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The Power of the Cross: Theology and the Death of Christ in Paul, Luther and Pascal

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(Paternoster Theological Monographs)

Paperback – March 1, 2007. by. Graham Tomlin (Author) › Visit Amazon's Graham Tomlin Page. Find all the books, read about the author, and more.

The Power of the Cross: Theology and the Death of Christ ...

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Title: The Power of the Cross: Theology and the Death of Christ in Paul, Luther, and Pascal; Author: Graham Tomlin; Series: Theological Studies Collection; Publisher: Paternoster Press; Publication Date: 1999; Pages: 344

The Power of the Cross: Theology and the

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Death of Christ ...

He taught on Martin Luther and the Reformation in the theology faculty of the University of Oxford for eight years. He is the author, among many other publications, of *The Power of the Cross: Theology and the Death of Christ in Paul, Luther and Pascal* and *Luther and His World*.

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The theology of the cross then gives witness
to the gift of new life which replaces the
wages paid by Christ's death. For those who

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long for a new identity, or a new sense of security and safety in life, or a new meaning and feeling of worth for life, this death to the old way of living expressed in the theology of the cross will come as the life-bestowing breath of fresh air direct from Eden.

What is the Theology of the Cross? | Core

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The Power of the Cross: Theology and the Death of Christ in Paul, Luther and Pascal by Graham Tomlin was published by Paternoster Press in August 1999

The Power of the Cross: Theology and the Death of Christ ...

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The Power of the Cross: Theology and the
Death of Christ ...

Christ's death canceled sin's penalty and its
judgment was born by the Lord in the
sinners place on the cross. (4) Because of the
victory of Christ, death for (Name) was a
departure for home and means being in the
presence of the Lord as well as in the

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What Death Means for the Believer in Christ
| Bible.org

The Cross—Jesus ' death and
resurrection—was the place of the devil ' s
defeat and our victory. b. Numbers 21:9
KJV — And Moses made a serpent of brass,

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and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

The Power of The Cross of Jesus Christ
Any message that does not give first place to the death and resurrection of Jesus Christ as the only remedy for our sin does not have

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the right to be called a Christian gospel. The gospel proclaims that the wisdom and power of God are displayed through the cross and resurrection of Jesus Christ. For further study

The Power of the Cross | Theology | Today
in the Word

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Irrefutably, the cross represented ChristTMs suffering, death, and resurrection; therefore, a pastor must claim the veracity of this scripture in prayer for the sick with a congregation. In his suffering and resurrection, Jesus manifests the power of God in the believerTMs life. Relationship Between the Cross and Healing

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The Power of the Cross and Healing in Ministry

He comes and disempowers all these things in the emptiness and desolation of His death on the cross. At the hands of the very sinners for whom He dies, Jesus removes the power of human suffering by undergoing all of it

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Himself and alone. No “ god of the gaps ” is necessary to fill in the details of the unknown in life, for all things – – even suffering and death – – are enveloped by the dying and rising of Jesus Christ. In the time that remains, suffering will indeed mark the Christian life.

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Dietrich Bonhoeffer ' s Theology of the
Cross | 1517

Theology Thursday: The Power of the
Cross. By Joshua M. Greever, PhD. March
30, 2017 by Joshua M. Greever, PhD in [
Theology & Ministry] Roughly 2000 years
ago, a Jewish man named Jesus of Nazareth
died on a cross on a hill outside the city of

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Jerusalem. On either side of him two criminals shared his fate – a fate reserved only for criminals of the worst kind.

Theology Thursday: The Power of the Cross
| GCU Blogs

The Power of the Cross. When the Apostle Paul went to the great and intellectual

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Grecian city of Corinth, he said, “ I determined not to know anything among you except Jesus Christ and Him crucified ” (1 Corinthians 2:2). When Paul described what his message was, he said, “ We preach Christ crucified ” (1 Corinthians 1:23).

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The Power of the Cross - Decision

Magazine

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Amazon.com: Customer reviews: The
Power of the Cross ...

A theology of the cross defines life in terms
of giving rather than taking, self-sacrifice
rather than self-protection, dying rather than
killing. It reorients us away from our natural

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inclination toward a theology of glory by showing that we win by losing, we triumph through defeat, and we become rich by giving ourselves away.

Theology of Glory vs. Theology of the Cross
- The ...

While the larger notion of the death of

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Christ may carry a broader and even deeper significance in New Testament theology, the cross as a symbol of God's action in Christ and a motivator for us to follow is worthy of discussion. The cross of Christ is the center of the work that God did in Christ, "reconciling the world to himself" (2 Co 5:19).

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Cross, Crucifixion - Baker's Evangelical
Dictionary of ...

Stott observes, with approval, that the early Christians made the cross the symbol of their faith because they believed that Jesus ' death was the central event of their faith and not the resurrection or any other event in

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Jesus ' life. Stott argues against the possibility that the resurrection is the centre and not the cross [41-50].

