

MESSAGE 1 :

L'Expiation par le sang

Fr Zokou Paul



0:40 / 23:55



Expiation Par Le Sang

Judd E. Hollander



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, Comment peut-on être témoins de Jéhovah ? Victor Ojeda, 2025-09-09 Il y a des portes qu'on ne pousse pas Des murs qu'on ne regarde pas Des mots qu'on ne lit jamais voix haute Mais lui il s'est planté l'Face l'édifice Face l'énigme Une silhouette un doute un défi Et derrière les barbelés de la croyance une vérité qui ne demande qu'exploser Ce livre n'est pas un pamphlet C'est un uppercut Un cri muet Une lumière dans le couloir des dogmes Victor Ojeda Mari ne dénonce pas il expose Il n'accuse pas il révèle Et dans cette Salle du Royaume ce n'est pas la foi qu

Le discours du Nouveau Testament sur la mort de Jésus Olivette Genest, 1995 **Le ministère sacerdotal dans la tradition syriaque primitive** Tanios Bou

Mansour, 2019-12-09 Dans Le ministère sacerdotal dans la tradition syriaque primitive Tanios Bou Mansour présente une analyse du sacerdoce chrétien chez quatre auteurs syriaques Aphraate phrem Jacques et Narsa en éclairant par le sacerdoce du Christ et en le plaçant dans la continuité du sacerdoce de l'Ancien Testament L'originalité et l'actualité de nos auteurs résident dans leur conception de l'élection de la succession apostolique de traits sacerdotaux attribués aux femmes dans la Bible et surtout du prêtre qui mandate par l'Eglise exécute l'action du Christ et de l'Esprit In Le ministère sacerdotal dans la tradition syriaque primitive Tanios Bou Mansour analyzes the Christian priesthood in four Syriac writers Aphraate Ephrem Jacob of Sarug and Narsa Their conception of priesthood is illuminated by the Priesthood of Christ and contextualized within the continuity of the priesthood of the Old Testament These authors originality and actuality lies in their conception of election of apostolic succession of sacerdotal traits attributed to women in the Bible and especially of the priest who commissioned by the Church executes the action of the Christ and the Spirit **La Sainte Bible, Ou L'Ancien Et Le Nouveau Testament**, 1858

Mal, souffrance et justice de Dieu selon Romains 1-3 Erwin Ochsenmeier, 2012-02-14 Though the Epistle to the Romans repeatedly mentions the issue of evil suffering and oppression Rom 5 8 12 etc one rarely finds studies of its contribution to this issue Yet the context of Hab 2 4 deals with suffering oppression and a promise of deliverance Hab 1 1 4 This quote starts Paul's demonstration of the Gospel the fulfillment of the Old Testament promises 1 2 For Paul the Scripture's function in Romans is to give hope to the believers 4 23 5 15 4 13 This study investigates the contribution of Rom 1 3 to the issue of evil and suffering and its link with the theme of the righteousness of God After a brief survey of recent scholarship it offers a commentary of Rom 1 3 that pays attention to the LXX context of all the explicit Old Testament quotations This commentary is followed by a study of the use of the Old Testament in Rom 1 3 a justification for taking the LXX contexts into account using data from the history of reading and writing the use of memory in composition in the first century and of the role of the figure of David as a model for the believer The following chapters summarize the relevant theological data of Rom 1 3 survey Rom 4 16 with the same issue in mind and conclude with an interaction with some theological and philosophical literature Jésus-Christ l'unique médiateur - Essai sur la rédemption et le salut Bernard

Sesboüé, 2011-09-20 T00:00:00+02:00 Cet essai sur la rédemption et le salut publié en 1988 a rencontré un tel succès qu'il

devenait nécessaire de présenter une nouvelle édition. Nombre de questions demeurent sur ce mystère central de la foi chrétienne : le salut chrétien est-il une œuvre de vie ou une œuvre de mort ? L'idée d'un Dieu vengeur qui exige la mort de son Fils pour satisfaire sa propre justice a-t-elle alimenté par la théologie et la prédication de ces derniers siècles ? Elle habite encore les consciences. Qu'en est-il exactement ? Le salut des hommes, c'est dire la fois leur libération du mal et leur entrée dans une communauté pleine de vie avec Dieu, et entre eux est l'œuvre de l'unique médiateur, Jésus le Christ. Cette médiation s'accomplit selon deux mouvements croisés : l'un descendant allant de Dieu vers nous dans le Christ qui nous aime en mourir ; l'autre ascendant allant de nous vers Dieu par le Christ qui, Chef de l'humanité, aime le Père en mourir. La mort reste le fait des hommes pécheurs dont Jésus convertit l'œuvre de mort en œuvre de vie. Ce travail de médiation doctrinale si clairant soit-il, ne peut suffire. Aussi l'auteur propose-t-il dans un second tome un essai sur l'histoire du salut travers les récits de l'Ancien et du Nouveau Testament. L'enquête menée dans la tradition est ainsi prolongée par une lecture nouvelle de l'écriture, celle de toute la théologie selon Vatican II. Une collection de référence en christologie sous la direction de Monseigneur Dor.

Les expiations de la loi, types de l'expiation par le sang de Christ Jacques Poudensan, 1837

Par ce nom John R. Cross, 2013

La vie est remplie de mystères. Est-ce possible de trouver de l'ordre dans le chaos ? Y a-t-il des solutions aux problèmes de tous les jours ? Existe-t-il un sens et un but à la vie ? Peut-on savoir pourquoi on est ici et où on va ? Pourquoi y a-t-il tant de souffrance et de mort ? Y a-t-il une vie après la mort ? Peut-on le savoir ici-même sur terre ? Suis-je destiné à perdre mon identité et me transformer en vide ? Est-ce vrai qu'il n'existe aucune réponse à ces questions ? Il y a un livre ancien, La Sainte Bible, qui se penche sur toutes ces questions primordiales. Mais peut-on s'y fier ? Pour tirer vos propres conclusions, il faut savoir ce qu'il dit au juste. Par ce nom, carte la religion de ce livre sacré, la Bible, et permet au lecteur de parler de lui-même. Dans le processus, un message d'espoir surgit. C'est un livre, ne pas rater ! J'ai compris des choses que je n'avais jamais comprises auparavant. Cela ressemblait des pièces d'un casse-tête qui s'assemblaient. Le message avait du sens.

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