

The background of the image is a photograph of a desert landscape. It features rolling sand dunes in the foreground and middle ground, with some sparse, low-lying desert vegetation. The sky is filled with soft, white clouds, and the overall lighting suggests a bright, sunny day. The text is overlaid on this background.

Bible Verses About Domestic Violence and Abuse

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Christianity And Violence

Jason Bruner, David C. Kirkpatrick



Christianity And Violence:

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

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

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

Christianity and Violence in the Middle Ages and Early Modern Period Fernanda Alfieri,Takashi Jinno,2021-03-08 The volume explores the relationship between religion and violence in Europe from the Middle Ages to the Early modern period involving European and Japanese scholars It investigates the ideological foundations of the relationship between violence and religion and their development in a varied corpus of sources political and theological treatises correspondence of missionaries pamphlets and images

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

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 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 *The Destructive Power of Religion* J. Harold Ellens, 2004 This extensive series explores themes including the seeds of violence in Biblical interpretation human sacrifice in the Old Testament violent religious metaphors the violent messiah linguistic and psychoanalytic approaches to religious themes the jihad in context and in the Qur'an fundamentalism and violence and the psychoreligious roots of violence **Holy War, Martyrdom, and Terror** Philippe Buc, 2015-03-31 Holy War Martyrdom and Terror examines the ways Christian theology has shaped centuries of violence from Christianity's first centuries up to our own day through the crusades the French Revolution and more recent American wars 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 *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 *Disarming the Church* Eric A. Seibert, 2018 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 You may feel as I do that Christianity is at a historic crossroads choosing between the two masters of violence and nonviolence In stark and sane contrast to those who defend and even promote violence in the name of God Christ and the Bible Eric Seibert's *Disarming the Church* represents the state of the art in accessible Christian scholarship regarding nonviolence It should be required reading for every pastor seminarian and Christian of conscience especially in a country whose capacity for catastrophic violence is unprecedented in history Brian D McLaren Author of *The Great Spiritual Migration* Violence is one of the most pressing concerns of our time Particularly troubling is the violence espoused and expressed by people of various faith traditions Christianity in particular Eric Seibert has written a bold provocative and prophetic book that critiques Christianity's stance on and contribution to violence in our world He also shows us how to become non violent ourselves Everyone who is serious about ushering in the reign of God must read this stunning book Carol J Dempsey Professor of Theology at University of Portland Oregon Eric A Seibert Drew University is Professor of Old Testament He has training and experience in conflict mediation and enjoys speaking about how to read the Bible nonviolently in ways that promote peace His two most recent books are *Disturbing Divine Behavior* Troubling Old Testament Images of God 2009 and *The Violence of Scripture* Overcoming the Old Testament's Troubling Legacy 2012 Eric lives with his wife and three children in Grantham PA *Is Religion Killing Us?* Jack

Nelson-Pallmeyer, 2015-08-27 Coverage of recent world events has focused on violence associated with Islam In this courageous and controversial book Jack Nelson Pallmeyer claims that this narrow view ignores the broader and unfortunate relationship between human violence and the sacred texts of Jews Christians and Muslims Both the Bible and the Quran he believes are riddled with violent images of God and with passages that can be reasonably interpreted to justify violence against enemies in service to God's will According to Nelson Pallmeyer many wondered how Muslims could in God's name kill innocent civilians by flying airplanes into the World Trade Center and the Pentagon Few however questioned U S leaders and citizens invoking God's name or assuming God's favor to fight the responsive war against terrorism And in the Middle East the roots of the continuing and seemingly unsolvable conflict and violence are to be found in both the Torah and the Quran Nelson Pallmeyer challenges the understanding of power that lies at the heart of the sacred texts of Judaism Christianity and Islam He argues that nonviolence is powerful and necessary and that a viable future for human beings and the planet

depends on challenging the ways in which sacred texts reinforce visions of power that are largely abusive A viable future he says depends on re-visioning God's power Jack Nelson Pallmeyer is Assistant Professor of Justice and Peace Studies at the University of St Thomas in St Paul Minnesota For more than twenty years he has studied and written about the relationship of religion violence and peace and his books include *Jesus Against Christianity* Reclaiming the Missing Jesus Trinity Press International and *School of Assassins* Guns Greed and Globalization *Global Visions of Violence* Jason Bruner, David C. Kirkpatrick, 2022-12-09 In *Global Visions of Violence* the editors and contributors argue that violence creates a lens bridge and method for interdisciplinary collaboration that examines Christianity worldwide in the twentieth and twenty-first centuries By analyzing the myriad ways violence persecution and suffering impact Christians and the imagination of Christian identity globally this interdisciplinary volume integrates the perspectives of ethicists historians anthropologists and ethnographers to generate new conversations Taken together the chapters in this book challenge scholarship on Christian growth that has not accounted for violence while analyzing persecution narratives that can wield data toward partisan ends This allows *Global Visions of Violence* to push urgent conversations forward giving voice to projects that illuminate wide and often hidden landscapes that have been shaped by global visions of violence and seeking solutions that end violence and turn toward the pursuit of justice peace and human rights among suffering Christians **How Violence Shapes Religion** Ziya

