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Gods Just Vengeance

Timothy Gorringe

Gods Just Vengeance:

God's Just Vengeance Timothy Gorringe,1996-03-14 This book examines the relationship between the theologies of atonement and penal strategies Christian theology was potent in Western society until the nineteenth century and the so called satisfaction theory of the atonement interacted and reacted with penal practice Gorringe argues that atonement theology created a structure of affect that favored retributive policies He reviews theory and practice in the twentieth century and makes concrete proposals for both theology and criminal and societal violence The Nonviolent God J. Denny Weaver,2013-11-26 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

God of Love and God of Judgement Stephen K. Moroney,2009-07-06 How can a God of love also be a God of judgment If God loves everyone what is the point of judgment Does God change from being wrathful in the Old Testament to loving in the New Testament Can we discern God s judgments in current events such as hurricanes and personal tragedies Is it ever right for humans to judge These are not just daunting issues for theologians to ponder They are urgent questions for everyone Our answers profoundly affect how we relate to God and how we live with one another Coming to grips with these issues is vital for our spiritual journeys Many people today emphasize God s love and downplay his judgment The problem with this approach is that God s judgment is taught in Scripture from the beginning of Genesis to the end of Revelation and it is a core part of the gospel preached by Jesus and his apostles There are problems at the other end of the spectrum too when we believe in a God of judgment who is not also a God of love It is impossible for us to find spiritual peace when we live in constant dread of God pictured as a harsh judge whom we can never please This book calls us to embrace a more full biblical image of God one that joins his love and judgment together Additionally the book shows that as those who are made in God s image we can fuse love and judgment together constructively in our own daily lives To a world of smiley faced bumper stickers assuring us that God is love Stephen Moroney bravely asks What do we do with the judgment justice and wrath of God all occurring in rather impressive numbers throughout scripture His well crafted and engaging answer is that we do a disservice to God as well as to ourselves when we try to have one either a God of love or a God of judgment without the other

God in Captivity Tanya Erzen,2017-03-07 An eye opening account of how and why evangelical Christian ministries are flourishing in prisons across the United States It is by now well known that the United States incarceration rate is the highest in the world What is not broadly understood is how cash strapped and overcrowded state and federal prisons are increasingly

relying on religious organizations to provide educational and mental health services and to help maintain order And these religious organizations are overwhelmingly run by nondenominational Protestant Christians who see prisoners as captive audiences Some twenty thousand of these Evangelical Christian volunteers now run educational programs in over three hundred US prisons jails and detention centers Prison seminary programs are flourishing in states as diverse as Texas and Tennessee California and Illinois and almost half of the federal prisons operate or are developing faith based residential programs Tanya Erzen gained inside access to many of these programs spending time with prisoners wardens and members of faith based ministries in six states at both male and female penitentiaries to better understand both the nature of these ministries and their effects What she discovered raises questions about how these ministries and the people who live in prison grapple with the meaning of punishment and redemption as well as what legal and ethical issues emerge when conservative Christians are the main and sometimes only outside forces in a prison system that no longer offers even the pretense of rehabilitation Yet Erzen also shows how prison ministries make undeniably positive impacts on the lives of many prisoners men and women who have no hope of ever leaving prison can achieve personal growth a sense of community and a degree of liberation within the confines of their cells With both empathy and a critical eye God in Captivity grapples with the questions of how faith based programs serve the punitive regime of the prison becoming a method of control behind bars even as prisoners use them as a lifeline for self transformation and dignity **Formation for Knowing God** F. Gerald Downing, 2015-04-29 God is Self Revealed we are assured by many Christians today Yet this conviction stems only from eighteenth century Enlightenment debates Early and ongoing Christians with their Jewish roots trusted God as a committed and saving but heavily clouded presence whether by God's choice or our inadequacy or both Continuing Christian tradition has thus insisted that there is much more to this God than we can hope to get our heads round Yet such Christians have trusted that this loving saving triune God's purpose is to transform us Godward The divine Word became as we are so we might become as he is Meanwhile some of us at least can find ourselves drawn to share with our predecessors and one another in imagining how this may be And then we may be drawn to realize in practice what we imagine in active service to God among fellow humans and all God's fragile creation Then we may hope we may have been brought to know God more nearly as God is Gerald Downing first argued this fifty years ago and here he restates the issues with fresh insights and Calvin's Ladder Julie Canlis, 2010-06-28 Calvin's Ladder traces the theme of participation in early Christian renewed hope spirituality then reveals how Calvin reworks it into the heart of his Protestant manifesto on theology from publisher Essentials of Christian Theology Stanley James Grenz, William Carl Placher, 2003-01-01 This splendid description introductory textbook for Christian theology presents two essays by leading scholars on each of the major theological questions William Placher provides an excellent discussion of the history and current state of each doctrine while the essays explore the key elements and contemporary issues relating to these important theological concepts **T&T Clark Reader**

