

The Atonement Of Jesus Christ

Babylon and the doctrine of the Serpent



Gen 3:1“And he said unto the woman, Yea, hath God said,”

1844: Sinaitic manuscript (Codex Sinaiticus) discovered at Mt. Sinai in the Monastery of St. Catherine. The Manuscript agrees with the Codex Vaticanus “discovered” 1481 in the Vatican library.



Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. KJV

Douay-Rheims Online Bible

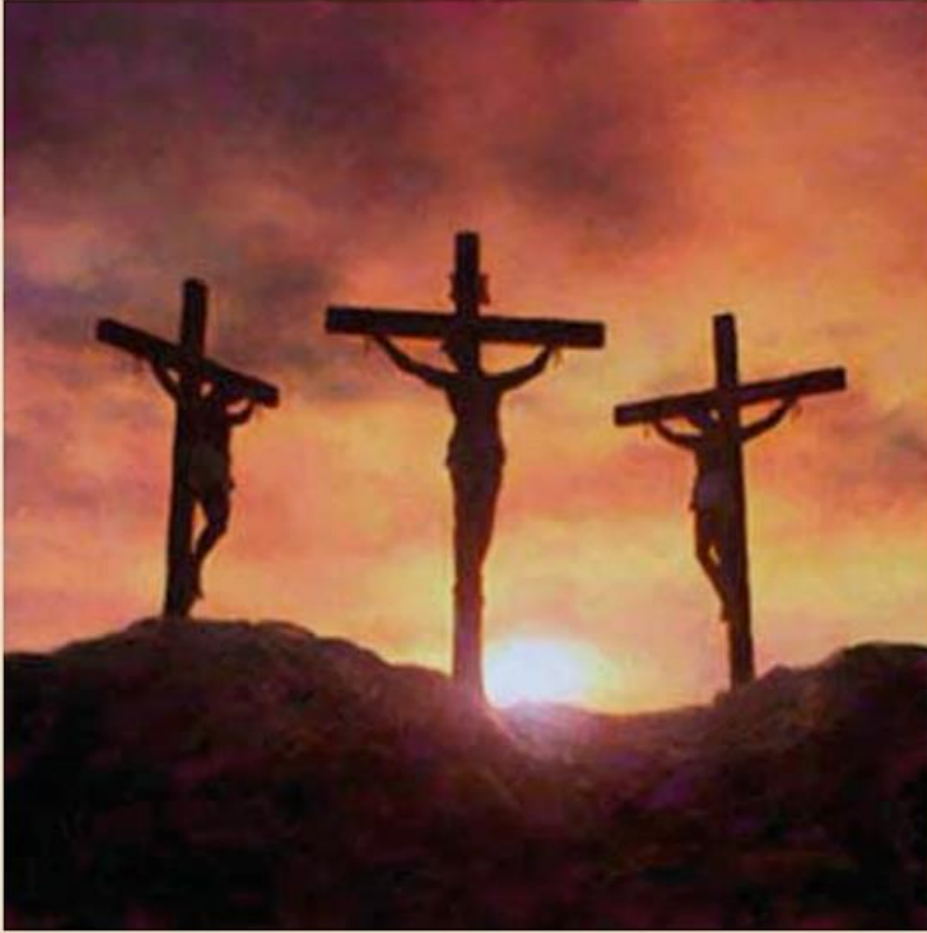
15 I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.

Did God really say that that there was only one way by which atonement could be secured?

Gen 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

Gen 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

The Atonement



Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Mar 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Rom 3:25 Whom God hath set forth to be a **propitiation** (*Gr. hilastērion*) **through which in his blood**, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Rom 3:26 To declare, I say, at this time **his righteousness**: that he might be just, and the justifier of him which believeth in Jesus.

Rom 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.



THE BOOK OF CONCORD

The Confessions of the Lutheran Church

The Lutheran Confessions and the Holy Gospel

Robert D. Preus (St. Louis: Concordia Publishing House, 1977), pgs. 7-29.

