

## Hidden Politics Of The Crucifixion

The Trauma of the Cross Understanding the Mystery of the Cross The Crucifixion of the Warrior God The Characters of the Crucifixion The Crucifixion The Cross and the Crucifixion The Crucifixion Mystery The Crucifixion of Jesus History of the Cross of Christ The Politics of the Crucified The Foot of the Cross, Or, The Sorrows of Mary A Theology of the Cross Paul's Message of the Cross as Body Language The Calendar of the Crucifixion The Seven Sayings of the Savior on the Cross The Calendar of the Crucifixion Relics from the Crucifixion Contemplation on the Crucifixion The Secret Behind the Cross and Crucifix The World's Sixteen Crucified Saviors Damian Barry Smyth Mike Beecham Gregory A. Boyd Joseph Fichtner Fleming Rutledge Grace Dola Balogun John Vickers Gerard S. Sloyan William Rounseville Alger John C. Peet Frederick William Faber Charles B. Cousar Wenhua Shi Charles Kabala Arthur W. Pink Charles T. Kabala J. Charles Wall Frank Scherer Nwaocha Mind Ogechukwu Kersey Graves

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an informal meditation on the passion of christ that explores how the early christians understood the crucifixion

why do you wear a cross why is the universal symbol of christianity the method of jesus execution is this morbid fascination with crucifixion biblical is the death of jesus to be the dominant theme of christianity what is the reason for the irrational contempt and hatred for the cross in todays culture in understanding the mystery of the cross author mike beecham explains why only crucifixion could redeem humanity no other death would do some of the topics addressed in this book how man was separated from god and reconciled to god at a tree the similarities between adams fall and jesus crucifixion how god used the blueprint of mans fall in the garden of eden as a pattern to follow to provide mans redemption at the cross of christ how this ancient event impacts our life today join the author on a journey to discover not only what happened to jesus on that cross but what happened to you

the crucifixion of the warrior god in an epic constructive investigation takes up the set of dramatic tensions

between depictions of divinely sanctioned violence in scripture and the message and life of peace of Jesus centering the new testament over two volumes author Gregory A. Boyd argues that we must take seriously the full range of scripture as inspired and the centrality of the crucified and risen Christ as the supreme revelation of God.

Fichtner offers a striking retelling of the passion narrative that enables anyone to participate in the crucifixion today as a Peter, Mary Magdalene or Mary Mother of Jesus not only in suffering but also in the triumph. He vividly retells 38 of Jesus' stories by characterizing 15 people who are somehow involved in the crucifixion of Christ. Each presentation concludes with a reflection prayer which updates the event of the crucifixion and shows its personal and social implications.

Few treatments of the death of Jesus Christ have made a point of accounting for the gruesome degrading public manner of his death by crucifixion, a mode of execution so loathsome that the ancient Romans never spoke of it in polite society. Rutledge probes all the various themes and motifs used by the New Testament evangelists and apostolic writers to explain the meaning of the cross of Christ. She shows how each of the biblical themes contributes to the whole with the Christus Victor motif and the concept of substitution sharing pride of place along with Irenaeus's recapitulation model.

Christ paid for the sins of the people of the world on the cross, the work of redemption of God the Father through God the Son which started at the Garden of Eden was completed on the day that Christ was crucified on the cross. As the great hymn says, on the cross is when I first saw the Lord and all my sins rolled away. All believers must come to the realization that the cross of Christ is the basis for our salvation. If Christ did not go to the cross, there would be no salvation and no eternal life; we would still be in our sins. We should all praise and glorify the God of glory for the finished work of salvation on the cross. If some churches preach and say to forget the cross, that Christ is no longer on the tree, those preachers are not preaching the true gospel. The cross should be in our churches and in our homes to remind us of the agony of our Lord so that we may totally surrender to his lordship and live with him from this earth to heaven. Let us embrace the cross, the power and the love of Jesus Christ for humanity through his crucifixion on the cross.

What was crucifixion? Why was Jesus of Nazareth executed and what really happened? Gerard Sloyan begins with history and traces the development of the New Testament accounts of Jesus' death. He shows how Jesus' death came to be seen as sacrificial and how the evolving understandings of Jesus' death affected those who suffered most from it, the Jews. He then traces the emergence and development in theology, liturgy, literature, art of the conviction that Jesus' death was redemptive as seen both in soteriological theory from Tertullian to Anselm in the Reformation and modern eras and in more popular religious responses to the crucifixion. Especially fascinating is the story of the emergence of a distinct passion piety that still characterizes the West. In all this, Sloyan detects the separation of the cross from Jesus' life and resurrection, allowing the mythicizing of an event too large for mere words to handle the mystery of the cross.

