

Chapter 1 : The Fact and Philosophy of the Atonement

Trinitarian motion of love, [Christ's sacrifice] is given entirely as a gift, and should be seen as such: a gift given when it should not have needed to be given again, by God, and at a price that we, in.

Distinct from Victim of Justice St. Therese of the Child Jesus Jesus revealed to St Therese His desire that she offer herself as a "victim of merciful love. Jesus wants victims of love: If Thou should find souls offering themselves as victims of holocaust to Thy Love, Thou would consume them rapidly; Thou would be well pleased to suffer the flames of infinite tenderness to escape that are imprisoned in Thy Heart. Let me be that happy victimâ€”consume Thy holocaust with the Fire of Divine Love! What is a victim of love? Are we worthy of receiving this grace? Yes, for in order that Love should be fully satisfied, it needs to stoop down, to stoop down to Nothingness and to transform this Nothingness into FIRE. I feel that if You found a soul weaker and littler than mine, which is impossible, You would be pleased to grant it still greater favors, provided it abandoned itself with total confidence to Your Infinite Mercy Yes, I know it, and I beg you to do it. I beg You to cast Your Divine Glance upon a great number of little souls. Marie at first protested, thinking that to make such an Offering would be to invite additional suffering and punishment upon herself. But Therese explained that was not the case: One does not suffer more. It is a matter only of loving God more for those who do not love Him". More Jesus responds to her oblation three days later: St Therese, on the reason for offering self as victim of love: The Science of Love! How sweetly do these words echo in my soul! That science alone do I desire. Having given all my substance for it, like the Spouse in the Canticles, "I think that I have given nothing. It seems to me that if everyone were to receive such favours God would be feared by none, but loved to excess; that no one would ever commit the least wilful faultâ€”and this through love, not fear. Yet all souls cannot be alike. It is necessary that they should differ from one another in order that each Divine Perfection may receive its special honour. To me, He has given His Infinite Mercy, and it is in this ineffable mirror that I contemplate his other attributes. Therein all appear to me radiant with Love. His Justice, even more perhaps than the rest, seems to me to be clothed with Love. What joy to think that Our Lord is just, that is to say, that He takes our weakness into account, that He knows perfectly the frailty of our nature! Of what, then, need I be afraid? Will not the God of Infinite Justice, Who deigns so lovingly to pardon the sins of the Prodigal Son, be also just to me "who am always with Him"? In the year I received the grace to understand, more than ever, how much Jesus desires to be loved. Thinking one day of those who offer themselves as victims to the Justice of God, in order to turn aside the punishment reserved for sinners by taking it upon themselves, I felt this offering to be noble and generous, but was very far from feeling myself drawn to make it. Has not Thy Merciful Love also need thereof? On all sides it is ignored, rejected. If Thou should find souls offering themselves as victims of holocaust to Thy Love, Thou would consume them rapidly; Thou wouldst be well pleased to suffer the flames of infinite tenderness to escape that are imprisoned in Thy Heart. From that day I have been penetrated and surrounded with love. Every moment this Merciful Love renews me and purifies me, leaving in my soul no trace of sin. I cannot fear Purgatory; I know I do not merit to enter, even, into that place of expiation with the Holy Souls, but I also know that the fire of Love is more sanctifying than the fire of Purgatory. I know that Jesus could not wish useless suffering for us, and He would not inspire me with the desires I feel, were He not willing to fulfill them. St Therese poetry on the Heart of Jesus and her heart I need a heart burning with tenderness Who will be my support forever, Who loves everything in me, even my weakness And who never leaves me day or night. You heard me, only Friend whom I love. To ravish my heart, you became man. You shed your blood, what a supreme mystery! And you still live for me on the Altar. O Heart of Jesus, treasure of tenderness, You Yourself are my happiness, my only hope. You who knew how to charm my tender youth, Stay near me till the last night. That I want to lose myself, O Heart of Jesus! I know well all our righteousness is worthless in your sight. To give value to my sacrifices, I want to cast them into your Divine Heart. You did not find your angels without blemish. In the midst of lightning you gave your law! I hide myself in your Sacred Heart, Jesus. I do not fear, my virtue is You! So I, for my purgatory, Choose your burning love, O heart of my God! On leaving this life, my exiled

soul Would like to make an act of pure love, And then, flying away to Heaven, its Homeland, Enter straightaway into your Heart.