in John Webster Michael Allen, 2020-10-15 This Reader charts John Webster's theology from its earliest development guiding the reader through selective essays that represent his corpus It is an excellent introduction to the breadth of his writings which teaches students how to engage with his particular mode of theological argument T T Clark Reader in John Webster starts with a biographical chronological and topical survey of Webster's theological development It notes his shifting conversation partners and his abiding theological principles The editor places the essays in context with short introductions as well as editorial footnotes clarifying key terms historical or exegetical arguments or polemical emphases This is an essential introduction to Webster's work and his impact on classical and contemporary theology Word and Church John Webster, 2016-01-28 In Word and Church readers are treated to chapters that examine the field of Christian Dogmatics presenting a clear trajectory in the work of John Webster that moves from interpretation of 20th century Protestant theology to doctrinal construction Webster addresses the modern traditions of Christian divinity and the topics which come to the fore in making sense of these traditions the nature of the Bible and its interpretation the place of Jesus Christ in modern theological culture and the basis and shape of human agency As a whole the book boldly indicates how dilemmas or inadequacies in modern treatments of these topics might be clarified by more direct employment of language about God and the gospel The classic chapters present the work of one of the world's leading contemporary theologians at his creative best For this Cornerstones edition the author has provided a new preface in which he contextualizes the work within his current Conversion and the Rehabilitation of the Penal System Andrew Skotnicki, 2019-03-01 The Cincinnati Penal theology Congress of 1870 ushered in the era of progressive penology the use of statistical and social scientific methodologies commitment to psychiatric and therapeutic interventions and a new innovation the reformatory as the locus for the application of these initiatives. The prisoner was now seen as a specimen to be analyzed treated and properly socialized into the triumphal current of American social and economic life The Progressive rehabilitative initiatives succumbed in the 1970s to withering criticism from the proponents of equally futile strategies for addressing the crime problem retribution deterrence and selective incapacitation The early Christian community developed a methodology for correcting human error that featured the unprecedented belief that a period of time spent in a given penitential locale with the aid and encouragement of the community was sufficient in and of itself to heal the alienation and self loathing caused by sin and to lead an individual to full reincorporation into the community The correctional practice was based upon the conviction that cooperative sociability or conversion is possible regardless of the specific offense without any need to inflict suffering or to use the act of punishment as a warning to potential offenders or to undertake programmatic interventions into the lives of the incarcerated for the purpose of rehabilitating them Andrew Skotnicki contends that the modern practice of criminal detention is a protracted exercise in needless violence predicated upon two foundational errors The first is an inability to see the imprisoned as human beings fully capable of responding to an affirmative accompaniment rather than maltreatment and