In our Confessions (FC SD, V, 20) we read:

The Gospel, however, is that doctrine which teaches what a man should believe in order to obtain the forgiveness of sins from God, since man has failed to keep the law of God and has transgressed it, his corrupted nature, thoughts, words, and deeds war against the law, and he is therefore subject to the wrath of God, to death, to temporal miseries, and to the punishment of hell-fire. The content of the Gospel is this, that the Son of God, Christ our Lord, himself assumed and bore the curse of the law and expiated and paid for all our sins, that through him alone we reenter the good graces of God, obtain forgiveness of sins through faith, are freed from death and all the punishments of sin, and are saved eternally. <http://bookofconcord.org/confessionsandgospel.php>

The Wrath of God

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) **These words show us why God's wrath descended on His only begotten Son, why the innocent suffered for the guilty, why the just bore the punishment wholly due to the unjust. Jesus came to bear the penalty of man's transgression, to uphold and vindicate the immutability of the law of God, and the rectitude of His government.** He came to make an end of sin, and to bring in everlasting righteousness. MR 548, p45

The Cornerstone of Christian Doctrine

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, **Christ died for us.**

Rom 5:9 Much more then, being now **justified by his blood**, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God **by the death of his Son**, much more, being reconciled, we shall be saved by his life.

Rom 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received **the atonement.**

The Roman Catholic view of Atonement

At the Council of Trent (1545-1563), the declarations of which are still in force, the Roman Catholic Church formally condemned the biblical doctrine of faith alone. Consider the following declarations of Trent:

“If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, LET HIM BE ANATHEMA” (Sixth Session, Canons Concerning Justification, Canon 12).

“If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, LET HIM BE ANATHEMA” (Sixth Session, Canons Concerning Justification, Canon 24).

Other sources that Reflect the Catholic View

Alan Jones, the Reverend at Grace Cathedral in San Francisco, wrote a book called *Reimagining Christianity*. In this book he states:

“The Church’s fixation on the death of Jesus as the universal saving act must end, and the place of the cross must be reimagined in Christian faith. Why? Because of the cult of suffering and the vindictive God behind it” (p. 132).

Of the atonement, Jones also says: “Jesus’ sacrifice was to appease an angry God. Penal substitution was the name of this vile doctrine.”—Alan Jones, (*Reimagining Christianity* , p. 168)

Richard Leonard is a Sydney based Jesuit priest who's also the director of the Australian Catholic Film Office :states on the atonement:

Most of the radio interview titled "What To Say To Suffering and Death" was interesting but I found Richard's comments on atonement (around the 39 minute mark) particularly so:

In the top ten hymns for Christians right throughout the world. I think 'How Great Thou Art' gets into the top five almost every time, and indeed I love 'How Great Thou Art', we sang it at Mass only just recently and I gave it out with great gusto. But I can't sing verse three. I wander through glades in verse one and I shout with acclamation in verse five, but verse three says:

*And when I think that God, His Son not sparing;
Sent Him to die, I scarce can take it in;* m.php?f=19&sid=9eed9475fd3dfa8fe9a6985306ed1e8f

Well, I can scarce take it in too because I don't believe that sort of theology.

Richard Leonard is a Sydney based Jesuit priest who's also the director of the Australian Catholic Film Office :states on the atonement:

It comes in at a very particular moment in Catholic theology called the atonement theory from the 11th century, and it is based on Paul's letter to the Romans, so it's got some New Testament roots. But when you unpack those parts in the New Testament, they are used in a very particular way that I think have lost their meaning now, about buying back slaves and the whole process of redemption. And then it gets picked up about atonement, and then the Protestant reformers really perfect it in what's called satisfaction theology, that's the only way for God to get happy with the world was the perfect son to make the perfect sacrifice so God's anger would be satisfied. There is another way that you can get into why Jesus died, and that is why was Jesus killed. And I say in the book that maybe it's just more helpful now to say that Jesus didn't come primarily to die, he came to live.

<http://evangelicaluniversalist.com/forum/viewforum.php?f=19&sid=9eed9475fd3dfa8fe9a6985306ed1e8f>

What does the Bible say?

Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:

Col 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Col 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

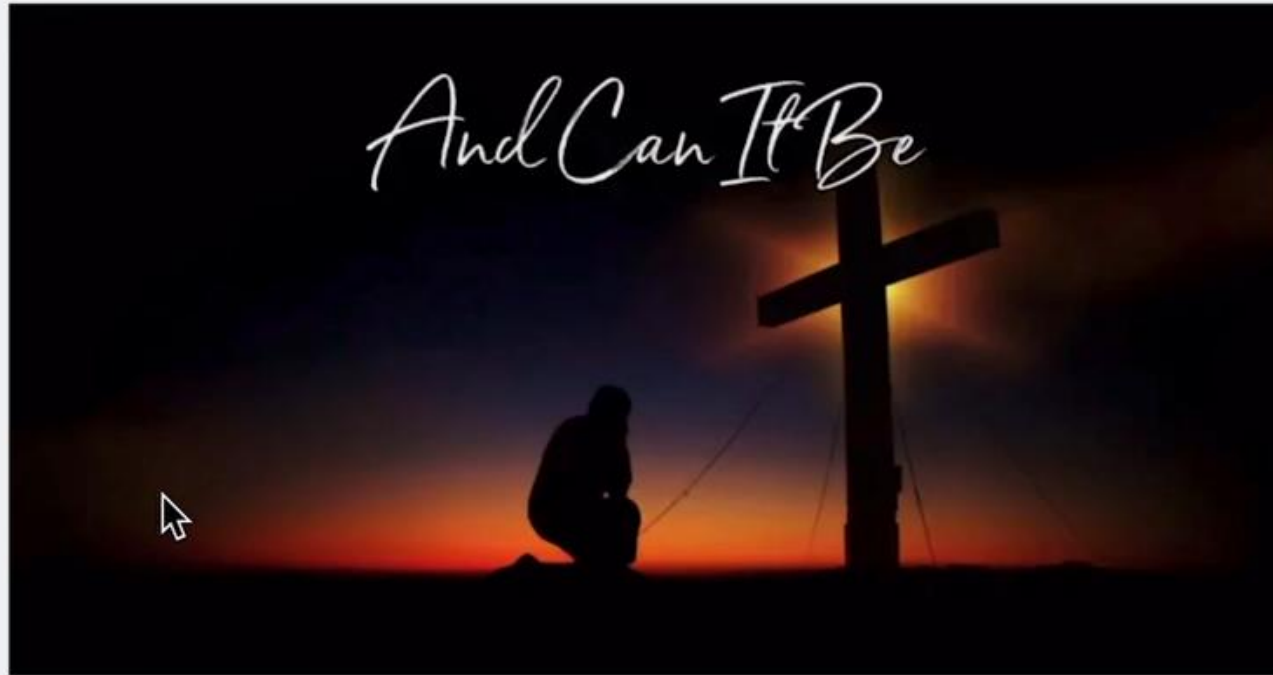
Col 1:22 In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.


AND CAN IT BE

<https://www.godtube.com/popular-hymns/and-can-it-be/>

GodTube Staff




"And Can It Be That I Should Gain?" is a Christian hymn written by Charles Wesley. This hymn is considered one of the best-loved of Wesley's six thousand hymns, written in 1738 to celebrate Wesley's conversion to Christianity. Find the lyrics and story, plus video performance of this wonderful hymn below!



1 And can it be that I should gain
An int'rest in the Savior's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be
That Thou, my God, should die for me?

Refrain:

Amazing love! how can it be
That Thou, my God, should die for me!



2 'Tis mystery all! Th'Immortal dies!
Who can explore His strange design?
In vain the firstborn seraph tries
To sound the depths of love divine!
'Tis mercy all! let earth adore,
Let angel minds inquire no more.

Refrain:

Amazing love! how can it be
That Thou, my God, should die for me!

3 He left His Father's throne above,
So free, so infinite His grace;
Emptied Himself of all but love,
And bled for Adam's helpless race;
'Tis mercy all, immense and free;
For, O my God, it found out me.

Refrain:

Amazing love! how can it be
That Thou, my God, should die for me!

4 Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quick'ning ray,
I woke, the dungeon flamed with light;
My chains fell off, my heart was free;
I rose, went forth and followed Thee.

Refrain:

Amazing love! how can it be
That Thou, my God, should die for me!

5 No condemnation now I dread;
Jesus, and all in Him is mine!
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach th'eternal throne,
And claim the crown, through Christ my own.

Refrain:

Amazing love! how can it be
That Thou, my God, should die for me!

