

# THE MEANING OF THE

**C**hrist was crucified on the **cross** to save man from eternal death. Adam had sinned by disobeying the First Commandment of God's Holy Law: "Thou shalt have no other gods before me. (Ex. 20:3-17) "For sin is the transgression of the law (The Ten Commandments)." (1 John 3:4) The penalty for breaking God's Law is death. "The wages of sin is death"... (Ro.6:23) Sin entered the world through Adam. (Ro.5:12) We are Adam's descendants and have earned the death penalty because we, too, have broken God's Law. "For all have sinned and come short of the glory of God." (Ro. 3:23) God is holy and cannot go against His word. "The grass withereth, the flower fadeth: but the word of the Lord shall stand forever. (Is. 40:8) Divine justice required the spiritual payment for sin which is death. But God sent Jesus to die in our place. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Co. 5:21) Christ died for everyone – for even the most notorious sinners. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Ro. 5:8)

**R**edemption - freedom from the enslavement of sin - was achieved for all people when Christ atoned for our sins (past, present, and future) by dying on the **cross**. His shed blood and substitutionary death made it possible for humanity to come to God. ... "for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Re. 5:9)

**O**ur old man (the way we use to live) was crucified with Christ at the **cross**. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Ro.6: 6) This means that when we received Christ as our Lord and Savior, we died with Him on the **cross**, was buried with Him in the grave, and rose with Him from the grave. This is the Gospel. (1Co.15:1-4) We can now live in victory because Christ lives in us. "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me." (Ga.2:20) This "newness of life" is symbolized in baptism by immersion. (Ro.6:3-4)

**S**in no longer has dominion over you because Christ removed its power and curse at the **cross**. "For sin shall not have dominion over you"... (Ro. 6:14) The curse of the law (death sentence) ended with Christ who became a curse for us at the **cross**. (Ga.3:13)

**S**alvation – the rescue of humanity from sin and eternal death - was made possible at the **cross**! We can accept Jesus Christ as Lord and Savior and live forever! (Jn.5:24)



**Hallelujah! Thank you Lord for your sacrifice  
and the victory attained at the cross!**

# The Meaning Of Christ

**Marcus J. Borg, N. T. Wright**



## **The Meaning Of Christ:**

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 Meaning of Christian Unity** William Henry Cobb, 1915

**THE MEANING OF SON OF GOD (IUM PRESS)** UNGARAN RASHID, 2021-03-16 The Meaning of Son of God provides a Biblical interpretation of the term son of God The term interpreted in a different way by the Christians and the Christian s explanation on this term responded by Muslim through Islamic view which considered as a mistake in term of faith As a result there is a misunderstanding between Christian and Muslims concerning the term son of God *Christ in the Letters of Paul* Hendrikus Boers, 2012-02-14 This study addresses the centrality of Christ in Paul s thought recognizing at the same time that he does not express the meaning of Christ as an existing teaching Christ as a person not a teaching determines Paul s thinking for himself and in his reasoning with his readers Christ comes to expression in Paul as the explication of the fundamental reality for himself and for his readers He develops his thoughts about Christ in each case anew as expressions of the Lord who determines his life and the lives of his readers In his reasoning with his readers he expects them to become aware of Christ as the one who determines them in their new lives as believers **Jesus and Paul**

**in the Context of Judaism and Early Christianity** Donald A. Hagner, 2025-03-27 In the late nineteenth century Jewish scholars began to be interested in Jesus and eventually Paul as important figures in the history of the Jewish people Rightly understood they argued Jesus and Paul belonged more to Judaism than to Christianity as even radical critical Christian scholars were concluding The earliest believers in Jesus were exclusively Jews forming something like a new sect within Judaism The emergence of the Christianity of the New Testament soon became a focus of attention for Jewish scholars and with this a host of questions arose such as about the influence of Hellenism the parting of the ways the widespread Christian misperception of Judaism the tragedy of anti Semitism and the identity of Jesus as Messiah and Lord The present essays address these and other issues maintaining throughout the tension of continuity and discontinuity and stressing the underappreciated radical newness of the New Testament *The Meaning of Christ* John P. Keenan, 1989 **Christ, Providence and History** Mike Higton, 2004-10-12 This book is the first full study of the whole of Hans Frei s work Higton