invasive forms of therapy The second is a pervasive dualism that constructs a barrier between detainees and those empowered to supervise rehabilitate and punish them In this book Skotnicki argues that the criminal justice system can only be rehabilitated by eliminating punishment and policies based upon deterrence rehabilitation and the incapacitation of the urban poor and returning to the original justification for the practice of confinement conversion All Shall be Well Gregory MacDonald, 2011-08-25 Universalism runs like a slender thread through the history of Christian theology Over the centuries Christian universalism in one form or another has been reinvented time and time again In this book an international team of scholars explore the diverse universalisms of Christian thinkers from the Origen to Moltmann In the introduction Gregory MacDonald argues that theologies of universal salvation occupy a space between heresy and dogma Therefore disagreements about whether all will be saved should not be thought of as debates between the orthodox and heretics but rather as in house debates between Christians The studies in this collection aim in the first instance to hear understand and explain the eschatological claims of a range of Christians from the third to the twenty first centuries They also offer some constructive critical engagement with those claims Of Trust in God: or, a Discourse concerning the duty of casting our care upon God in all our difficulties. Together with an exhortation to patient suffering for righteousness. In a sermon, etc. Few MS. notes Nathaniel SPINCKES.1696 Latter-day Saint Perspectives on Atonement Deidre Nicole Green, Eric D. Huntsman, 2024-01-02 New approaches to a central area of Latter day Saint belief The Church of Jesus Christ of Latter day Saints and other Christians have always shared a fundamental belief in the connection between personal salvation and the suffering death and resurrection of Jesus Christ While having faith in and experiencing the atonement of Christ remains a core tenet for Latter day Saints some thinkers have in recent decades reconsidered traditional understandings of atonement Deidre Nicole Green and Eric D Huntsman edit a collection that brings together multiple and diverse approaches to thinking about Latter day Saint views on this foundational area of theology The essayists draw on and go beyond a wide range of perspectives classical atonement theories and contemporary reformulations of atonement theory The first section focuses on scriptural and historical foundations while the second concentrates on theological explorations Together the contributors evaluate what is efficacious and ethical in the Latter day Saint outlook and offer ways to reconceive those views to provide a robust theological response to contemporary criticisms about atonement Contributors Nicholas J Frederick Fiona Givens Deidre Nicole Green Sharon J Harris J B Haws Eric D Huntsman Benjamin Keogh Ariel Bybee Laughton Adam S Miller Jenny Reeder T Benjamin Spackman and Joseph M Spencer The Nonviolent Atonement, Second Edition J. Denny Weaver, 2011-01-26 A provocative study that cuts to the very heart of Christian thought The Nonviolent Atonement challenges the traditional Anselmian understanding of atonement along with the assumption that heavenly justice depends on Christ's passive innocent submission to violent death at the hands of a cruel God Instead I Denny Weaver offers a thoroughly nonviolent paradigm for understanding atonement grounded in the New Testament and sensitive

to the concerns of pacifist black feminist and womanist theology While many scholars have engaged the subject of violence in atonement theology Weaver's Nonviolent Atonement is the only book that offers a radically new theory rather than simply refurbishing existing theories Key features of this revised and updated second edition include new material on Paul and Anselm expanded discussion on the development of violence in theology interaction with recent scholarship on atonement and response to criticisms of Weaver's original work Praise for the first edition The best current single volume on reconstructing the theology of atonement S Mark Heim in Anglican Theological Review Weaver provides an important contribution to atonement theories by seriously inserting the contemporary concerns of pacifist feminist womanist and black theologians into the centuries old christological conversation A provocative but faithful proposal benefiting any student of christology Religious Studies Review A noteworthy contribution to the literature on the atonement Weaver provides a useful critique of the history of atonement motifs he does a fine job of placing Anselm's theology in its historical context he creatively fuses a singular biblical vision from the earthly narrative of the Gospels and the cosmic perspective of the Apocalypse and he attempts to relate discussions of the atonement to Christian social ethics Trinity Journal This is a superb succinct survey and analysis of classical and contemporary theories of the atonement ideal for students and general readers A clearly written passionately expressed introduction to current debates on the atonement Excellent resource Reviews in Religion and Theology Criminology and Public Theology Andrew Millie, 2020-11-11 At a time when criminal justice systems appear to be in a permanent state of crisis leading scholars from criminology and theology come together to challenge criminal justice orthodoxy by questioning the dominance of retributive punishment This timely and unique contribution considers alternatives that draw on Christian ideas of hope mercy and restoration Promoting cross disciplinary learning the book will be of interest to academics and students of criminology socio legal studies legal philosophy public theology and religious studies as well as practitioners and policy makers The Wheel of Ideals David Bishop, 2006-08-01 The Wheel of Ideals shows three families of ideals the heroic civic and altruistic that sometimes work together and sometimes conflict Every ideal has its true believers and unbelievers some people believe in it strongly others less strongly and others not at all or so they claim As ideals divide people also divide We can t all get along perfectly all the time even with ourselves Why not Do we need conflict to make progress Is perfect peace too peaceful As ideals can be ignored or betrayed they can also be carried too far into decadence dionysian overheating and the apollonian deep freeze If you carried an ideal too far how would you come to realize your mistake How would you feel the gravity the balancing pull of the ideal calling you home Without failure without going too far what is lost What is the good of all these ideals and these forms of decadence The Wheel of Ideals suggests that we will go on asking these questions John Calvin's Commentaries On Jeremiah 1-9 John Calvin, Calvin produced commentaries on most of the books of the Bible His commentaries cover the larger part of the Old Testament and all of the new excepting Second and Third John and the Apocalypse His commentaries and lectures stand in