Sunday observance

APOSTOLIC LETTER DIES DOMINI OF THE HOLY FATHER JOHN PAUL II TO THE BISHOPS, CLERGY AND FAITHFUL OF THE CATHOLIC CHURCH

When, through the centuries, she has made laws concerning **Sunday rest**, (109) the Church has had in mind above all the work of servants and workers, certainly not because this work was any less worthy when compared to the spiritual requirements of Sunday observance, but rather because it needed greater regulation to lighten its burden and thus enable everyone to keep the Lord's Day holy. In this matter, my predecessor Pope Leo XIII in his Encyclical Rerum Novarum spoke of Sunday rest as a worker's right which the State must guarantee..... Therefore, also in the particular circumstances of our own time, Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy. (DIES DOMINI)

The commandments of Rome

THE SIX COMMANDMENTS OF THE CHURCH

1. The six precepts of the Church are an amplification of the Third Commandment of the Decalogue.

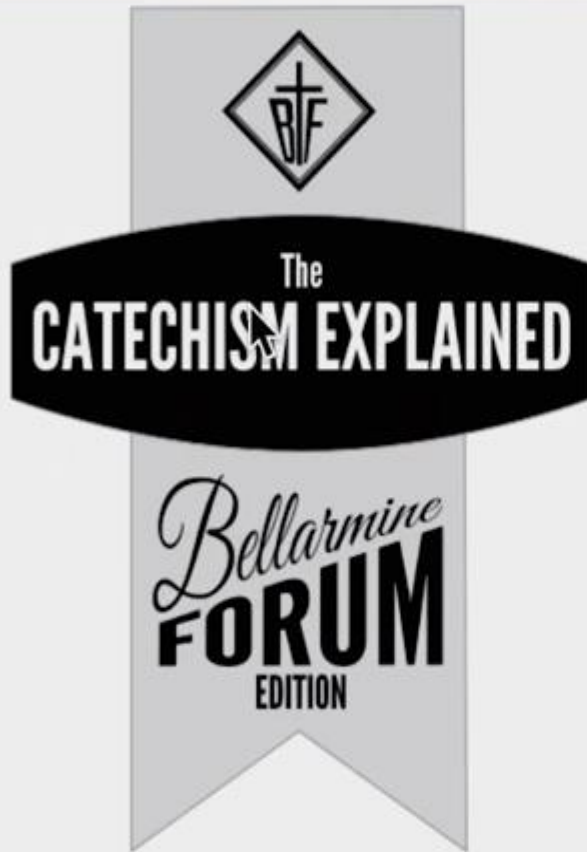
The first precept of the Church enjoins upon the faithful to rest from work on certain days besides the Sunday, to give thanks to God for special graces.

The second precept of the Church ordains the manner in which Sunday and the other holy-days of obligation are to be observed.

The third and fourth precepts of the Church oblige us to confess and communicate at least once a year.

The fifth precept bids us support our pastors.

The sixth forbids us to marry non-Catholics, or to solemnize marriage at forbidden times.



https://bellarmineforum.org/bf_catechism/the-catechism-explained/part-ii-the-commandments-vice-and-virtue-perfection/a-the-commandments/x-the-ten-commandments-of-god/the-third-commandment-of-god/the-six-commandments-of-the-church/




2. We are under a rigorous obligation to keep the commandments of the Church, for disobedience to the Church is disobedience to Christ.

Christ has conferred upon the Church the same powers which He Himself received from His Father; He said to His apostles: “As the Father hath sent Me, I also send you” (*John* xx. 21).

When the Church enjoins anything upon us, it is the same as if Christ enjoined it; for He said: “Whatsoever you shall bind upon earth shall be bound also in heaven” (*Matt.* xviii. 18). In disobeying the Church we disobey Christ; as He told the apostles: “He that despiseth you, despiseth Me” (*Luke* x. 16). Our Lord speaks of the Church as a kingdom; He also compares it to a fold, to teach us that the children of the Church must obey their ecclesiastical superiors. **Every society is authorized to make laws which the members must observe; this the Church does; and by her mouth God makes His will known to us.**

He therefore who wantonly violates one of the Church’s laws, commits a grievous sin.



3. The rulers of the Church are empowered to dispense the faithful from the observance of any of the commandments of the Church for weighty reasons. 

1. THE FIRST COMMANDMENT OF THE CHURCH: THE OBSERVANCE OF SUNDAYS AND HOLYDAYS

1. In the first commandment of the Church the solemn observance of the holy-days is enjoined upon us. There are seven festivals of Our Lord, five of Our Lady, and three of the saints.

