



Jesus Died Does It Matter

Fred R. Anderson



Jesus Died Does It Matter:

Why Did Jesus Die? Dick Tripp, 2014-01-28 It is surprising how few books on the cross have stood the test of time During the twentieth century James Denny's Death of Christ 1903 Leon Morris's Apostolic Preaching of the Cross 1955 and John Stott's The Cross of Christ 1986 are among the few outstanding works Now in Dick Tripp's Why Did Jesus Die we have a work of outstanding and lasting worth an amazingly comprehensive reference to all the biblical texts that point to Christ's death its meaning and significance for today's church Throughout there is constant cross reference to both Testaments to the church's commentators throughout history and to contemporary Christian writers A mine of fact and interpretation to inspire the heart of any preacher and teacher of Scripture I unreservedly commend this book to pastors as a study guide for preaching on the cross and to all who seek to live out in daily life Jesus Christ as Saviour and Lord Bruce Nicholls editor of the Asia Bible Commentary Series from the foreword Dick Tripp combs the Scriptures to find and focus every reference to history's most momentous event Does a more thorough analysis of the biblical data exist anywhere I doubt it James I Packer Board of Governors's Professor of Theology Regent College Vancouver Dick Tripp's treatment of the cross of Christ is comprehensive and readable Students and seasoned preachers alike will find this book and the way the material is arranged most helpful Derek Eaton former Bishop of Nelson and Assistant Bishop of Cairo

Why Did Jesus Die and What Does That Have to Do with Me? Fred R. Anderson, 2022-12-28 This book looks at atonement biblically theologically historically and sacramentally Biblically it is tied to Scripture's narrative of humanity's failure to fulfill God's intention and God's subsequent covenant with Abraham fulfilled in Jesus Theologically in Jesus the eternal Logos became incarnate to fulfill God's intention to deal with sin and begin again with a new creation Jesus' death was not a payment for anything to anyone It was the Triune God's non-violent way of absorbing defeating and overcoming sin and death for the world Two chapters focus on sacrifice how it functioned in Israel's life with God how Paul and Hebrews use it and how it thereafter took on pagan connotations Historically three chapters review the development of atonement theories through Gustav Aul's Christus Victor After reviewing atonement theologies of the last seventy-five years especially feminist critiques of them this retrieves Irenaeus and Athanasius offering an understanding of atonement influenced by Baillie Barth Moltmann Torrance Von Balthasar Tanner and Weaver Sacramentally it describes how atonement is realized through the word baptism Eucharist and prayer Sacramental atonement nurtures those in Christ as members of God's new creation through Jesus' continuing high priestly ministry of atonement until his final return

A Revolutionary Jesus Jesse P. Nickel, 2024-09-24 This book is about Jesus's perspective on violence the ways this is demonstrated in his ministry and its implications for Jesus's followers It begins by examining the nature and role of violence within Second Temple Jewish eschatology Eschatological violence violence connected in some way with eschatological expectations was an important factor in the world of Jesus and his contemporaries Many believed that God's long-awaited deliverance was contingent on his people's taking up the sword

against their oppressors thus demonstrating their zealous allegiance to the covenant In contrast Jesus articulated and enacted a vision for God's reign in which violence was completely disassociated both from the means of the kingdom's inauguration and from the character of those who belonged to it This was a kingdom defined by peace whose people would be identified by peacemaking exemplified by its Lord whose victory was accomplished in giving his own life Jesus's rejection of violence thus grew from the very core of his understanding of his task his identity and the character of the kingdom To be a disciple is to follow Jesus's teaching and example Therefore it is clear that violence should have no place in Christian praxis

The Death of Jesus Alexander J. M. Wedderburn, 2013 The death of Jesus and its interpretation present both exegetes and theologians with a puzzle For Jesus himself seems to have left his followers few clues and the story of his passion is ambivalent embracing both his reluctant self-surrender in Gethsemane and his reproachful cry on Golgotha Some of the various motifs and images used by his followers to explain this event were taken over by Paul despite the opposition he saw between the message of the cross and any human wisdom Yet what meaning do two of the central themes of his soteriology the corporate representative role of Christ and the language of righteousness and justification hold for us today Or does Paul offer just as little help here as Jesus himself did Why did Jesus Have to Die? Jane Williams, 2016-12-15 For many people the crucifixion of Jesus by the Romans is just another tragic fact of history a cruel travesty of justice perhaps but nothing more But for Christians the death of Jesus has a much deeper and far-reaching significance Jane Williams examines the reasons why Jesus' death was seen by his first followers as nothing less than the demonstration of God's love for his creation and the means by which we all can find forgiveness and redemption both now and in the world to come **Apostles' Creed** Alister McGrath, 2016-03-03 This six-session LifeGuide Bible Study based on Alister McGrath's book *I Believe* introduces us to the Apostles' Creed and the essential truths about God the Father the person and work of Jesus Christ and the Holy Spirit The Apostles' Creed is an ideal starting point for this vital process of consolidating our grasp of the faith **The Day Jesus Died** Woodrow Michael Kroll, 2025-03-13 If we could transport ourselves back to the first century AD would we know the year date day and hour of the crucifixion of Jesus Yes we would We may even have been an eyewitness But can we know these time markers today Yes we can In *The Day Jesus Died* using biblical historical archaeological and literary information of that century readers will trace the time of Jesus' death to the very hour of the very day of the very year that the Savior was crucified This is not some hocus pocus pseudo-science This is the real deal Based on eyewitness historical and literary accounts and relying on the methods of telling time in the first century readers can pinpoint the hour Jesus said *It is finished* It's almost like being there **The Meaning of Jesus' Death** Barry D. Smith, 2016-12-01 Barry D. Smith studies the salvation historical meaning of Jesus' death commonly known as the atonement in the New Testament Smith works his way through the four theories of the doctrine of the atonement that have emerged in the history of Christian theology moral influence governmental satisfaction and Christus victor theories Smith works from the premise that for a theory of the

atonement to be successful no biblical data may be omitted or distorted and the generalized concepts used to comprehend the biblical data must be easily seen as implicit in the data From this vantage point Smith advances a formulation of the atonement that is best supported by the biblical text itself The conclusion Smith reaches is that the biblical data supports both the penal substitutionary version of the satisfaction theory and the Christus victor theory of the atonement each of which should be viewed as two parts of a more inclusive theory of atonement present in the New Testament The Family treasury of Sunday reading, ed. by A. Cameron (W. Arnot). [Continued as] The Christian monthly and family treasury rev Andrew Cameron, 1867 **Critical Essays on Edward Schillebeeckx's Theology** Corneliu C. Simut, 2010-02-18 This book presents the main teachings of Edward Schillebeeckx widely considered one of the most important Catholic thinkers of the twentieth century Schillebeeckx is known for his radical departure from traditional theology which he saw as no longer relevant to the modern world Because today's world has been shaped by a process of secularization heavily based on reason and progress in science technology economics urbanism etc modern people seek relevant answers to their deep existential questions that can be explained rationally In his quest to foster relevant and meaningful answers for today's world Schillebeeckx changed the traditional metaphysical content of Christian theology into explanations that radically reinterpret traditional Christian doctrines Primarily the supernatural essence of Christianity is given up as irrelevant and is replaced by a natural perspective on the world In Schillebeeckx's thoroughly historical and truly immanent theology God is man's terrestrial future Christ the symbol of universal human values and the Church is identified with the world as those communities which share these universal human values Schillebeeckx is convinced that these explanations emptied of metaphysical content can help today's people understand their existence in a new relevant and meaningful way

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