

00:27
welcome back to our next episode of
00:29
what's up Prof hello Walter we're back
00:32
again yes and I'm excited for this
00:35
discussion okay will you open up was yes
00:38
let's do that Heavenly Father as we are
00:42
going to discuss the central issue of
00:45
the plan of salvation I pray that you
00:48
will be with us with your spirit what
00:51
this is such an important topic and I
00:55
pray that you will enlighten our minds
00:56
that you may become more and we may
01:00
become less in Jesus name Amen
01:04
yes sir last time we got to the
01:09
Salvation issue of the atonement and can
01:14
you briefly give us an introduction or a
01:16
recap of what we've been doing in the in
01:19
the past two lectures yes we were
01:22
discussing Babylon and the doctrine of
01:25
the serpent and our introductory text
01:30
was Genesis chapter 3 verse 1 where the
01:33
serpent said unto the woman has God said
01:37
and then we looked at the three lies or
01:42
distortions that the devil brought into

01:45
the world and the first one as you will
01:48
remember was about the immortality will
01:52
surely not die and then we looked at the
01:57
second one ye shall be as gods and the
02:00
third one was you will be able to
02:04
distinguish between good and evil and
02:06
then we we went through the
02:09
documentation and we saw that wrong
02:14
preachers as doctrine all three of the
02:19
serpent statements all three of them so
02:24
in other words it's not what God said
02:26
it's what the serpent said that is
02:29
central but this is one issue that is
02:34
not exactly emphasized here with
02:39
very very important and that was the
02:43
statement where after the fall of man
02:47
the promise was given of the Messiah
02:50
that would come remember it said and I
02:56
will put enmity between thee and the
02:59
woman and between thy seed and her seed
03:03
and it shall bruise thy head and thou
03:07
shalt bruise his heel this was this
03:11
great messianic promise that the Messiah

03:16
would come and would crush the Serpent's
03:19
head remember we discussed how in the
03:22
Douay Rheims Bible the Roman Catholic
03:24
Church via the Jesuits changed it so
03:29
that it became feminine and they say it
03:34
is a reference to Mary but it could just
03:36
as well be a reference to the church yes
03:38
so the church will actually achieve this
03:41
because everything they say is based on
03:44
what the church says and not on what God
03:46
says so this enmity between thee and the
03:51
woman and the seed of the Serpent and
03:55
the seed of Christ's bride would
03:59
continue until the close of probation so
04:03
this would be a theme that runs through
04:05
the entire history and this war will
04:09
continue until the second coming and
04:11
also in that lecture we had this slide
04:15
which said did God really say that there
04:18
was only one way by which atonement
04:21
could be secured and you remember in
04:25
Genesis chapter 4 verse 4 we read an
04:28
Abel he also brought of the firstlings

04:31
of his flock and of the fat thereof and
04:36
the Lord had respect unto Abel and unto
04:42
his offering but unto Cain and to his
04:45
offering and not respect and came was
04:49
very wroth in his car
04:52
now here are two ways of atonement that
04:58
are described here the one was the way
05:01
of Abel which was to bring the offering
05:04
of the lamb which foreshadowed the
05:07
coming of Christ and the other offering
05:11
was the offerings of the works of his
05:13
own hands
05:14
and the fact that Cain was very wroth
05:18
when he's offering wasn't accepted that
05:23
is part of human nature you want to be
05:26
able to do this yourself why should you
05:29
be totally dependent yes and this is
05:33
such an important issue so there was a
05:37
question also on the offering that Cain
05:40
brought he was a not a livestock farmer
05:44
so why was he's offering not acceptable
05:50
well God had prescribed the way in which
05:54
this had to take place and it wasn't

05:57
something that was introduced at the
05:59
time of Cain and Abel it was introduced
06:02
at the time of the fall of Adam and Eve
06:05
because they had to sacrifice a lamb or
06:09
a sheep they had to sacrifice it because
06:12
that was the typology and just like the
06:17
Jews had to bring a lamb and sacrifice
06:21
it and then the priest took over so Adam
06:25
and Eve had to slaughter that creature
06:29
that animal and the blood that flowed
06:33
was a type of the blood of Christ that
06:36
would flow in their behalf so what about
06:40
the the portion in the Bible that says
06:43
God made the garments for Adam and Eve
06:46
correct so what was Adam and Eve's
06:49
contribution they had to bring the
06:52
offering they had to kill the offering
06:55
and God made the garments he provided a
07:00
type of the robe of righteousness that
07:03
they
07:03
he who would present now some people
07:06
think that God actually made the first
07:09
sacrifice there Adam and Eve had to

07:12
sacrifice it because if you look further
07:14
on as it was prescribed to the Jews if
07:18
you were a sinner and you brought a
07:21
sacrificial animal you were the one that
07:25
had to cut the throat you are the one
07:29
that had to initiate the action because
07:32
you were responsible for the death of
07:34
the land so here we see that Cain's
07:40
offering was not accepted now if it was
07:43
prescribed and you had to bring a lamb
07:47
then he should have bothered with his
07:50
vegetables for the lamb but probably you
07:53
know they were farmers they had all of
07:56
these things so he could have brought
07:58
the lamb he wasn't only concentrating on
08:02
one issue in those days they didn't have
08:05
monoculture they had all kinds of foods
08:10
that they were working with and the
08:13
animals were part and parcel of farm
08:17
existence and life and they were used
08:19
for for work so Abel brought the
08:26
offering that was acceptable Cain
08:29
brought the offering that was not