Chapter 2 : Doctrine of the Atonement | Catholic Answers

The grace of God is what moves people and this grace is especially won through souls whose sacrifices are: silent, hidden, permeated with love and imbued with prayer. (See Diary #). Reflect upon the fact that you have so very much to offer for the upbuilding of the Kingdom of God through your personal and interior sacrifices.

Etymologically the word atonement signifies a harmonious relationship or that which brings about such a relationship, i. It is principally used of the reconciliation between God and man effected by the work of Christ. The circle of theological ideas is compatible however. The fundamental idea of this frequently employed Heb. All of these ideas are basic to the thinking of the writers of the NT. Of course, in the NT the thought is added that the sacrifice of bulls and goats could never finally cleanse the conscience from the defilement of sin and appease an offended deity. One may then say that sacrifice is the basic NT category used to describe the death of Christ. Because this is true, atonement—“which the OT sacrifices wrought in a ceremonial way”—is the term commonly employed by theologians to describe the work of Christ. OT Day of Atonement. There is a detailed set of instructions, given by the Lord to Moses, concerning the preparations and ceremonies enacted on this day. Being a sinner himself and representing a sinful people, he discarded his gorgeous high priestly garments and, having bathed himself, assumed an attire which was destitute of all ornament as fitting a suppliant suing for forgiveness. This attire was becomingly white, symbolizing the purity required of those who would enter into the presence of the Holy One of Israel. Being thus prepared and properly accoutered, he performed the sacrifices which climax the whole system of purification in Leviticus. Thus, by a ceremonial act at the central sanctuary, peace and fellowship with the God of the covenant were restored. Atonement in the NT. It is this ceremonial of the Day of Atonement which constitutes the principal paradigm for the author of Hebrews in his interpretation of the death of Christ. What Christ did is analogous to what the high priest did in the OT. The author of this epistle knew nothing of the approach which contrasts the supposed OT view of God, as an angry Deity appeased by the shedding of blood, with the NT God of Jesus, who as a loving Father dispenses the favor of forgiveness freely to all His erring children. Rather, without the shedding of blood there can be no remission of sins Heb 9: He is the suffering servant of the Lord who brings redemption to all mankind. Along with this fundamental continuity of redemptive revelation there is discontinuity, a change brought about by the movement of history. The writer to the Hebrews sharply contrasts the work of the high priest in the OT with that of Christ in the NT, particularly in terms of its efficacy. Whereas every year the ritual of the Day of Atonement was re-enacted as the priest entered the Holy of Holies with the blood of the appointed victim, Christ has entered once and for all into the true sanctuary, not made with hands, into the presence of God, to make intercession for us with His own blood. He has secured a lasting deliverance for mankind. Access to God is no longer granted to the high priest alone, who himself was limited to restrictions of time, place, and circumstance. Rather Christ, the great High Priest, has opened a new and living way to God, a way by which all whose hearts are purged from the guilt of sin may at all times have free access to the Father. Having made atonement for sin, He has reconciled man to God cf. According to Paul, one is justified by the blood of Christ Rom 5: Both Jews and Gentiles have been reconciled to God by the cross Eph 2: Christ has made peace by the blood of His cross, reconciling man to God in the body of His flesh through death Col 1: Christ suffered for all, bearing our sins in His own body on the tree, healing us by His stripes 1 Pet 2: Therefore one can understand the saying of the Lord that the Son of Man came to give His life a ransom for many Matt The doctrine of the Atonement. In this all too brief survey of the Biblical materials, we shall venture to outline a doctrine of the Atonement, touching upon the questions commonly discussed by the theologians. The first point to be made is that the Atonement originated with God; it was He who provided it. However one may trace the development of blood sacrifice among the Hebrews, there can be no doubt that in both the priestly and prophetic writings of the OT it is God who appointed the various rites, giving to Moses and those who followed him instructions concerning the manner in which they were to be rendered and the benefits which they secured to the worshiper. So it is in the NT. The atonement for sin provided by the death of Christ had its source in God. The ultimate reason for this initiative is not to be found in any necessity laid

