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Missionary of Reconciliation Alfred Olwa,2013-11-30 Missionary of Reconciliation The Role of the Doctrine of

Reconciliation in the Preaching of Festo Kivengere of Uganda 1971 1988 Alfred Olwa Sydney Australia In the period 1971 1988 the Christian doctrine of reconciliation was central to Festo Kivengere s preaching in Uganda and beyond This doctrine so gripped Kivengere that it shaped his attitude to life to others and even to his enemies He exhorted his audiences to be reconciled with God and then with their fellow human beings as part of God s remedy for a broken world In his preaching Kivengere depicts Jesus as a missionary of reconciliation who brings a fresh and alternative life characterized by the reconciling love and peace from God He preached the Christian doctrine of reconciliation into a Uganda where Christians lived under the horrors of Amin s rule and its aftermath According to Kivengere the world changes through the preaching of the reconciliation centered in Jesus Christ *Luke 6:40 and the Theme of Likeness Education in the New Testament* Thomas W. Hudgins,2014-01-07 What does Jesus mean when he says A disciple is not above his teacher but each disciple after being fully trained will be like his teacher Luke 6 40 This verse has been quoted cited and referenced in vast amounts of Christian education and discipleship literature Nevertheless the verse is nearly untouched in exegetical discussions with the exception of source critical analyses From this verse arises an undeveloped theme in the Gospel of Luke and the New Testament the theme of likeness education Using content analysis methodology Luke 6 40 one of the keystone passages in Christian education literature serves as the starting point for mining out the theme of likeness education in the New Testament This study consists of three concentric areas of investigation 1 Luke 6 40 and its immediate context 2 Luke Acts and 3 the New Testament corpus Going Deeper with New Testament Greek Workbook John J. R. Lee,W. Tyler Sykora,2025-01-15 Going Deeper with New Testament Greek Workbook by John J R Lee and Tyler Sykora guides readers through a careful study of the Greek text of the Gospel of Mark s journey narrative 8 22 10 52 **Lex Talionis in Early Judaism and the Exhortation of Jesus in Matthew 5.38-42** James Davis,2005-02-15 In Matthew 5 38 42 Jesus overrides the Old Testament teaching of an eye for eye and a tooth for a tooth the Lex Talionis law and commands his disciples to turn the other cheek James Davis asks how Jesus teaching in this instance relates to the Old Testament talionic commands how it relates to New Testament era Judaism and what Jesus required from his disciples and the church Based on the Old Testament texts such as Leviticus 24 Exodus 22 and Deuteronomy 19 a strong case can be made that the Lex Talionis law was understood to have a literal application there are several texts that text of Leviticus 24 provides the strongest case that a literal and judicial application However by the second century AD and later Jewish rabbinic leadership was essentially unified that the OT did not require a literal talion but that financial penalties could be substituted in court matters Yet there is evidence from Philo Rabbi Eliezer and Josephus that in the first century AD the application of literal talion in judicial matters was a major and viable Jewish viewpoint at the time of Jesus Jesus instruction represents a different perspective from the OT lex talionis texts and also possibly from the Judaism of his time Jesus commands the general principle of not retaliation against the evil person and intended this teaching to be concretely applied as borne out in his own life JSNTS

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