08:31
acceptable and this conflict has been
08:35
raging since the beginning of time and
08:38
the anti-typical Cain's of today are
08:41
still very Roth and their countenance
08:44
has fallen they will not accept that you
08:48
can be saved by the blood of the lamb
08:51
alone that's why this atonement issue is
08:55
so important now when we looked at the
08:59
previous one and we looked at the three
09:02
issues that the serpent mentioned before
09:06
Adam and Eve fell that you will surely
09:09
not die that you shall be like God
09:14
and that you will be able in your own
09:18
power to determine between right and
09:21
wrong you don't need God for that
09:24
then we saw in our discussion that that
09:27
is exactly what the Roman Church teaches
09:31
the three lives of Eden now in terms of
09:36
the atonement which one of the two
09:40
methods to be consistent now do you
09:43
think that they accept as their to
09:46
accept Cain's method Cain's method in
09:50
fact they call Abel's method and an

09:53
asthma and an F me you accursed if you
09:57
follow Abel's method so we need to go
10:01
into a little bit of detail concerning
10:03
this issue because this is the heart of
10:06
the gospel and then when you put the
10:10
package together you will see that the
10:13
one is biblical and is the way that God
10:18
prescribed and the other one is the way
10:22
of Cain and is the exact opposite of
10:26
what God prescribed the devil is the
10:30
master of reversal he turns everything
10:34
upside down
10:36
so let's and if you're if you are the
10:40
part of the side and you can realize
10:44
that you're part of the side that is
10:45
believing Cain's
10:47
and all the three lies of the devil then
10:50
you know you're part of Babylon yes and
10:52
even if you have aspects of it then
10:57
you're partly babylonian but once you
11:01
accept the authority of the one that is
11:05
completely Babylonian and then you
11:07
become part of Babylon so let's have a

11:11
look at the atonement yes as I chapter
11:15
53 verse 12 therefore will I divide him
11:19
a portion with the Great and he shall
11:21
divide the spoil with the strong because
11:23
he has poured out his soul and to
11:27
death and he was numbered with the
11:29
transgressors and he bare the sin of
11:31
many and made intercession for the
11:35
transgressors and the scripture was
11:38
fulfilled which says and he was numbered
11:40
with the transgressors what a beautiful
11:43
verse in Isaiah pointing to Jesus Christ
11:47
who bore the sins of many and made
11:50
intercession for the transgressors this
11:54
is the plan of salvation in Romans 3
11:58
verse 25 we read whom God has set forth
12:02
to be a propitiation a mercy seat as it
12:09
were a healer sterian through faith in
12:12
his blood to declare his righteousness
12:16
for the remission of sins that are past
12:19
through the forbearance of God to
12:22
declare I say at this time his
12:24
righteousness that he might be just and

12:27
the justifier of him which believers in
12:30
Jesus where is boasting then it is
12:33
excluded by what law of works no but by
12:36
the law of faith so the Bible clearly
12:40
teaches that we are saved by faith
12:44
through the blood of the Lamb we have no
12:48
righteousness of our own righteousness
12:51
is imputed and imparted through Jesus
12:55
Christ this is the biblical teaching and
12:58
we are saved through his blood in other
13:02
words Jesus died for me because the life
13:06
is in the blood rise rom denies that rom
13:11
says Jesus never died for you he died
13:14
but I didn't die for you he died as an
13:19
act of perfect obedience and because of
13:23
his perfect obedience and righteousness
13:25
God forgives you but he didn't do it for
13:29
you so in Catholic theology you have to
13:34
work off your sins you have to do the
13:39
penance you have to pay the
13:40
price now when your sins are forgiven
13:43
then you still haven't paid the price
13:46
for those sins so in Catholic theology

13:49
when you go to heaven you can't go to
13:51
heaven
13:52
because you haven't paid the price for
13:53
your sins yet so you must go to
13:56
purgatory and there you pay the price
13:58
for the sins and depending on how much
14:01
your sins was that depends on your time
14:03
in purgatory correct
14:05
that's Catholic theology in biblical
14:08
theology Jesus Christ paid the price
14:13
according to Isaiah he paid the price
14:16
and it is through his blood that I am
14:19
saved and his righteousness is imputed
14:23
and imparted to me this is the biblical
14:26
position so let's have a look at the
14:29
Lutheran confession and this states the
14:35
gospel I ever is that doctrine which
14:37
teaches what a man should believe in
14:40
order to obtain forgiveness of sins from
14:42
God since man has failed to keep the law
14:45
of God and has transgressed it he's
14:47
corrupted nature's thoughts words and
14:50
deeds war against the law and he's

14:52
therefore subject to the wrath of God
14:55
all have sinned and fall short of the
14:58
glory of God the wages of sin is death
15:01
death and deeds war against the law and
15:08
he is therefore subject to the wrath of
15:10
God to death to temporal miseries and to
15:14
the punishment of hellfire the content
15:17
of the gospel is this that the son of
15:19
God Christ our Lord Himself assumed and
15:22
bought the curse of the law which is
15:26
deadly and expiated and paid for all of
15:31
our sins that through him alone we
15:34
re-enter the good graces of God obtain
15:37
forgiveness of sins through faith or
15:40
freed from death and all the punishment
15:43
of sin and are saved eternally so
15:46
there's no purgatory here because
15:48
there's no purgatory and the Bible it is
15:49
a Catholic invention
15:52
okay X in fact it's a Greek philosophy
15:57
now the wrath of God this comes from
16:00
manuscript releases this is an Adventist
16:03
source god so loved the world that He