upon Him, but in His free and sovereign love. This is the ultimate of revelation; i. He has been pleased, for reasons known only to Himself, to set His love upon those who are unworthy. The Lord has loved men with an everlasting love Jer This, then, is the final reason for the Atonement. When Scripture says that God is love 1 John 4: Rather, it is the essence of His being. Though people can discover no reason in themselves, no value or worth which would evoke that love, yet He loves them because He is God who is love. The Lord says that He set His love upon His people, not because they were greater in number than any otherâ€”for they were the fewestâ€”but because He loved them Deut 7: The principal word which the NT uses for the divine love is agape. Significantly, eros, the virile word for love in Gr. The most plausible explanation is that erotic love, whether it describes the relation of the sexes or, as in Plato, the aspiration of the soul for the ideas, is the love of the worthy, a love based on value. Even when His people, like an unfaithful wife, went whoring after other gods, the Lord loved them still Hos The reason for this is that this love is not dependent upon anything in man; it is a love which is sovereign and free. If love is the reason for the Atonement, one may still ask why love should have taken this mode of fulfilling its urgent purpose. In answer to this question, the ancient fathers of the Church placed great stress on a saying of Jesus recorded in Mark The theory was that since the first parents had sold their souls to the devil, he had a legal claim over men, which God, in justice, must satisfy. But having kept His bargain, it was impossible for Satan to hold Him in hell. The third day He rose in triumph, taking with Him all whom He had redeemed. Of course Jesus did not say that He came to give His life a ransom to the devil, and nowhere does the NT, in elaborating this redemption motif, make such an affirmation. It is true that the concept of ransom presupposes bondage, the need of release, and the payment of a price to obtain this release. But the primary emphasis of Scripture is upon what men are redeemed from, rather than to whom the ransom is paid. The devil has sinners under his power; as a cruel taskmaster he drives them to sin. But Christ by His death redeemed man from this thralldom. His claim to a right over the city of Mansoul was repudiated, and his effort to strike a bargain rebuffed. He was denounced as a usurper and forced to abdicate. Paul referred to the triumph which Christ obtained over principalities and powers at the cross, making an open display of them Col 2: His answer was that though prompted by His love to redeem us, God must do so in a manner consistent with His justice. The necessity of the Atonement, then, is an inference from the character of God. Sin is a revolt against God, and He must inevitably react against it with wrath. Sin really creates an awful liability and the inexorable demands of the divine justice must be met. The truth that God is love does not stand alone in the Bible. The God of the Bible keeps wrath for His enemies Nah 1: Therefore the death of Christ is the way in which God shows that He is righteous in forgiving sins and justifying him who has faith in Jesus Rom 3: The basic objections to this view drive one back to a kind of theological watershed, and it would take one far beyond the scope of this article to explore all aspects of the question. For one, it is argued that the idea of satisfaction is inimical to the fundamental insight that God is love, a sort of vestigial remnant from the imperfect view of the angry Deity portrayed in the OT. Furthermore, it is alleged, the notion of vicarious suffering is unethical. How could someone else merit the divine favor for men? Anselm, it must be said, never contemplated these questions seriously. For him it was assumed, on the basis of Scripture, that the character of God requires atonement. As for vicarious atonement, he reasoned that only the God-man could render such atonement, since it is man who has offended and God against whom the offense was directed. In the last analysis, the question is whether one believes the fundamental thought forms of Scripture to be a permanent and final revelation. According to Isaiah 53 , the Suffering Servant was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. Christ was not made a sinner in the sense of being inwardly polluted. In Himself He bore the condemnation of sin so that to those who are in Christ Jesus there is now no condemnation Rom 8: Christ rendered a vicarious satisfaction for sin. It was not by substituting something in the place of the penalty, but rather by a vicarious enduring of the penalty. It should be noted that Anselm conceived of the satisfaction rendered by Christ solely in terms of His death; Calvary was the one great supererogatory act of history which relieved God of any necessity to punish the sinner. And so Christ becomes the perfect High Priest, having not only removed the sanction of the broken law by being made a curse, but also having fulfilled the requirements of the law by His sinless life, thus achieving a perfect righteousness. Judged by the teaching of Scripture, this