Jesus died not peacefully in bed but on the cross, the instrument of execution used by the Romans to keep

potential disturbers of the established political order in their place until the pioneering work of jurgen moltmann the cross has been the elephant in the room in christian political theology this book explores the difference jesus s crucifixion makes or should make to christian political theology by examining the crucifixion in the theologies of the mennonite john howard yoder and the liberation theologians leonardo boff and jon sobrino in the light of the cross and of the kenotic god revealed by the cross questions of political power are explored and a kenotic political ethic outlined in conclusion suggestions are made as to how the contemporary church can live out a cruciform or cross shaped political spirituality and ecclesiology

in paul s epistles the crucifixion story reveals a god who is free and in no way bound by human categories or expectations yet god in christ chooses to be engaged in the very depths of the human predicament the message of the crucifixion is that god s power is manifested in weakness not in strength the author believes that this weakness as strength should be the focal point of the church s identity however a celebration of weakness is in complete opposition to traditional american beliefs in personal strength and a powerful church ernst k semann has written on the theme of the cross most poignantly and penetratingly because the cross is endlessly relentless in its claim and restless in its critical voice however even k semann s rendering is not final cousar s book demonstrates that we can and must move beyond even k semann in our own obedient act of understanding and response to the cross cousar s careful adn acute exposition shows effectively that the cross cannot be contained in such a single category but functions as a norm and singular definitional voice on a broad range of theological interpretive and ethical issues from the editor s foreword by walter brueggemann

revised version of the author s doctoral thesis

matthew 27 62 66 62now the next day that followed the day of the preparation the chief priests and pharisees came together unto pilate 63saying sir we remember that that deceiver said while he was yet alive after three days i will rise again 64command therefore that the sepulchre be made sure until the third day lest his disciples come by night and steal him away and say unto the people he is risen from the dead so the last error shall be worse than the first 65pilate said unto them ye have a watch go your way make it as sure as ye can 66so they went and made the sepulchre sure sealing the stone and setting a watch jesus said he would be three days and three nights in the heart of the earth and yet the world believes him to be a deceiver for most think he was in the tomb from friday evening to sunday morning a mere day and a half what does the bible teach when was jesus crucified and how long was he in the tomb having died according to the scriptures did jesus rise the third day according to the scriptures the calendar of the crucifixion clearly sets before the reader the true biblical account of the order of events proving that jesus was in fact in the tomb three full days and three full nights and that he is indeed the messiah of which all scripture testifies so that ye might believe that jesus is the christ the son of god and that believing ye might have life through his name john 20 31

the death of the lord jesus christ is a subject of never failing interest to all who study prayerfully the scripture of truth this is so not only because the believer s all both for time and eternity depends upon it but also because of its transcendent uniqueness four words appear to sum up the salient features of this

mystery of mysteries the death of christ was natural unnatural preternatural and supernatural the death of christ was natural by this we mean that it was a real death it is because we are so familiar with the fact of it that the above statement appears simple and commonplace yet what we here touch upon is to the spiritual mind one of the main elements of wonderment the one who was taken and by wicked hands crucified and slain was none other than jehovah s fellow the blood that was shed on the accursed tree was divine the church of god which he purchased with his own blood

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the jews usually burned the crosses used by the romans after executions but following jesus crucifixion they quickly threw the cross in a ditch to get it out of sight before the feast of passover that preserved the true cross and memory of the events preserved its location disgusted with continued christian veneration of the spot pagan roman emperor hadrian erected on the cross s burial site a statue to venus hoping thereby to obliterate their memory it didn t work indeed because of the statue when the empire became christian st helena knew the exact spot where she would find the very cross on which christ died all relics from christ s crucifixion have a similarly fascinating story all of which are told here in this 1910 work by the enterprising catholic investigator charles wall among the things you ll discover in these pages the miracle that revealed to st helena which of the three discovered crosses was that of jesus the horse s bit made from a nail of the true cross and the successes it brought the horse s rider the nails and why there are so many in existence today a history of the fortunes the crown of thorns to those who held them and a list of towns where thorns are found where in 1492 workman accidentally discovered again the actual board on which king of the jews was written the modest frenchman who saved a holy nail from profanation during the french revolution drawings of the spear of longinus and reports of its later use in battle relics of jesus s actual blood from the crucifixion and why it makes sense that some still exist the veil of veronica christ s seamless robe and much more

what do you think of when you look at the cross and the crucifix do they hold sacred and religious value for you after reading this book your perception may change the church s use of these symbols has for

centuries concealed facts regarding their true origins the author reveals these findings in this stunning expose his research includes historical accounts of christianity s conspiracy and divulges the true meaning of the cross as a satanic symbol the author states for centuries after christ the church and other religions that use cruciform symbols have misrepresented the physica

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