16:06
gave His only begotten Son that
16:07
whosoever believeth in him should not
16:09
perish but have everlasting life John
16:11
3:16 these words show us why God's wrath
16:17
descended on his only begotten Son while
16:22
the innocent suffered for the guilty why
16:25
the just bore the punishment wholly due
16:28
to the unjust Jesus came to bear the
16:31
penalty of man's transgressions to
16:33
uphold and vindicate the immutability of
16:36
the law of God and the rectitude of his
16:39
government he came to make an end of sin
16:42
and to bring in everlasting
16:43
righteousness
16:45
this is totally biblical so why did
16:48
Jesus have to die well because the law
16:53
of God could not be taken away because
16:55
the Bible says where there is no law
16:57
there's no transgression if there's no
17:01
transgression then there is no penalty
17:05
so the fact that he died meant that the
17:09
law could not have been taken away and
17:11
all the reformers recognized this and

17:14
they make it quite plain that the fact
17:16
that Jesus died means that the law
17:18
stands Wesley said it what Luther said
17:21
it fella said it
17:23
why does modern Protestantism say that
17:26
the death of Christ does away with the
17:28
law if he could have taken the law away
17:31
then he would not have had to die you
17:34
could have just stated exactly so modern
17:38
Protestantism is also marching in the
17:42
paths of Babylon because if you take the
17:46
law away you take away the government of
17:48
God if you've taken away the government
17:50
of God what government have you put in
17:52
its place the government of the
17:54
government of man which are they keeping
17:57
are they keeping the Sunday will be
17:59
keeping the Saturday so which law
18:02
they're keeping they're keeping them
18:03
the purpose of Babylon so that's a
18:06
Babylonian teaching it's a Babylonian
18:08
teaching and Sun so to put it bluntly
18:12
you are part of Babylon if you adhere to

18:15
these teachings there's a little there's
18:18
a little a rider in the Bible which says
18:21
if you know and you do it not then it be
18:25
for your sin but there's another verse
18:28
which says the time of ignorance God
18:31
winked said so nobody is responsible
18:36
until they are confronted with truth
18:39
convicted of truth and reject the truth
18:43
but the world is moving in the direction
18:45
of Babylonian teaching including the
18:48
Protestants now Catholics deny that God
18:50
poured out his wrath on the son and some
18:53
of their theologians or at least those
18:55
from the Jesus Institute say well if
18:59
this is the case then you should love
19:00
the son but take the father I've heard
19:03
that have you heard that statement
19:05
what's kind of father would do that they
19:09
were there to East but you see they
19:11
don't understand the deity because Jesus
19:14
says I am the father or one mmm-hmm so
19:17
the entire godhood was involved why
19:20
wasn't Jesus that had to die because in

19:24
Adam all have sinned I inherited Adam's
19:30
fallen nature in who was Adam before
19:35
Adam sinned in fact he was in Christ so
19:38
all of humanity in its unfallen state
19:42
was in Christ before it was in Adam
19:45
because he's the creator therefore only
19:48
God only the creator could pay this
19:51
price therefore like Martin Luther I
19:53
want to reiterate and I stand with him
19:56
the God who didn't die for me is not my
20:00
god because nobody else could die for me
20:02
because the Bible clearly says that I
20:05
may not inherit your sins and you may
20:07
not inherit my sins I must be
20:10
responsible for my own sins so only
20:14
God in whom all humanity was
20:16
cooperatively could die for my sons but
20:21
what is he require of me I once word an
20:25
interesting discussion was he us back
20:28
and he was a lawyer and he knew I was a
20:32
Christian and I was dealing with
20:36
property I was buying a property and he
20:38
was the lawyer and we started talking

20:41
and one day he said please close the
20:45
door I said sure and he says do you
20:50
might have asked you a personal question
20:52
I said no I don't mind the taursus
20:55
you're a Christian and you preach I said
20:59
yes and he said to me I want to be a
21:04
Christian but I can't and I said why not
21:08
he says I'm a lawyer and it's not it's
21:12
not reasonable that Christ should die
21:16
and pay the price for the sinner because
21:20
if I'm in a court of law and there is a
21:24
guilty person who is a murderer and a
21:28
rapist or whatever crime he committed
21:30
and somebody else stands up and says I
21:34
will die in his place that is an act of
21:37
mercy but it's not justice justice
21:41
demands that the sinner the guilty party
21:44
pay the price so Christianity doesn't
21:50
work so I said to him but there's a flaw
21:55
in your thinking you see Protestantism
21:59
teaches forgiveness and no consequence
22:05
and that's what we read in Moody's
22:07
writings in the last lecture do you

22:09
remember that Protestantism had given up
22:12
its moral compass and had not allowed
22:15
the Bible to teach them that it's not
22:18
enough to have Jesus as your Savior you
22:21
must be fully obedient you must come
22:23
back into harmony with obedience
22:25
so I said you are right except for one
22:28
thing that the Bible clearly teaches
22:31
that if you are in Christ you must die
22:37
in Christ so I die in Christ and I am
22:43
resurrected in Christ so it requires a
22:49
new birth
22:50
it requires the death of the old man and
22:53
the resurrection of the new man who will
22:57
allow God to work in his life so who
23:01
pays the price
23:02
Jesus pays the price cooperatively for
23:06
all of humanity because he had humanity
23:08
in him but I have to pay the price too
23:12
I have to die and once I have accepted
23:16
Jesus as my savior I must die to self
23:20
and I must be resurrected in him that is
23:23
the new birth and without it I cannot