'Between Horror and Hope' is a study of Paul's metaphorical language of death in

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Romans 6:1-11. The scholarly debate focuses on two main issues; the origin of the 'commentatio mortis' tradition and its development. Dr. Sabou argues that the origin of this terminology is original to Paul; that it was the apostle's own insight into the meaning of Christ's death (a "death to sin") and his understanding of the identity of

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Christ in his death (as the anointed davidic king) which guided him to create this metaphor of "dying to sin" as a way of describing the relationship of the believer with sin. On the development of this language of death, the author argues that this language conveys two aspects — horror and hope. The first is discussed in the context of

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crucifixion in which Paul explains the believer's "death to sin" by presenting Christ's death as the death of the anointed davidic king who won the victory over sin and death by rising from the dead. Paul affirms that believers are "coalesced" with what was "proclaimed" about Christ's death and resurrection, thereby allowing him to

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assert that the releasing of the body from the power of sin is a result of "crucifixion." This "crucifixion" is the "condemnation" inflicted on our past lives in the age inaugurated by Adam's sin and this is such a horrible event that believers have to stay away from sin since sin leads to such punishment. In contrast, hope is presented in the context of

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"burial." The believers' "burial with" Christ points to the fact that they are part of Christ's family and this is accomplished by the overwhelming action of God by which he pushes us toward the event of Christ's death, an act pictured in baptism. It is this "burial with" Christ that allows believers to share with Christ in newness of life.

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Drawing on the classic teaching of the atonement as it is presented by St. Paul and other Christian thinkers, Paul Zahl unfolds its meaning for this generation. He then applies it to the problems of spiritual malaise and meaninglessness, which afflict us today: problems of depression and despair, of

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loneliness, and of broken relationships. Throughout, the Good News of Christianity--forgiveness, reconciliation, new life--is presented in terms that contemporary readers can easily understand and apply to their lives.

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What does a Christian life lived "by the Spirit" look like? Bringing together Protestant scholars and practitioners of spiritual formation, this volume offers a distinctly evangelical consideration of the benefits of contemplation. Drawing on historical examples from the

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church—including John Calvin, Richard Baxter, Jonathan Edwards, and John Wesley—this book considers how contemplative prayer can shape Christian living today.

A landmark in the conversation about race and religion in America. "They put him to

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death by hanging him on a tree." Acts 10:39
The cross and the lynching tree are the two most emotionally charged symbols in the history of the African American community. In this powerful new work, theologian James H. Cone explores these symbols and their interconnection in the history and souls of black folk. Both the

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cross and the lynching tree represent the worst in human beings and at the same time a thirst for life that refuses to let the worst determine our final meaning. While the lynching tree symbolized white power and "black death," the cross symbolizes divine power and "black life" God overcoming the power of sin and death. For African

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Americans, the image of Jesus, hung on a tree to die, powerfully grounded their faith that God was with them, even in the suffering of the lynching era. In a work that spans social history, theology, and cultural studies, Cone explores the message of the spirituals and the power of the blues; the passion and of Emmet Till and the engaged

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vision of Martin Luther King, Jr.; he invokes the spirits of Billie Holliday and Langston Hughes, Fannie Lou Hamer and Ida B. Well, and the witness of black artists, writers, preachers, and fighters for justice. And he remembers the victims, especially the 5,000 who perished during the lynching period. Through their witness he contemplates the

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greatest challenge of any Christian theology to explain how life can be made meaningful in the face of death and injustice.

How do we make sense of death--in theology, in philosophy, in experience? How do religions other than Christianity deal with death and with dying? In the now

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predominantly secular societies of the West, what are we to make of the theologies of death developed by writers such as Becker, Hick, Thieliicke, and Macquarrie? Ray Anderson tackles his subject with clarity and without sentimentality. He discusses first the treatment--and indeed, the denial--of death by contemporary Western society, and its

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place in other religious traditions. Going on to discuss the origins of a Christian theology of death, he examines the legacy of Judaism and seeks to lay the foundations for a Christian anthropology in the unity of the body and soul. Death, he argues, is alien to God's determination of our personhood. Outlining a classic Christian understanding

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of the death and resurrection of Jesus Christ, he explores the implications of the Passion for our own mortality. Even if the sting of death has been removed, the experience of dying and bereavement remains. Ray Anderson considers pastoral approaches to dying in the light of his observations and arguments and makes his case for a

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reintegration of the experience of dying into our communities.

A one-volume edition of the three-volume 'Integrative Theology', this text deals with the definition and application of this new and distinctive approach to religious study.

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A major and continuing problem for theological education and the practice of Christian ministry is how to best achieve a genuine integration between theory and

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practice, theology and experience. The key claim of this book is that theological reflection, beginning with experience, is a method of integration and that pastoral supervision is a vehicle for theological reflection. In establishing this claim, John Paver demonstrates that the model and method have potential to be a catalyst for

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reform within theological colleges and seminaries. Three different theological reflection models are developed and critiqued in this book, and their capacity to be developed in particular contexts is explored. This book does not stop at ministry, cultural and personal integration, but is bold enough to make

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recommendations for structural integration
within the theological institution.

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