the front rank of Biblical interpretation The Commentaries On Jeremiah like those on The Minor Prophets were delivered as Lectures In The Theological School At Geneva taken down by some of the Pupils and afterwards read to Calvin and corrected We find in them the production of the same vigorous and expansive mind The Divine Oracles are faithfully explained the meaning is clearly stated and such brief deductions are made as the subjects legitimately warrant Though the Lectures were extemporaneously delivered there is yet so much order preserved and such brevity clearness and suitableness of diction are found in them that in these respects they nearly equal the most finished compositions of Calvin as proof that he possessed a mind of no common order The Ministry Of Jeremiah extended over a large space of time from the thirteenth year of Josiah s reign till after the final overthrow of the nation but for how long after that period it is not known fA1 Between the thirteenth year of Josiah and the destruction of the city and Temple there were about forty years This was a remarkable period and Jeremiah nearly alone labored among the people Their sins had been for the most part the same for a long time for nearly two centuries as it appears from the testimonies of his predecessors Amos Hosea Isaiah Joel Micah Nahum and Zephaniah for these seven had in this order preceded him Zephaniah And Habakkuk were probably for a time his contemporaries the first at the commencement and the other near the end of his ministry

The Psalms of David in Metre John Brown, 1867

Anselm of Canterbury and the Search for God John T. Slotemaker, 2018-03-20 This volume provides a broad interpretation of Anselm's theological method through a study of his Monologion The Monologion has been chosen specifically because of its rich and nuanced account of the search for the one God Through a careful analysis of this text what becomes evident is that Anselm's theological project is much broader than a single argument or a simple account of how divine justice and honor are appeased What one encounters is a theology informed by the notion of the human desire for God and the honest search to come to know God in an intimate way The Monologion therefore will present an entry point into Anselm's theological project The second half of the volume will examine the reception history of Anselm's two most famous philosophical and theological contributions i e the ontological argument and the satisfaction theory Anselm is often misunderstood because his approach to theology is reduced to the one argument or a carefully construed calculus of human redemption such readings of Anselm abound and often obscure the Benedictine context within which his thought developed and so a careful reading of Anselm's texts and the history of reception and interpretation will offer a counter narrative to the standard perception of one of the greatest thinkers of Christian history **Politics after Christendom** David VanDrunen, 2020-04-21 For more than a millennium beginning in the early Middle Ages most Western Christians lived in societies that sought to be comprehensively Christian ecclesiastically economically legally and politically That is to say most Western Christians lived in Christendom But in a gradual process beginning a few hundred years ago Christendom weakened and finally crumbled Today most Christians in the world live in pluralistic political communities And Christians themselves have very different opinions about what to make of the demise of Christendom and how to understand their status and

responsibilities in a post Christendom world Politics After Christendom argues that Scripture leaves Christians well equipped for living in a world such as this Scripture gives no indication that Christians should strive to establish some version of Christendom Instead it prepares them to live in societies that are indifferent or hostile to Christianity societies in which believers must live faithful lives as sojourners and exiles Politics After Christendom explains what Scripture teaches about political community and about Christians responsibilities within their own communities As it pursues this task Politics After Christendom makes use of several important theological ideas that Christian thinkers have developed over the centuries These ideas include Augustine's Two Cities concept the Reformation Two Kingdoms category natural law and a theology of the biblical covenants Politics After Christendom brings these ideas together in a distinctive way to present a model for Christian political engagement In doing so it interacts with many important thinkers including older theologians e.g. Augustine Aguinas and Calvin recent secular political theorists e g Rawls Hayek and Dworkin contemporary political theologians e g Hauerwas O Donovan and Wolterstorff and contemporary Christian cultural commentators e g MacIntyre Hunter and Dreher Part 1 presents a political theology through a careful study of the biblical story giving special attention to the covenants God has established with his creation and how these covenants inform a proper view of political community Part 1 argues that civil governments are legitimate but penultimate and common but not neutral It concludes that Christians should understand themselves as sojourners and exiles in their political communities. They ought to pursue justice peace and excellence in these communities but remember that these communities are temporary and thus not confuse them with the everlasting kingdom of the Lord Jesus Christ Christians ultimate citizenship is in this new creation kingdom Part 2 reflects on how the political theology developed in Part 1 provides Christians with a framework for thinking about perennial issues of political and legal theory Part 2 does not set out a detailed public policy or promote a particular political ideology Rather it suggests how Christians might think about important social issues in a wise and theologically sound way so that they might be better equipped to respond well to the specific controversies they face today These issues include race religious liberty family economics justice rights authority and civil resistance After considering these matters Part 2 concludes by reflecting on the classical liberal and conservative traditions as well as recent challenges to them by nationalist and progressivist movements

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