23:25
see heaven I am a new man my own mother
23:29
doesn't recognize me from what I was
23:31
before if I was a drunkard I'm sober if
23:34
I was a glutton I'm no longer a glutton
23:37
etc they must be a change if I lived in
23:41
disharmony with God's requirements I
23:44
must now live in harmony with God's
23:46
requirements so Christianity without
23:50
consequence is not true Christianity so
23:53
the wrath of God descended on his son he
23:56
paid the price for me corporative Lee as
23:58
the corporate man the god man the only
24:02
one who was fully human and yet fully
24:05
divine and that requires that I have to
24:11
come back into harmony with his law and
24:14
the rectitude of his government
24:18
he's my king as well so is the
24:22
cornerstone of Christian doctrine romans
24:25
5 for when we were yet without strength
24:28
in due time Christ died for the ungodly
24:31
for scarcely for a righteous man will
24:35
one die yet peradventure
24:36
for a good man some would even dare to

24:39
die but God commendeth his love towards
24:43
us in that while we were yet sinners
24:46
Christ died for us it is clear in
24:51
Scripture that Jesus Christ died for us
24:55
much more than being justified by his
24:58
blood that means by his death we shall
25:02
be saved from wrath through him so he's
25:06
the one who took the wrath of God this
25:08
is what the scripture teaches for if
25:11
when we were enemies we were reconciled
25:14
to God by the death of his son is the
25:17
scripture clear on urges much more being
25:20
reconciled we shall be saved by his life
25:23
and not only so but we also joined God
25:27
through our Lord Jesus Christ by whom we
25:30
have now received the atonement the at
25:34
one month we are one with God again we
25:37
paid the price for me he being divine
25:41
and all humanity being in him he paid
25:44
the price he died not only for me he
25:46
died as me and he died as you he died
25:50
for everyone he paid the price the wages
25:53
of sin is death and because he had no

25:56
sin as a humans no sin he rose from the
26:01
dead and divinity took humanity with it
26:07
and rose from the dead and now by
26:11
accepting by faith his sacrifice on my
26:15
behalf and repenting and allowing the
26:20
old man to die in him I can have eternal
26:23
life being resurrected in him it is no
26:26
longer I but live but Christ who lives
26:28
in me
26:29
it's a beautiful doctrine it is a
26:32
logical doctrine it satisfies the
26:36
requirements of justice and it satisfies
26:38
the requirements of mercy beautiful yes
26:44
now the Roman Catholic view of the
26:46
atonement
26:47
at the Council of Trent the Declaration
26:50
of which are still in force the Roman
26:52
Catholic Church formally condemned the
26:54
biblical doctrine of faith alone
26:57
consider the following if anyone says
26:59
that justified faith is nothing else
27:02
than confidence in divine mercy which we
27:05
met sense for Christ's sake or that it

27:07
is the confidence alone this confidence
27:11
alone that justifies us let in being an
27:14
asthma letting be cursed
27:16
the Bible says you are saved by faith
27:19
alone they curse you if anyone says that
27:24
the justice received is not preserved
27:27
and also not increased before God
27:29
through good works but that those works
27:33
are merely the fruits and the signs of
27:36
justification obtained but not the cause
27:38
of its increase let him be in an admiral
27:41
is this biblical no no so are they an
27:48
institution that has the Bible as its
27:51
source
27:52
no no they denied the Bible we just read
27:55
the verses nice now let's see whether in
27:59
practice this is really so so what are
28:02
they really saying they're saying that
28:05
Jesus never died for you he died as an
28:10
act of perfect obedience but not for you
28:13
you still have to pay the price for your
28:15
own sins so what was he was just a nice
28:19
example so we can also be like that if

28:22

we can do it by our own works right then

28:24

we become Christ that's new age teaching

28:28

Alan John sees the reverent of Grace

28:31

Cathedral in San Francisco wrote a book

28:33

called reimagining Christianity and in

28:37

this he wrote the church's fixation on

28:40

the death of Jesus as the universal

28:43

saving act must end and the place of the

28:48

Cross must be reimagined in Christian

28:51

faith why because of the cult of

28:53

suffering and the vindictive God behind

28:56

it how can God be vindictive

29:00

if when he takes upon himself the

29:06

penalty that is due to me it is an act

29:09

of unbelievable love and I say it is

29:15

vindictive so this really means that

29:20

they have an image of God the wrathful

29:24

father and the separate being the son

29:28

who has to bear the wrath because the

29:33

father is not willing to bear it exactly

29:36

but there's one God and Jesus being

29:38

fully God and one with the father

29:40

the godhood was involved in that cross

29:46
sacrifice in its totality because so far
29:53
as to say of the atonement Jones also
29:57
says Jesus the sacrifice was to appease
30:01
an angry god you can only say something
30:05
like that if you don't believe that
30:07
Jesus was fully God or that he perhaps
30:10
only had an imputed godhood he was fully
30:15
man and he was fully God he was
30:18
according to the scripture that creator
30:20
God he's the one who spoke in the
30:23
beginning was the word and the Word was
30:24
with God and the Word was God he's the
30:28
one who spoke humanity into existence
30:31
without him was not anything created so
30:34
we believe in a personal God a personal
30:38
God through whom we have access to Jesus
30:41
Christ who is a person but one with the
30:47
father so penal substitution was the
30:50
name of what he calls this vile doctrine
30:55
so the fact that the Bible teaches that
30:59
God took upon himself in Jesus Christ
31:02
the penalty for my sin is a vile doctor
31:06
the Bible calls it the gospel which

31:10
means good news
31:11
and they call it vile news this is a
31:15
serious issue here's another one
31:19
Richard Lenin is a certainly based
31:21
Jesuit priest who is also the director
31:24
of the Australian Catholic film office
31:27
obviously they like Jesuit theatres
31:29
right and he states on the atonement in
31:34
an Aradia interview most of the radio
31:36
interviewed titled what to say to
31:37
suffering and death was interesting but
31:40
I found Richards comments on atonement
31:43
particularly so in the top ten teams of
31:47
four Christians right throughout the
31:49
world I think how great thou art gets
31:51
into the top five almost every time and
31:55
indeed I love how great thou art we sang
31:58
it at mass only just recently and I gave
32:01
it out with gusto with great gusto but I
32:04
can't sing verse three I wonder through
32:08
Glades in verse one and I shout with
32:10
acclamation in verse five but verse
32:13
three says and when I think that God his