view is defective and inadequate; the very essence of the doctrine of the Atonement is lost. Yet there is an essential element of truth, for the death of Christ has a profound influence on the beneficiaries. Because God is reconciled to the sinner in Christ, men are admonished to be reconciled to God. Hence Paul can describe his work in the beautiful figure of a ministry of reconciliation. As an ambassador of Christ who had been entrusted with the message of reconciliation, he besought all men, on behalf of Christ, to be reconciled to God 2 Cor 5: If the Atonement is to become a personal reality in the individual life, there must be this radical, inward change, the response of love to love on the part of the sinner. There are many aspects of the Biblical doctrine of the Atonement which may be included under this heading. Historically Roman Catholics and Protestants have been divided over the need of rendering a temporal satisfaction for post-baptismal sins, the former teaching that such satisfaction is rendered either in penance or purgatory. In fact, the writer of Hebrews scores the inadequacy of the older order in that the sacrifices of the Aaronic priesthood had constantly to be repeated, bringing no final solution to the sin problem. But now Christ has once and for all put away sin by the sacrifice of Himself, and by this one offering He has perfected forever those who are sanctified Heb 9: Speaking of the perfection of the Atonement, a word should be said about divine healing. Healing is commonly associated with faith, but ultimately it has to do with the Atonement.

Chapter 3 : The State of the Justified

His sacrifice as pure, divine victim fully satisfied the divine justice of his Father. Through his death on the cross, the penalty or punishment of all the sins of mankind was satisfied. And so I satisfied both my justice and my divine mercy.

In this view all the Scriptures agree, that the sufferings of Christ are being filled up by the Church, which is his body. This, the Apostle tells us, was what was prophesied in olden times, namely, "the sufferings of Christ and the glory that would follow. The reason for the long delay of the glory has been that the sufferings of Christ might be completed. The delay of the glory is in our interest, that, as the Apostle declared, "We might fill up that which is behind of the afflictions of Christ. After pointing out that we are heirs of God, joint-heirs with Jesus Christ our Lord, the Apostle adds the conditions, namely, "If so be that we suffer with him. Coming back to the type, we see that the sacrifice of the goat was identical with that of the bullock in every particular: The priest shall do with the goat as he did with the bullock. This second sacrifice of the Day of Atonement, we are specifically told, was to "make atonement for the sins of the people"--Israel in general outside the priestly tribe representing the world outside the present household of faith. Throughout the Day of Atonement all the Israelites, representing all the families of the earth, were excluded from divine favor. They were under sin, under the curse, and conducted themselves in a manner to correspond with this thought. They fasted and wore sackcloth and ashes and humbled themselves in the dust, waiting for the completion of the Atonement Day sacrifices, which would reconcile them to God and bring his blessing. They continued so until the second sacrifice of the Atonement Day had been completed, until the blood of the goat had been offered for the sins of the people. Then the High Priest came out of the Tabernacle. He had finished the work which he went in to do. He changed his garments. Laying aside the white linen garments of the Day of Atonement he put on the garments of glory and beauty, his usual habiliments, and went forth to the people at the altar, and raising his hands gave them the blessing of the Lord Jehovah, which represented the forgiveness of the sins of the world, the rolling away of the curse or the sentence of death, the bringing of the whole world back into relationship to God. Then the people arose from the dust and gave a shout of thanksgiving. These pantomime doings were all typical. Throughout this Gospel age, the antitypical Day of Atonement, the whole world has been under condemnation except the few who have heard of the grace of God and accepted the same, and who thus have become reckonedly of the favored, antitypical tribe of Levi, the household of faith. As for the remainder of the world, the Apostle explains their condition of sackcloth and ashes, saying, "The whole creation groaneth and travaileth in pain until now--waiting for the manifestation of the sons of God. In the type Natural Israel waited for the great High Priest, in the antitype the world waits for the great High Priest Jesus, the Head of the Church, and the members of his body--the glorified sons of God, who at the second advent of Christ and the establishment of his Kingdom will be revealed to the world in power and great glory, to give them knowledge of the remission of their sins, and to give them every assistance in uplifting them and in restoring all the willing and obedient to harmony with the Lord. To rightly understand the foregoing is to discern that our Lord Jesus in his own person has been the Mediator between the Father and the household of faith during this Gospel age, and that in the divine order he is now selecting the members of his body, who with him and under him as the Head will be the Mediator between God and the world in the age to follow this--during the Millennial age. We are not to lose sight of the fact that all the responsibility is with the Head, and that the Lord requires of every one who shall be accepted as a member of the body of Christ that he shall lose his own headship, his own individuality, and shall accept instead the will and mind of Christ. As the Apostle says, "We have the mind of Christ," who is our head.