Meral, 2018-08-23 Is there an inevitable global violent clash unfolding between the world's largest religions Islam and Christianity Do religions cause violent conflicts or are there other factors at play How can we make sense of increasing reports of violence between Christian and Muslim ethnic communities across the world By seeking to answer such questions about the relationship between religion and violence in today's world Ziya Meral challenges popular theories and offers an alternative explanation grounded on insights inferred from real cases of ethno-religious violence in Africa and the Middle East The relationship between religion and violence runs deep and both are intrinsic to the human story Violence leads to and shapes religion while religion acts to enable violence as well as providing responses that contain and prevent it However with religious violence being one of the most serious challenges facing the modern world Meral shows that we need to de-globalise our analysis and focus on individual conflicts instead of attempting to provide single answers to complex questions

Christianity and American State Violence in Iraq Christopher A. Morrissey, 2018-03-09 The world continues to be threatened by non-state religiously rationalized violence While some fail to see the connections between the United States intervention in the Middle East and this ongoing threat the non-state perpetrators of terror consistently identify American meddling as one of their principle motivating grievances What are the social and cultural roots of different religious positions on the war in Iraq Christianity and American State Violence in Iraq returns to a critical moment in U.S. foreign policy during which American Christians publicly debated war in Iraq It examines the religious precepts that were used to argue both for and against the United States military engagement in Iraq To capture this behavior Christopher A

Morrissey delves into the distinct social and cultural origins of both war supporting and war challenging positions His analysis represents an improved understanding of the public role of religion in important foreign policy debates and helps us better understand how religious culture can legitimate or challenge state violence An original and timely resource on the social sources of religion s ambivalence towards violence and peace in the US and abroad *Holy War, Martyrdom, and Terror* Philippe Buc,2019 Holy War Martyrdom and Terror examines the ways that Christian theology has shaped centuries of conflict from the Jewish Roman War of late antiquity through the First Crusade the French Revolution and up to the Iraq War By isolating one factor among the many forces that converge in war the essential tenets of Christian theology Philippe Buc locates continuities in major episodes of violence perpetrated over the course of two millennia Even in secularized or explicitly non Christian societies such as the Soviet Union of the Stalinist purges social and political projects are tied to religious violence and religious conceptual structures have influenced the ways violence is imagined inhibited perceived and perpetrated The patterns that emerge from this sweeping history upend commonplace assumptions about historical violence while contextualizing and explaining some of its peculiarities Buc addresses the culturally sanctioned logic that might lead a sane person to kill or die on principle traces the circuitous reasoning that permits contradictory political actions such as coercing freedom or pardoning war atrocities and locates religious faith at the backbone of nationalist conflict He reflects on the contemporary American ideology of war one that wages violence in the name of abstract notions such as liberty and world peace and that he reveals to be deeply rooted in biblical notions A work of extraordinary breadth Holy War Martyrdom and Terror connects the ancient past to the troubled present showing how religious ideals of sacrifice and purification made violence meaningful throughout history *Sacred Violence* Robert Hamerton-Kelly,1992 [Christianity and the History of Violence in the Roman Empire: A Sourcebook](#) Dirk Rohmann,2019-10-07 This volume brings together a large number of sources with which to illustrate the problem of religious violence in relation to the history of Christianity in the Roman Empire and post Roman world The sources are presented in both the original languages and in new English translation and are accompanied by introductions comments and short bibliographies Thematically Dirk Rohmann focuses on the ways in which Christians were subjected to violence by their pagan surroundings on the development and scope of the very Christian ideas of martyrdom and of persecution on how Christians thought about the nature of God and of holy wars as well as on the problem of violence within the world of early monasticism and asceticism Drawing on the amount of texts extant from the first to seventh centuries this book will be of interest to both students and academics in the areas of ancient and early medieval history classics and religious studies [Scripture and Violence](#) Julia Snyder,Daniel H. Weiss,2020-08-31 In the public sphere it is often assumed that acts of violence carried out by Muslims are inspired by their religious commitment and encouraged by the Qur an Some people express similar concerns about the scriptures and actions of Christians and Jews Might they be right What role do scriptural texts play in motivating and justifying violence in these three traditions Scripture

and Violence explores the complex relationship between scriptural texts and real world acts of violence. A variety of issues are addressed including the prevalent modern tendency to express more concern about other people's texts and violence than one's own, to treat interpretation and application of scriptural passages as self-evident and to assume that the actions of religious people are directly motivated by what they read in scriptures. Contributions come from a diverse group of scholars of Islam, Judaism and Christianity with varying perspectives on the issues. Highlighting the complex relationship between texts and human actions, this is an essential read for students and academics studying religion and violence, Abrahamic religions or scriptural interpretation. Scripture and Violence will also be of interest to researchers working on religion and politics, sociology and anthropology of religion, socio-political approaches to scriptural texts and issues surrounding religion, secularity and the public sphere. This volume could also form a basis for discussions in churches, synagogues, mosques, interfaith settings and government agencies. The editors of Scripture and Violence have also set up a website including lesson plans, discussion guides for the different chapters in the book, available here: <https://www.scriptureandviolence.org>. Scripture and Violence book and chapter discussion guides.

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