32:17
son not sparing sent him to die I scarce
32:20
can take it in what a beautiful verse
32:23
well I can scarce take it in two because
32:27
I don't believe that sort of theology it
32:33
comes at a particular moment in Catholic
32:35
theology called atonement theory it's
32:38
not a theory from the 11th century and
32:42
is based on Paul's letter to the Romans
32:44
so it's got some New Testament roots
32:47
just look how they brush aside Scripture
32:50
but when you unpack those parts in the
32:53
New Testament they are used in a very
32:55
particular way that I think have lost
32:56
their meaning now about buying back
33:00
slaves and the whole process of
33:02
redemption and then it gets picked up
33:05
about the tournament and then the
33:07
Protestant reformers really perfected in
33:09
what is called satisfaction theology
33:12
that's the only way for God to get happy
33:15
with the world was the perfect son to
33:18
make the perfect sacrifice so God's
33:19
anger would be satisfied no

33:23
but justice the wages of sin is days the
33:26
only way to solve the problem to be
33:29
still a just God is to bear the penalty
33:32
himself how can they distort this in
33:36
this fashion there's another way that
33:39
you can get into why Jesus died and that
33:43
is why was Jesus killed see it didn't
33:46
die for you and I say in the book that
33:49
maybe it's just more helpful now to say
33:51
that Jesus didn't come primarily to die
33:53
it came to live but what does the Bible
33:58
say in whom we have redemption through
34:02
his blood even the forgiveness of sins
34:04
Colossians 1:14 Jesus died for me right
34:09
Colossians 1:20 and having made peace
34:11
through the blood of his cross by him to
34:14
reconcile all things unto himself by him
34:18
I say whether they be things on earth or
34:20
things in heaven and you that was
34:24
sometimes alienated and enemies in your
34:26
mind by wicked works yet now has he
34:29
reconciled in the body of his flesh
34:33
through death to present you holy and

34:36
unblameable and Unruh provable in his
34:40
sight through his righteousness and
34:42
almost all things says Hebrews 9:22
34:46
or by the law by the law purged with
34:49
blood and without the shedding of blood
34:51
no remission is the Bible clearness so
34:57
anybody who believes that Jesus didn't
35:00
die for you on the cross that includes
35:02
the Islam they denied the atonement that
35:05
includes Mormonism Mormonism denies the
35:09
atonement that's rather sad this is the
35:15
essence of Christianity there's a
35:18
beautiful hymn that was penned by
35:21
Charles Wesley and the same is
35:25
considered one of the best-loved of
35:26
Wesley's 6,000 hymns and it's called and
35:30
can it be it's one of my favorites
35:33
unlike the Jesuit I can sing it with
35:35
full gusto
35:37
I love this the Sun and can it be that I
35:43
should gain an interest in the Savior's
35:46
blood dydy for me who caused his pain
35:51
for me who him to death pursued amazing

35:57
love how can it be that now my God
36:00
should die for me
36:02
he understood it and then the refrain
36:05
must be very icky to the Jesuits amazing
36:10
love how can it be that thou my god
36:13
should die for me the most beautiful
36:17
Christian doctrine this mystery all the
36:20
mortal dies who can explore a strange
36:24
design in vain the first-born serif
36:26
tries to sound the depth of love divine
36:29
tis mercy all letter that all let angel
36:32
Minds inquire no more amazing love how
36:35
can it be that thou my gods should die
36:39
for me
36:40
he left his Father's throne above so
36:43
free so infinities grace emptied himself
36:45
of all but loved and bled for Adams
36:49
helpless race tis mercy all he mentioned
36:52
free for oh my god it found out me isn't
36:55
it beautiful beautiful amazing love how
36:59
can it be that thou my god should stifle
37:02
me by removing the atonement you remove
37:07
the centrality of Christ and you put

37:09

your manatee in its place you get there

37:12

by your works you pay your own price

37:15

even your forgiving sins you pay for in

37:18

purgatory and Jesus is removed out of

37:21

the equation then what was his purpose

37:24

nice examples that's all that's all just

37:30

a nice example we must be careful that

37:34

we make Jesus just our example he is our

37:39

example yes but he is much more than our

37:43

example

37:44

he is our God link is our king he is our

37:49

Savior he is our atonement he is the

37:54

Lamb of God that taketh away the sins of

37:57

the world anything less than that is

38:01

paganism is Babylonian religion can you

38:06

see why we must flee out of Babylon long

38:10

my imprisoned spirit life was bound in

38:13

sin and nature's nighttime I diffused

38:16

the quickening ray I woke the dungeon

38:18

flamed with life my chains fell off my

38:21

heart was free I rose went forth and

38:23

followed the amazing love how can it be

38:26

that thou my god should Steiff or me and

38:30
endless beautiful verse no condemnation
38:32
now I tread Jesus and all in him is mine
38:37
alive in him my living head and clothed
38:40
in righteousness divine bold I approach
38:44
the eternal throne and claim the crown
38:46
through Christ my own and then the verse
38:50
amazing love how can it be that thou my
38:53
God's should die for me Wesley
38:55
understood the core of Christianity a
39:01
final false
39:03
Sunday observance this is the apostolic
39:08
letter D s domine of the Holy Father
39:10
John Paul the second to the bishops and
39:14
the clergy when through the centuries
39:18
she had made laws concerning Sunday rest
39:21
and remember this is the very shrine
39:25
that Donald Trump went to is and when
39:29
they knelt at the shrine of John Paul
39:34
Wester of John Paul the second went
39:37
through the centuries she has made laws
39:39
concerning Sunday rest the church has
39:41
had in mind above all the work of
39:44
servants and workers certainly not

