the subject Greek and Jewish communities in the eastern Mediterranean under the imperium of Rome from the second century BCE to the end of the first century CE exhibit very similar postcolonial traits which one may add to be not far from the postcolonial traits of a number of postcolonial creative writings and cultural discourses of the colonial subject and the dominated postcolonial communities of our time.

Hebrews in Contexts Gabriella Gelardini, Harold Attridge, 2016-05-09. Scholars of Hebrews have repeatedly echoed the almost proverbial saying that the book appears to its reader as a Melchizedekian being without genealogy. For such scholars the aphorism identified prominent traits of Hebrews: its enigma, its otherness, its marginality. Although Franz Overbeck might unintentionally have stimulated such correlations, they do not represent what his dictum originally meant. Writing during the high noon of historicism in 1880, Overbeck lamented a lack of historical context, one that he had deduced on the basis of flawed presuppositions of the ideological frameworks prevalent of his time. His assertion made an impact and consequently Hebrews was not only othered within New Testament scholarship; its context was neglected and by some even judged as irrelevant altogether. Understandably, the neglect created a deficit keenly felt by more recent scholarship which has developed a particular interest in Hebrews contexts. *Hebrews in Contexts*, edited by Gabriella Gelardini and Harold W. Attridge, is an expression of this interest. It gathers authors who explore extensively on Hebrews' relations to other early traditions and texts: Jewish, Hellenistic and Roman, in order to map Hebrews' historical, cultural and religious identity in greater and perhaps surprising detail.

Paul and Mark Oda Wischmeyer, David C. Sim, Ian J. Elmer, 2014-08-20. The hypothesis that the Gospel of Mark was heavily influenced by Pauline theology and/or epistles was widespread in the nineteenth century but fell out of favour for much of the twentieth century. In the last twenty years or so, however, this view has begun to attract renewed support, especially in English language scholarship. This major and important collection of essays by an international team of scholars seeks to move the discussion forward in a number of significant ways, tracing the

history of the hypothesis from the nineteenth century to the modern day searching for historical connections between these two early Christians analysing and comparing the theology and christology of the Pauline epistles and the Gospel of Mark and assessing their reception in later Christian texts This major volume will be welcomed by those who are interested in the possible influence of the apostle to the Gentiles on the earliest Gospel Girardians James G. Williams,2012 This book documents the story of the Colloquium on Violence Religion COV R founded at Stanford University in 1990 COV R brings together international scholars and educators in various fields who are dedicated to the exploration criticism and development of Rene Girard s mimetic model of the relationship between violence and religion in the genesis and maintenance of culture Girard s work has generated a diversity of interdisciplinary research programs The book recounts the history of COV R s meetings and the research of its members and friends that have had a special role in the adventure of ideas flowing from Girard s mimetic theory Series Beitrage zur mimetischen Theorie Religion Gewalt Kommunikation Weltordnung Vol 32 **Jesus and the Temple** Simon J. Joseph,2016-01-08 Most Jesus specialists agree that the Temple incident led directly to Jesus arrest but the precise relationship between Jesus and the Temple s administration remains unclear Jesus and the Temple examines this relationship exploring the reinterpretation of Torah observance and traditional Temple practices that are widely considered central components of the early Jesus movement Challenging a growing tendency in contemporary scholarship to assume that the earliest Christians had an almost uniformly positive view of the Temple s sacrificial system Simon J Joseph addresses the ambiguous inconsistent and contradictory views on sacrifice and the Temple in the New Testament This volume fills a significant gap in the literature on sacrifice in Jewish Christianity It introduces a new hypothesis positing Jesus enactment of a program of radically nonviolent eschatological restoration an orientation that produced Jesus conflicts with his contemporaries and inspired the first attributions of sacrificial language to his death **Tools for Peace** Andrew Marr,2007-03-19 A sixth century abbot who wrote a practical rule for his community and a twentieth century thinker who has roamed through literature cultural anthropology and religious thought what would these two men have in common to generate a conversation between them The religious study Tools for Peace The Spiritual Craft of St Benedict and Ren Girard combines their insights on how to understand and overcome violence in the world today In his Rule for monks St Benedict explored ways that people can live in peace with one another and with God Ren Girard probed human experience to seek the roots of violence that tears human communities apart and separates people from God A dialogue between this abbot and this modern thinker across fifteen centuries deepens the insights of both into the causes and cures of human violence and gives us the tools to apply their ideas in our troubled world For both St Benedict and Girard peace is rooted in God Anyone who yearns for harmony in the midst of the violence that surrounds us today can learn much from Tools for Peace essentially joining in a conversation between two people who share a desire for the serenity of God for all times Divine Aporia John Charles Hawley,2000 The essays in this book bring together postmodern theory philosophy