Chapter 4 : Atonement - Encyclopedia of The Bible - Bible Gateway

Therese on love of God >>> explains sacrifice, offering self and victim of love. St Therese, on the reason for offering self as victim of love: The Science of Love!

Metaphysically considered the gift of prophecy is the ability to foretell the outcome of mental causes. Love is included in the Word of God. Man must speak with a consciousness of Divine Love, if he would exercise his God given power to build, to bless, to heal. How may we know the quality of our love, whether it be mortal or spiritual? We may know the quality of our love by measuring it by the Jesus Christ standard. If our thought is for things of the world, limited to a certain number of persons, our love is personal and mortal. When divine compassion and consideration for all creation, and the good of all fills the mind and heart, love is spiritual. Is personal, limited love for people and things to be denied or suppressed? We develop perfect love by broadening our consciousness of love, to include all creation. Love is a spiritual quality and, as we come into consciousness of the Truth of being, we feel the warmth of Divine Love in the soul, and it naturally and spontaneously expresses as good will, unselfishness and compassion toward all. Are extremes of denial and sacrifice necessary to the full, free exercise of God-like love? Love has a harmonizing, constructive power; when balanced by the development of other spiritual faculties, there is no necessity for denial and sacrifice of things needful. Do our words have any power, unless they have love in them? In order to give forth the message of the Lord effectually, the unselfish love of God must be cultivated. What are some of the Christian graces that spring from a heart of love? Some of the Christian graces are: Therefore, it possesses every good in itself. It is not necessary to seek after that which we already possess in unlimited quantities. Why is love the greatest thing in the world? Love is the greatest thing in the world, because it is a Divine Principle, eternal and unchanging, which in the consciousness of man, sees and creates only the good, the beautiful, and the perfect, in everybody and in everything. Love is the universal unifying principle in man and in the universe. Is there more than one kind of love? There is but one kind of God; consequently there is but one kind of love. Why is love so diversified in appearance? In its original essence love is indivisible, unchangeable. In manifestation love appears to the consciousness of the manifester according to his concept of it. To some love is confined to the personality; to others, love includes the whole human family. The latter is the Christ expression of love. What concept of love does Paul give in the lesson today? Paul analyzes love as it is in the spiritual plane of consciousness. He carries it out of the range of personal selfishness into universal altruism; he describes the love of God unhampered by human limitation. Is it possible for man to express love as it is conceived by Paul in the 13th chapter of Corinthians? All things are possible to those who believe. By denying the personality and casting out every thought that separates us from the love of God, we shall become so submerged in universal love that it will express through us and make us perfect, as the Father in heaven is perfect. We attain a consciousness of love in the same way that we attain the consciousness of life, wisdom, power and the other attributes of mind; that is, by appropriating them spiritually and mentally from their source in Divine Mind. Shall we be able to feel and know the love of God direct from the Fountainhead? When we have the same mind in us that was in Christ Jesus, we shall feel and know the love of God in our hearts as he knows and feels it. To attain this universal love consciousness we must begin to see more of the good in man and to deny the evil. The one whose intuitive powers are developed gains the power of prophecy through observation. If he lacks the enduring quality of love, man is a failure, even though he may have faith and intuition highly developed. Is generosity a sure sign of love? Unless one gives oneself with the gift, love is not involved. Nothing is gained from mere giving. To be acceptable the gift must be made in the spirit of love. Trace the evolution of the idea of sacrifice in the Hebrew and Christian faiths. A material gift was considered the thing: The Christian conception of acceptable sacrifice is that of expressing the divine will through the medium of the body. What was the sacrifice offered by Jesus? The crossing out of the personal self is the true sacrifice offered by the I AM Jesus. Love must be included in all other expressions, if man is fully to express the Christ Spirit innate in him. Is love an elemental faculty? If not, of what is it compounded? Many things enter into love. First of all is patience, then kindness, generosity, humility, selflessness, unselfconsciousness,