39:46
because this work was any less worthy
39:48
when compared to the spiritual
39:51
requirements of Sunday observance but
39:52
rather because it needed
39:54
regulation to lighten its burden and
39:58
thus enable everyone to keep the Lord's
40:01
Day holy in this matter my predecessor
40:05
Pope Leo in his encyclical rerum Novarum
40:09
spoke of Sunday rest as the workers
40:12
right which the state must guarantee
40:16
therefore also at the particular
40:18
circumstances of our time Christians
40:21
will naturally strive to ensure that
40:22
civil legislation respects their duty to
40:25
keep Sunday only he wants church and
40:28
state to be together isn't that what the
40:32
Bible says will happen yep is an
40:38
interesting catechism this is the
40:40
Catechism explained Bella mean forum now
40:44
Bella mean is of course Cardinal Bella
40:47
mean yes and it's interesting that the
40:49
Protestant world today believes Cardinal
40:52
Bella means version of the Antichrist

40:55
and you know the future Antichrist that
40:57
is to come yes
40:59
so is that Babylonian law is that
41:01
biblical nice Babylonian okay now this
41:06
the six commandments of Rome
41:09
particularly pertain to the Sunday so
41:13
they're rather interesting the six
41:16
precepts of the church on amplification
41:19
of the third commandment of the
41:21
Decalogue now of course actually that's
41:24
the fourth commandment because because
41:26
ROM removed the second commandment then
41:30
I only had nine Commandments so they
41:33
divided the tenth one into two to get
41:36
Ten Commandments but everything moved up
41:39
one so the third is really the fourth so
41:42
they don't work according to the Bible
41:43
at all they work according to their
41:46
tradition yes the six precepts of the
41:50
church on amplification of the third
41:52
commandment which is actually the fourth
41:54
so it's the satiric movement the first
41:58
precept of the church enjoins upon the

42:00
faithful to rest from work on certain
42:02
days besides the
42:04
one day to give thanks to God for
42:07
special graces the second precept of the
42:10
church ordains the manner in which
42:12
sunday and other holy days of obligation
42:14
are to be observed and the third and
42:18
fourth precepts of the church obliged us
42:21
to confess and communicate at least once
42:24
a year
42:25
the first precept puts us to support our
42:28
pastors and the sixth forbids us to
42:32
marry non Catholics or to solemnize
42:34
marriage as forbidden times at forbidden
42:38
times okay so they've got all kinds of
42:42
rules which are not biblical they're
42:45
based on tradition and the Bible says in
42:48
vain they worship Me for doctrines of
42:51
men correct teaching their traditions as
42:55
doctrine so these are particular laws
42:58
it's interesting that on one of the
43:01
conservative Catholic sites that they
43:03
claim that even Donald Trump is not

43:06
legally married to his wife because he
43:09
is a Protestant and unless he gets that
43:14
annulled and then married again under
43:17
Catholic conditions then only will he be
43:20
truly married in the eyes of the church
43:22
so that's an interesting point so number
43:27
two we are under a rigorous obligation
43:30
to keep the commandments of the church
43:32
for their disobedience to the church is
43:36
disobedience to Christ but which Christ
43:38
not the Christ of the Bible because he
43:40
told us to keep the seventh day and they
43:43
telling us to keep the first day so this
43:45
must be the other Christ on earth right
43:48
Christ has conferred upon the church the
43:51
same powers which he himself received
43:53
from his father he said to his apostles
43:55
as the father has sent me I said you
43:59
there's a difference between sending
44:02
someone and obeying totally new precepts
44:05
right yes
44:06
he never said as the father sent me with
44:10
laws and Commandments to teach you I

44:12
said you to teach you our laws and
44:14
Commandments he never said that
44:17
so when the church enjoins
44:20
anything upon us it is the same as if
44:22
Christ had joined it even if it's
44:24
contrary to his word for I said
44:26
whatsoever you shall bind upon earth
44:29
shall be bound also in heaven in
44:31
disobeying the church we disobey Christ
44:34
as he told there Postel he that despises
44:37
you despises me the Lord speaks of the
44:39
church as a kingdom he also compares it
44:43
to a fault to teach us that the children
44:45
of the church must obey the
44:47
ecclesiastical superiors every society
44:50
is authorized to make laws which the
44:54
members must observe this the church
44:58
doesn't by her mouth God makes his
45:00
well-known to us he therefore wanton Lee
45:02
violates one of the church's laws
45:04
commits a grievous sin it's interesting
45:08
that the spirit of prophecy tells us let
45:11
no man tell you your duty we can be in

45:15
harmony around the scripture but I may
45:18
not be your conscience and you may not
45:21
be my conscience my conscience must be
45:23
dictated to by God yes three the rulers
45:29
of the church are empowered to dispense
45:31
the faithful from observance of any of
45:33
the commandments of the church for
45:34
weighty reasons that's very interesting
45:38
does God say under certain circumstances
45:42
you don't have to keep my Commandments
45:44
no has he never said that no way in this
45:49
group to arrive under circumstances
45:51
you're not you don't have to keep the
45:53
commandments certainly not there's
45:55
nothing like that in the Bible in fact
45:57
he said those who love me keep my
45:59
Commandments and I changed nighttime the
46:02
Lord I changed not but Rob says that
46:06
they can set aside the commandments the
46:10
first commandment of the church the
46:12
observance of Sunday and holy days
46:14
that's the first commandment the most
46:17
important in the first commandment of