psychoanalysis anthropology literature cultural studies and women's studies to show how a persistent and classical theme in western theological studies the alterity of the divine reality has become creatively transcribed and theorized within the postmodern landscape The New Testament Interpreted Cilliers Breytenbach, Johan C. Thom, Jeremy Punt, 2006-09-01 This volume contains a collection of essays in honour of Bernard C. Latagan a renowned specialist on the modern reception of the New Testament Besides offering analyses of Latagan's own contribution to New Testament scholarship the essays present and discuss interpretations of the New Testament from antiquity through contemporary critical scholarship Topics covered include hermeneutical issues of historical Jesus research intertextuality in antiquity the interpretation of the New Testament in Africa and the New Testament as literature The collection thus provides a representative perspective on the diversity of New Testament scholarship in South Africa and elsewhere *The Quest of the Historical Gospel* Lawrence M. Wills, 2002-11-01 First Published in 2004 Routledge is an imprint of Taylor Francis an informal company *Theodicy and Spirituality in the Fourth Gospel* Daniel DeForest London, 2020-06-15 Daniel DeForest London argues that the Fourth Gospel offers a potentially transformative response to the question of suffering and the human compulsion to blame Based on his reading of John 9 the man born blind London argues that the Gospel does not offer a theodicy but rather a theodical spirituality an experience of praying the question of suffering and remaining open to a divine response London shows how the Johannine Jesus's response poses three sets of symbols in dichotomy day night vision blindness sheep wolf each subverted by another core symbol light judge shepherd By interpreting these symbols in light of mimetic theory he argues that Jesus's response reveals the scapegoat mechanism in which an innocent victim is blamed by violent victimizers However rather than blaming the victimizers Jesus continues to engage with the characters who appear to be villains the light of the world transforms night and day into one continuous day the Good Shepherd welcomes sheep and wolf into his beloved flock In this way readers are invited to bring to the Johannine Jesus their own violence resentment and wolfish rage regarding the question of suffering and to experience the theodical spirituality of the Fourth Gospel **Compassion Or Apocalypse?** James Warren, 2013-05-31 René Girard's thesis that culture and religion arose from an original act of scapegoating murder gained international scholarly attention in the early seventies with his publication in France of *Violence and the Sacred* A few years later with *Things Hidden Since the Foundation of the World* Girard made it clear that his basic insights derived of all places from the Bible Those insights are finally escaping the confines of academia and coming to the awareness of a broader theologically minded public Many people are beginning to find in Girard answers to troublesome questions such as Is God violent Is there a necessary relationship between violence and religion Why are there so many violent stories in the Bible Why did Jesus have to die Are we living in the end times In clear understandable prose *Compassion or Apocalypse* shows how the Girardian perspective answers such questions making Girard's mimetic theory and its application to biblical interpretation available to those who have little or no familiarity with Girard's work To read the Bible from a Girardian point

of view is to discover the radical message of God's nonviolent love in its historical wrestling with human violence and its immanent confrontation with the gathering human apocalypse My Name is Legion Michael Willett Newheart, 2004 In *My Name is Legion* Professor Newheart interfaces narrative and psychological criticism with historical perspectives cultural examination and poetic reflection to create this unique book length treatment of the Gerasene demoniac that is described in Mark 5:1-20 **The Assault on Priesthood** Lawrence B. Porter, 2012-07-20 The concept and institution of priesthood in the Catholic Church has been the subject of serious challenge not only since the time of the Protestant Reformation but also more recently from within the Catholic Church as the Second Vatican Council 1962-1965 and theologians afterward have reconsidered the place and function of priests in relation to both bishops and laity In dialogue with those challenges and by means of research into Scripture and the theological tradition patristic medieval and modern the author of this book considers classic images of priests and priestly ministry as a way of recovering an understanding of the priesthood that is at once both biblically and theological sound A Nonviolent Theology of Love Sharon L. Baker Putt, 2021-02-02 The impetus behind the ease with which the church has periodically justified violent behavior lies in its conceptual image of God as a violent deity This book emerges out of a passion to think differently albeit biblically about the character of God and articulates a theological construction of a nonviolent God an alternative to any image of God that seems to condone human violence It calls the church to rethink theology as something other than what might be termed redemptive violence and encourages Christians to reinterpret Scripture and traditional theological beliefs in ways that are more faithful to the God disclosed in Jesus of Nazareth Students of theology need a fresh glimpse of the love mercy and redemptive power of God through Jesus As it follows the structure of the Apostles Creed through the various theological topics this book reminds Christians to share in God's desires for peace and love and to recommit themselves to the call of God to be ministers of reconciliation and lovers of both neighbors and enemies even while at times responding to violence with nonviolent resistance **Compassionate Eschatology** Ted Grimsrud, Michael Hardin, 2011-06-01 Do eschatology and peace go together Is eschatology mostly about retribution and fear or compassion and hope Compassionate Eschatology brings together a group of international scholars representing a wide range of Christian traditions to address these questions Together they make the case that Christianity's teaching about the end times should and can center on Jesus's message of peace and reconciliation Offering a peace oriented reading of the Book of Revelation and other biblical materials relevant to Christian eschatology this book breaks new ground in its consistent message that compassion not retribution stands at the heart of the doctrine of the last things Besides its creative treatment of biblical materials Compassionate Eschatology also makes a distinctive contribution in how several essays engage the thought of Rene Girard and his mimetic theory Girard's project is shown to reinforce the biblical message of eschatological peace Christology and Science F. LeRon Shults, 2021-11-18 The dialogue between theology and science has blossomed in recent decades but particular beliefs about

Jesus Christ have not often been brought to the forefront of this interdisciplinary discussion even in explicitly Christian contexts This book breaks new ground by explicitly bringing the specific themes of Christology into dialogue with contemporary science It engages recent developments in late modern philosophy of science in order to articulate the Christian beliefs about Jesus Christ in a way that responds to challenges and opportunities that have arisen in light of various scientific discoveries The main chapters deal with Incarnation Atonement and Parousia After a brief treatment of the history of the shaping of these ideas the author traces developments in some of the sciences that have challenged these formulations evolutionary biology cultural anthropology and physical cosmology Each chapter also summarises some of the popular constructive responses to these developments After clarifying the way in which the Christian understanding of God and of humanity shape the task of reforming Christology each chapter concludes with a programmatic outline of ways in which we might articulate the identity agency and presence of Jesus Christ in dialogue with late modern science and culture

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