considerateness, poise, balance, guilelessness, sincerity. He who has learned to express love is patient, unwearied, undiscouraged, kind, and gentle. All this reveals inner strength. Love does not condone or ignore evil, but by recognizing only the good as real and true, it calls forth the good, and leaves what appears to be evil to vanish, as darkness vanishes with the coming of light. What other faculty is exercised in love on the constructive side only? The most impassioned oratory may be utterly lacking in power to express love. Lacking this, it cannot bring lasting conviction. Do faith, charity, and intuitive power compensate for the absence of love? Without love these faculties are all emasculated. With love they accomplish wonders. Why can we not accomplish anything worthwhile without love? Because we identify ourselves with what we love. Without this power of identification, we are out of harmony with life and without unity of aim or understanding. In this state our efforts are scattered to no purpose. What are some of the signs by which we may identify divine love in our heart? What is true sacrifice? It is the giving up of the personal self, so that the divine self, the Christ, may become manifest. Why is love greater than faith or hope? Because its full expression includes faith and hope, as well as love. Faith and hope lead to divine love in the heart, and love in turn helps us attain perfection as the Father is perfect. By mastering the law of love and keeping it diligently. Is this law simple and easily kept? No, for love is compounded of many factors. Only the selfless person masters them all. What are some of these factors?

Chapter 5 : Mystics of the Church: Sister Josefa Menendez The Way of Divine Love

The Sadhana of Love - Love is the Source, Love is the Path, Love is the Goal is a spiritual discipline programme that presents a universal path to Self-realisation through the practice of love. This divinely-inspired programme is based entirely on the teachings of Bhagawan Sri Sathya Sai Baba.

Modified from Irving L. Robertson - God set before himself purposed and did it publicly before pro the whole world. Greek Word Studies In secular Greek this word was the technical term referring to the bodies of the dead that were to be lain in state. Either sense would convey a scriptural view here, but the context bears out the latter meaning. The verb is in the middle voice , which lays stress upon the personal interest which God had in doing what is said, as predetermined in His eternal purpose. The aorist tense indicates the definiteness of the act in the past. Collected writings of W. Paul used protithemai earlier in Romans writing "And I do not want you to be unaware, brethren, that often I have planned protithemai to come to you and have been prevented thus far in order that I might obtain some fruit among you also, even as among the rest of the Gentiles. We did not desire to learn these things. In fact, we hated God. He brought Him forth and put Him before the public. The word is used by Herodotus of exposing corpses 5: Compare the shew-bread, the loaves of the setting-forth tes protheseos. See on Mark 2: Some render purposed or determined, as Ro 1: But the meaning adopted here is fixed by to declare. The idea is that Christ was placed before the eyes of all unlike the ark of the covenant which was veiled and approached only by the high priest. John Piper writes that: Cranfield calls "the innermost meaning of the cross" "Whom God displayed publicly [put forth] as a propitiation [in context means "the turning away of wrath"] in His blood through faith. This was to demonstrate His righteousness [Note: Now why does God need to demonstrate his righteousness? The answer is in the last phrase of v25 and at the end of v They mean that now and for centuries God has been doing what Ps King David is a good example. In 2 Sa Nathan says, "Why have you despised the word of the Lord? David feels the rebuke of Nathan, and in 2 Sa Our sense of justice screams out, "No! He deserves to die or be imprisoned for life! Hilasterion can refer to the place of propitiation see mercy seat below. Hilasterion is used twice in the NAS Ro 3: Note that hilasterion although used only twice in the NT is one of four closely related words used in the NT: Satisfaction is used as a synonym for propitiation, the concept of satisfaction being that the moral requirement of God has been completely met by the death of His Son on behalf of the believer and therefore has satisfied or propitiated God. God has set the sinner free through Christ, but He has not done so by setting aside the rules. Due to sin, a penalty was to be meted out and a price was to be paid. A closely related word is hilasmos which refers to that which propitiates or that which appeases. John uses this word writing that Jesus "Himself is the propitiation hilasmos - appeasement, satisfaction for our sins " 1 Jn 2: So Jesus propitiated or satisfied God. God can show mercy to us because Christ has satisfied the claims of justice. God can now be just His law says sin demands death and can at the same time be the Justifier dealing with men graciously and benevolently. God has set the sinner free through Christ justified by grace through faith , but He has not done so by setting aside the rules His justice. Instead, God has set the sinner free in Christ by satisfying the demands of His justice in Christ. Sin incurs a penalty which must be meted out. Christ paid the price of the "debt" our sins had accrued on our personal account and suffered the required penalty in our place. Thus He paid the price to secure our redemption or liberation as the result of paying the price in full cp Jn The only other NT use of hilasterion is found in Hebrews where the writer records that above the ark of the covenant were the cherubim of glory overshadowing the mercy seat hilasterion but of these things we cannot now speak in detail. And you shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat. And make one cherub at one end and one cherub at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends. And the cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat. And you shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I shall give to you. Hilasterion describes the "mercy seat" or cover of the ark of the covenant in the Holy of Holies. It was upon this "mercy seat" that the High Priest would sprinkle the blood of the