46:20
the church the solemn observance of holy
46:22
days is enjoined upon us there are seven
46:25
festivals of our Lord
46:26
five of our Lady and three of the
46:29
it's very interesting so in Catholic
46:34
Christian instructed through have this
46:36
question has the Catholic Church power
46:39
to make any alterations in the
46:41
commandments of God answer instead of
46:45
the seventh day and other festivals
46:47
appointed by the old law the church has
46:49
prescribed the Sunday and holy days to
46:52
be set apart for God's worship and these
46:54
we are now obliged to keep in
46:56
consequence of God's commandments
46:57
instead of the ancient Sabbath so who
47:00
changed it Roman Catholicism by whose
47:04
authority the church their own
47:06
authorities only for authority now here
47:10
is a document from June the 17th 2020 so
47:16
this is very new and it is crisis
47:21
magazine a voice for the faithful
47:23
Catholic laity and it says print black

47:27
back the blue laws so in the United
47:30
States on the seventh day of the week
47:32
Trade and Industry seems suspended
47:34
throughout the nation all noise ceases a
47:37
deep peace or rather a sort of solemn
47:40
contemplation takes its place the soul
47:43
regains its own domain and devotes
47:46
itself to meditation Alex the
47:50
Tocqueville wrote these words in his
47:54
1835 masterpiece of political and social
47:57
analysis democracy in America so that's
48:02
an old statement and then it talks about
48:05
this beautiful piece that they had when
48:09
they kept Sunday we dropped down it says
48:12
here nevertheless Americans in those
48:14
early quarantine days talking about
48:17
covered 19 after the haze of their
48:21
Netflix binge had evaporated woke up
48:25
with a surprised appreciation for what
48:28
earlier generations had considered
48:30
normal Sunday laws otherwise known as
48:35
blue laws as America returns to
48:37
normality we

48:38
should consider these laws and their
48:41
many fold benefit afresh should get them
48:45
back acknowledging the rewards of the
48:49
Sabbath are not limited only to
48:50
Christians like Pope Francis who in a
48:53
2018 interview declared one day of the
48:56
week that's the least out of gratitude
48:59
to worship God to spend time with family
49:02
to play to do all those things we are
49:05
not machines
49:06
they then quote here say Lefkowitz a
49:10
lawyer a Jewish lawyer who said that the
49:13
Jews also kept the Sabbath and it brings
49:17
a healthy separation and balance between
49:20
work and play and worship and all of
49:22
these things and then it refers back to
49:25
that earlier quote more seriously this
49:29
individual identified several benefits
49:32
to the ones common American inclination
49:34
to rest the first thing is how to
49:36
worship how the worship of God Orient's
49:40
man towards transcendence and its
49:43
purposes at church the american hairs of

49:47
the need to control his desires of the
49:50
subtle pleasures of virtue alone true
49:53
happiness they bring and then he sings a
49:56
eulogy about how wonderful it was when
49:59
they all kept the sabbath the second
50:04
benefit is the tempering quality of
50:06
sabbath observance on an american
50:09
capitalism that can tend towards
50:12
exclusively materialistic ends that
50:15
obscure man's inherent dignity this is
50:19
talking like the papacy where they were
50:22
to control the economy and sabbath and is
50:26
part of this law dr. C is very plain on
50:29
this issue the top-loading carries on
50:32
and he perceived that democratic
50:35
capitalism if untethered from religion
50:38
would devolve into dehumanizing
50:42
materialistic wasteland where men
50:45
callate and exploit one another for
50:47
profitable game so you have this whole
50:50
social doctrine coming in there third in
50:54
directing citizens towards transcendent
50:57
and Sabbath laws inspire men to pursue

51:00
societal goods that will endure beyond
51:03
their own circumscribed lives in
51:08
skeptical times therefore there's always
51:10
the danger that men will surrender
51:12
themselves endlessly to the casual whims
51:15
of daily desire so what we really need
51:19
is this noble calm that comes upon us
51:22
when we keep these days where the soul
51:25
finds momentarily voids of belief and
51:28
the love of physical pleasure spreads to
51:31
fill it entirely if you don't keep the
51:34
Sabbath now with the few and novelists
51:37
holed out Sunday's are more or less
51:40
indistinguishable from other days some
51:43
counties still pray but the sale of
51:45
alcohol and Sunday some Florida counties
51:49
bribe at the sale of sex toys on Sunday
51:51
amongst other curiosities horse racing
51:55
and car dealerships are closed in
51:57
Illinois many European nations never
52:00
abandoned Sunday trading restrictions
52:03
and the economies have managed just fine
52:07
so what are they suggesting Sunday

52:10
keeping Sunday rest America for the sake
52:13
of its own emotional and spiritual
52:16
welfare for the sake of your own sanity
52:19
needs to restore the blue laws is there
52:22
a movement to get the Sunday back 100%
52:29
they are talking about reset we must
52:34
make a what's up about recent yes they
52:39
want to reset everything they want to
52:41
reset society that want to reset the
52:43
economy they want to reset the industry
52:47
they want to
52:48
said the environment they want to reset
52:51
the social order anything has to be
52:53
reset reset a new world a new post
52:57
Korona world absolutely and they will be
53:02
a place for Sunday legislation in the
53:05
state of pushing it and interesting this
53:09
talks against capitalism so the way you
53:13
started in the previous like discussion
53:17
that we had this is clashing with Trump
53:20
we have this interesting clash so now in
53:24
contrast to what we've just read Malachi
53:27
3 says 5 the Lord I changed not