In *Catholic Christian Instructed*,

Q. Has the [Catholic] church power to make any alterations in the commandments of God?

A. ...Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship; and **these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath.**

—The Catholic Christian Instructed in the Sacraments, Sacrifices, Ceremonies, and Observances of the Church By Way of Question and Answer, RT Rev. Dr. Challoner, p. 204.

JUNE 17, 2020

Bring Back the Blue Laws

CASEY CHALK



[https://www.crisismagazine.com/2020/b
ring-back-the-blue-laws](https://www.crisismagazine.com/2020/b
ring-back-the-blue-laws)

In the United States on the seventh day of the week, trade and industry seem suspended throughout the nation; all noise ceases. A deep peace, or rather a sort of solemn contemplation, takes its place. The soul regains its own domain and devotes itself to meditation.

Alexis de Tocqueville wrote these words in his 1835 masterpiece of political and social analysis, *Democracy in America*. During America's finally-abating coronavirus quarantine, our nation, at least outwardly, seemed to have gained a more noiseless, contemplative, revivifying spirit. Now, in the terrible wake of murder, protests turned arsonous riots, and looting, not so much. **Nevertheless, Americans in those early quarantine days—after the haze of their Netflix-binge had evaporated—woke up with a surprised appreciation for what earlier generations had considered normal: Sunday laws, otherwise known as blue laws. As America returns to normality, we should consider these laws and their manifold benefits afresh.**


Acknowledging the rewards of the Sabbath are not limited only to Christians like Pope Francis, who in a 2018 interview declared: “One day of the week. That’s the least! Out of gratitude, to worship God, to spend time with the family, to play, to do all of these things. We are not machines.” Jay Lefkowitz, a lawyer in New York City, in a May 7 op-ed for *The Washington Post* argues that the Jewish Sabbath observance brings healthy separation and balance. He explains:

when Jews sanctify the Sabbath and keep it holy, they are making a conscious act of separation. At its most elementary, Shabbat is about separating the profane from the sacred; the workweek from the Sabbath... Shabbat is about balance or, to use a modern word, mindfulness... We can’t recharge ourselves via a USB port.

This aligns with other movements that appreciate the need to “disconnect,” such as digital minimalism or “secular monkhood,” a phrase coined in a March *First Things* essay by Andrew Taggart.

More seriously, de Tocqueville identified several benefits to the once-common American inclination to rest. The first is how the worship of God orients man towards the transcendent and its purposes. At church, the American “hears of the need to control his desires, of the subtle pleasures of virtue alone, and the true happiness they bring.” When the American returns home, he does not hurry back to his business ledgers. He opens the Holy Scriptures and discovers the sublime or touching depictions of the greatness and goodness of the Creator, the infinite magnificence of God’s handiwork, the lofty destiny reserved for man, his duties, and his claims to everlasting life.

In the worship of God, and recognition of His goodness in creation, man perceives his own created goodness and the goodness of the world he inhabits, including his peculiar nation. This in turn directs him towards his civic duties to love and serve his neighbors in an act of stewardship. He feels “the urgent necessity to instill morality into democracy by means of religion.”

The second benefit is the tempering quality of Sabbath observance on an American capitalism that can tend towards exclusively materialist ends that obscure man's inherent dignity. 

Thus it is that from time to time the American hides away to some degree from himself and, snatching a momentary respite from those trivial passions which agitate his life and the fleeting concerns which invade his thoughts, he suddenly bursts into an ideal world where all is great, pure, and eternal.

De Tocqueville perceived that democratic capitalism, if untethered from religion, would devolve into a dehumanizing, materialistic wasteland where men manipulate and exploit one another for profitable gain. This is because "democracy encourages the taste for physical pleasures which, if excessive, soon persuades men to believe that nothing but matter exists." And if only matter exists, men are liable to do whatever they want to others (or themselves) to satiate their desires. Sabbath laws, in their implicit (or explicit) endorsement of the transcendent, remind citizens that there are greater, more noble pursuits than "self-actualization" and "self-realization."

Third, in directing citizens towards transcendent ends, Sabbath laws inspire men to pursue societal goods that will endure beyond their own circumscribed lives.

Religious nations have often achieved such lasting results. They discovered the secret to success in this world by concentrating upon the next. Religions instill into men the general habit of conducting themselves with the future in mind and are no less useful to happiness in this life than to bliss in the next.