draws on a wide range of unpublished material in the Frei archives to present a comprehensive fresh and original interpretation of Frei's theology. He places Frei's well-known work on biblical hermeneutics firmly in the context of his theological wrestling with Barth and of the dominant traditions of Western Protestant theology. [A Dictionary of Christian Antiquities](#) William Smith, Samuel Cheetham, 1875 *The Works of Aurelius Augustine: The city of God, translated by Marcus Dods. [1934 Saint Augustine (of Hippo), 1881* **A More Christlike God** Bradley Jersak, 2015-09-01 Whether our notions of God are personal projections or inherited traditions, author and theologian Brad Jersak proposes a radical reassessment, arguing for a More Christlike God, a More Beautiful Gospel. If Christ is the image of the invisible God, the radiance of God's glory and exact representation of God's likeness, what if we conceived of God as completely Christlike, the perfect Incarnation of self-giving, radically forgiving, co-suffering love? What if God has always been and forever will be cruciform, cross-shaped in his character and actions? A More Christlike God suggests that such a God would be very good news, indeed, a God who Jesus unwrathed from dead religion, a Love that is always toward us, and a Grace that pours into this suffering world through willing human partners. *The Meaning of the Cross* Gordon Watt, 2019-03-09 Excerpt from The Meaning of the Cross: Studies of the Cross of Christ Throughout the Bible. The new birth becomes an actual experience, the moment that we receive the Lord Jesus Christ as our Saviour. By that act, on the ground of the atoning sacrifice of the Son of God, we receive new life, even the life of God; we pass into a new stage, that of spiritual regeneration, regeneration by the Holy Spirit, and we enter into a new position, that of being the children of God. Now I dare not and can not emphasize too strongly the necessity of the new birth, simply because the new birth produces the new creation, and the new creation is God's imperative demand and requirement for new life and for new service. One of our old Scottish preachers once said, 'All mankind hangs either at the cradle of Adam or at the Cradle of Christ, and we have to choose.' I venture to say that the ordinary churchgoer has little or no idea of the meaning of that, and yet it is one of the essential facts of the Word of God. The Old head of the race was Adam, and Adam failed and fell, and the Old creation failed in him and fell with him. It is very important to be quite clear about that. I want to quote from a great Bible teacher, 'If man never fell, then the Christ of the Gospels lived and taught and died unnecessarily. These are words that ought to be placarded abroad to day: That man is consistent who abandons all rather than he who professing still to own allegiance to Christ denies some parts of the whole. It is a pity that all of our liberal theologians could not read these words. These are words by J. Campbell Morgan in the introduction to the book of Genesis in his Analyzed Bible. About the Publisher: Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com). This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that

remain are intentionally left to preserve the state of such historical works      *The Meaning of Jesus* Marcus J. Borg, N. T. Wright, 1998-12-30 Jesus is reported to have asked his disciples Who do you say that I am The question of who Jesus really was has been reignited in our own time as scholars clergy and laypeople debate the truth about Jesus The answer determines what true Christian faith and authentic Christian living are today Now two leading scholars representing the primary alternative views freshly capture the historical Jesus debate in one spirited volume Marcus Borg the most popular liberal voice on Jesus a member of the Jesus Seminar and author of the bestselling *Meeting Jesus Again for the First Time* and N T Wright the most prominent standard bearer for the traditional stance outspoken critic of the Jesus Seminar and author of *Jesus and the Victory of God* collaborate for the first time in a civilized but forthright debate about all the essential issues In alternating chapters Borg and Wright present their significantly different visions of who Jesus was what he taught and what he did Although both authors share a conviction that Christian faith should be grounded in the best historical scholarship and they agree that Jesus is the Christian messiah and preached the Kingdom of God they express sharp well argued disagreement over many crucial issues Did Jesus know that he was the messiah Did Jesus intentionally die to redeem humankind Was Jesus bodily resurrected from the dead Was Jesus God Was Jesus born of a virgin The authors show how we can come to know Jesus historically and how our faith is vitally shaped by that understanding Marcus Borg a practicing Episcopalian and N T Wright a prominent Anglican clergyman both of whom obtained their doctorates in New Testament at Oxford University working with the same principal professor express their views with remarkable clarity and personal conviction And their lively substantial yet respectful dialogue provides a wonderful foundation and model for how the historical Jesus debate needs to be conducted Through their engaging exchange Borg and Wright begin to answer the essential question of how different visions of Jesus relate to visions of the Christian life and they spell out what it means to each of them to be a Christian at the end of the twentieth century *The Historical Jesus Debate* in one volume For the first time leading figures in the field collaborate to debate the essential issues in the historical Jesus controversy *The Meaning of Jesus* offers the major alternate visions of Jesus and explores the differences the understanding of Jesus makes in shaping faith today The authors show how what one thinks of Jesus determines what it means to be a Christian They debate all the crucial issues including The Divinity of Jesus The Virgin Birth The Meaning of the Crucifixion The Truth of the Resurrection The Second Coming      *The Meaning of Christ* Robert Clyde Johnson, 1958      *Hamilton Literary Magazine*, 1886      *The Life and Words of Christ* Cunningham Geikie, 1878      *The People's Bible: John* Joseph Parker, 1893      **Commentary on the Gospel of st. John, by W. Milligan and W.F. Moulton** William Milligan, 1898      *A Critical and Exegetical Commentary on the Gospel According to St. Luke* Alfred Plummer, 1896      **An Illustrated Commentary on the Gospel According to St. John** Lyman Abbott, 1879      **A Commentary on the Holy Scriptures: Ezekiel** Johann Peter Lange, 1876

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