53:30
therefore ye sons of Jacob are not
53:32
consumed the Lord does not change his
53:35
nature has not changed and his law has
53:38
not changed do not think that I have
53:40
come to abolish the law says Jesus James
53:46
1:17 every good gift and every perfect
53:48
gift is from above and cometh down from
53:50
the Father of lights with whom is no
53:52
variableness neither shadow of turning
53:55
you cannot just change God's law
53:58
remember the Sabbath day to keep it holy
54:01
six days shall you labor and do all your
54:04
work we know the Sabbath commandment how
54:07
long for all eternity I am the Lord I
54:11
changed not so he blessed the Sabbath
54:15
day and he hallowed it
54:17
Deuteronomy says and thou shalt remember
54:19
all the ways which the LORD thy God led
54:21
thee these forty years in the wilderness
54:23
to Humble the improve thee to know what
54:26
was in thine heart whether that would
54:28
keep his Commandments or not nowhere is
54:32
there permission to change God's

54:34
commandments therefore thou shalt keep
54:37
the commandments of the LORD thy God to
54:39
walk in his way and to fear him beware
54:42
that thou forget not the LORD thy God in
54:45
not keeping his Commandments and his
54:48
judgments and statutes which I command
54:50
thee Thursday whose authority shall we
54:54
acknowledge God's Authority he said the
54:58
choice of worship
55:00
so if you choose to obey the papacy with
55:04
regard to the Sunday rather than the
55:07
Bible then you are choosing the
55:09
authority of another deity on this earth
55:12
the doctrine of the serpent
55:15
correct Deuteronomy 10:13 says to keep
55:18
the commandments of the Lord's and his
55:20
statutes which I command you this day
55:21
for thy good therefore thou shalt love
55:25
the Lord thy God and keep his charge and
55:27
his statutes and his judgments and his
55:29
Commandments always God does not change
55:33
therefore shall you keep the
55:35
commandments which I command you this

55:37
day that you be strong and go and
55:39
possess the land whether you go to
55:41
possess it blessing if you obey the
55:45
commandments of God which I command you
55:47
and a curse if you are paying not the
55:49
commandments of the Lord in the Bible is
55:51
very clear
55:53
Deuteronomy 26 18 and the Lord has a
55:55
varsity Thursday to be a peculiar people
55:58
as he has promised thee and that thou
56:01
should keeps all his Commandments he
56:06
says in Deuteronomy 28 13 and the Lord
56:09
shall make thee the head not to tell and
56:12
thou shalt be above only and thou shalt
56:15
not be beneath if thou hearken unto the
56:18
commandments of the LORD thy God which I
56:20
command thee this day to observe and to
56:23
do them if Protestantism had kept the
56:25
commandments they would never have been
56:28
sucked into the ecumenical movement to
56:30
obey the precepts of the Pope they
56:33
wouldn't have become become part of
56:35
Babylon in Psalms 112 we read praise ye

56:39
the Lord blessed is the man that fear us
56:41
the Lord that delighteth greatly in his
56:43
Commandments there shall I not be
56:47
ashamed when I have respect unto all thy
56:50
Commandments with my whole heart I have
56:52
sought thee oh let me not wander from my
56:55
Commandments I mean the Bible is replete
56:59
John 14 if you love me keep my
57:01
Commandments
57:03
14:21 he that has my Commandments and
57:07
keepeth amis the one that loveth me 15
57:10
verse 10 if you keep
57:12
my Commandments you abide in my love I
57:14
mean Old Testament New Testament no
57:17
difference Paul actually says
57:20
circumcision is nothing and
57:22
uncircumcision in nothing but keeping
57:24
the commandments of God that's what's
57:26
important not the rituals and the other
57:29
things and hereby we know that we know
57:33
him if we keep his Commandments it is so
57:36
clear and he that says I marry and keeps
57:40
not his Commandments is a liar and they

57:44
believe the doctrine of the serpent by
57:48
this we know that we love the children
57:50
of God when we love God and keep his
57:52
Commandments for this is the love of God
57:55
that we keep his Commandments and His
57:56
commandments are not Grievous I mean I
57:58
could carry on it verse after verse
58:01
tuesday/thursday says Joshua whom you
58:04
shall serve in Revelation also says in
58:07
revelation 22 verse 14 blessed are they
58:09
that keep the commandments that they may
58:11
access to the tree of life so here's the
58:15
bottom line when we look at this issue
58:18
of obedience to God has God really said
58:22
and this issue of do we keep the
58:25
precepts of God or do we keep the
58:28
precepts of the world do we believe the
58:31
serpent or do we believe God that is the
58:34
choice any organization that follows the
58:40
lead of the beast becomes part of
58:44
Babylon and when Protestantism has given
58:48
up the biblical precepts in favor of the
58:51
Roman precepts then it has fallen yes

58:54
and become part of Babylon so that is
58:57
why the message is repeated a second
58:59
time Babylon is fallen is fallen because
59:05
there has been another component at
59:08
added it was always the dragon it was
59:11
always the beast but unfortunately it is
59:15
now also the false prophet come out of
59:18
her my people that you be not partakers
59:20
of her sins and this is what the Bible
59:24
teaches
59:24
and we have a choice we can either
59:27
follow the Bible and make that the rule
59:30
of faith or we can follow in the
59:34
footsteps of the world and in the
59:37
spiritual exercises and become swallowed
59:40
up in spiritualistic teachings as for me
59:44
in my house and I would invite you to to
59:48
follow the Lord thus says the Lord will
59:52
you pray for us I will however father
59:57
thank you so much for giving us such
59:59
clear in the teachings in your word help
60:02
us to implement into our lives and bless
60:05
the people that watch this and also us

60:07

and bring us again together Jesus name

60:10

Amen