Citizens aware of their finitude and their spiritual, immaterial natures will work not just for today, but for the future of their children and grandchildren. Notre Dame Cathedral, that splendid manifestation of human skill and ingenuity, took about 180 years, or *six generations*, to build. Such glorious projects require a character defined by willingness to suffer and sacrifice, fully aware that one's unknown descendants will be the ones who enjoy the fruits of one's labor.

When nations abandon consideration of transcendent ends, their citizens are more inclined to selfishly live for today without consideration for their neighbors or their progeny. "Let's do it tonight, 'cause we may not get tomorrow," the popular 2012 song goes. **De Tocqueville warns:**

In skeptical times, therefore, there is always the danger that men will surrender themselves endlessly to the casual whims of daily desire and that they will abandon entirely anything which requires long-term effort, thus failing to establish anything noble or calm or lasting.

For this reason, de Tocqueville warns and cajoles Americans to preserve their peculiar religiosity: "Do not seek to snatch from men their ancient religious opinions... lest...the soul finds itself momentarily void of beliefs and the love of physical pleasures spreads to fill it entirely."

Yet this is precisely what America has done, eliminating remnants of once-common blue laws for the sake of the worshipful dollar. There was a time when even the United States Supreme Court favored these ordinances, Justice Stephen Johnson Field writing in *Hennington v. Georgia* (1896), "the prohibition of secular business on Sunday is advocated on the ground that by it the general welfare is advanced, labor protected, and the moral and physical well-being of society promoted." No less than George Washington was once detained by a tithing-man for violating Connecticut's law forbidding unnecessary Sunday travel. (He was permitted to continue after promising to go only as far as his destination.)

Now, with a few anomalous holdouts, Sundays are more or less indistinguishable from other days. Some counties still prohibit the sale of alcohol on Sunday. Some Florida counties prohibit the sale of sex toys on Sunday. Among other curiosities, horse racing and car dealerships are closed in Illinois.

Many European nations never abandoned Sunday trading restrictions, and their economies have managed just fine. Indeed, keeping stores open on Sunday disproportionately favors big retailers at the expense of mom-and-pop businesses. In Poland, the 2017 Sunday trading ban was “about helping small family stores, but also about letting people who are effectively forced to work on Sundays be free,” said President Andrzej Duda. Since the ban’s introduction, Duda has noted, more families have engaged in outdoor activities, and the domestic tourism industry has benefited.

America, for the sake of its own emotional and spiritual welfare—for the sake of its own sanity—needs to restore the blue laws.

There was a time, surprising as it may be, when Amazon did not deliver on Sunday, and Americans somehow survived. There was a time when citizens had to do their shopping at the hardware store on a weekday, or early Saturday morning, in order to complete their home projects.

To preempt accusations of “theocracy,” I am not advocating mandatory church-going (though it wouldn’t be the *worst* idea), but rather simple restrictions on which businesses remain open on Sunday. Political and cultural leaders could “opt-out” of things like social media: as de Tocqueville rightly notes, leaders who set the standard should “act every day as if they believed in it themselves.”

Blue laws may limit “freedom,” but only the freedom to limitless consumption. If promulgated in a prudent and focused way, they can cultivate virtue, strengthen neighborliness, and protect small businesses. Most importantly, they can help promote prayer and peace—now, when America needs them most.

Image: Sabbath Eve by Alexander Johnston

In contrast:

Mal 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Exo 20:8 Remember the sabbath day, to keep it holy.

Exo 20:9 Six days shalt thou labour, and do all thy work:

Exo 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

Exo 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

The commandments of God

Deu 8:2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

Deu 8:6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

Deu 8:11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

Deu 10:13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

Deu 11:1 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

Deu 11:8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

Deu 11:27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

Deu 11:28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

Deu 13:4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

Deu 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

Deu 28:1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

Deu 28:13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

Jos 22:5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

Psa 112:1 Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

Psa 119:6 Then shall I not be ashamed, when I have respect unto all thy commandments.

Psa 119:10 With my whole heart have I sought thee: O let me not wander from thy commandments.

Joh 14:15 If ye love me, keep my commandments.

Joh 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Joh 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

1Co 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

1Jn 2:3 And hereby we do know that we know him, if we keep his commandments.

1Jn 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1Jn 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight

Jos 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.