sacrifice once each year on the Day of Atonement described in Lev. On that day only would the high priest enter within the inner veil bearing the blood of the sin offering cf. This solemn day was the only day of fasting prescribed for Israel. It was celebrated by a special sin offering for the whole nation. Atonement is the act by which God restores a relationship of harmony and unity between Himself and human beings. The word can be broken into three parts that express this great truth in simple but profound terms: Atonement was possible because in the forbearance of God He passed over the sins previously committed Ro 3: And for this reason He Jesus Christ our Great High Priest is the Mediator of a new covenant, in order that since a death has taken place for the redemption apolutrosis - payment of a price to ransom and emancipate slaves of sin of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. The idea in this verb is to show compassion and concern for someone in difficulty despite that person having committed a moral offense. The Greek word hilasterion is an adjective that can substitute for a noun. It means having placating or expiating force. It could refer to Jesus Christ as the place where God satisfied His wrath and removed our sins. Jesus Christ was the sacrifice, but the place where God made atonement was the Cross. Romans 3 Commentary Vine adds that hilaskomai "was used amongst the Greeks with the significance to make the gods propitious, to appease, propitiate, inasmuch as their good will was not conceived as their natural attitude, but something to be earned first. This use of the word is foreign to the Greek Bible, with respect to God, whether in the Sept. It is never used of any act whereby man brings God into a favorable attitude or gracious disposition. It is God who is propitiated by the vindication of His holy and righteous character, whereby, through the provision He has made in the vicarious and expiatory sacrifice of Christ, He has so dealt with sin that He can shew mercy to the believing sinner in the removal of his guilt and the remission of his sins. Theological Wordbook of the Old Testament Moody Press Hugh Stowell caught a vision of the sublime privilege we have to come before the mercy seat and find comfort in time of need. There is a place where Jesus sheds The oil of gladness on our heads; A place than all besides more sweet: It is the blood-bought mercy seat. There is a scene where spirits blend, Where friend holds fellowship with friend; Though sundered far, by faith they meet Around one common mercy seat. Oh, let my hand forget her skill, My tongue be silent, cold, and still, This bounding heart forget to beat, If I forget the mercy seat! Marvin Vincent in his comments on hilasterion in Romans 3: In the New Testament it occurs only here and Heb 9: Hilaskomai which occurs in the New Testament only Luke Hilasmos, twice, 1Jn 2: The compound exilaskomai, which is not found in the New Testament, but is frequent in the Septuagint and is rendered purge, cleanse, reconcile, make atonement. These words mostly represent the Hebrew verb kaphar to cover or conceal, and its derivatives. With only seven exceptions, out of about sixty or seventy passages in the Old Testament, where the Hebrew is translated by atone or atonement, the Septuagint employs some part or derivative of hilaskomai or exilaskomai. Hilasmos or exilasmos is the usual Septuagint translation for kippurim covering for sin, AV, atonement. Thus sin-offerings of atonement; day of atonement; ram of the atonement. They are also used for chattath sin-offering, Ezek. These words are always used absolutely, without anything to mark the offence or the person propitiated. Hilaskomai which is comparatively rare, occurs as a translation of kipher to cover sin, Ps. Of salach, to bear away as a burden, 2Ki 5: It is used with the accusative direct objective case, marking the sin, or with the dative indirect objective, as be conciliated to our sins. Exilaskomai mostly represents kipher to cover, and is more common than the simple verb. Thus, purge the altar, Ezek. There are but two instances of the accusative of the person propitiated: Hilasterion AV, propitiation, is almost always used in the Old Testament of the mercy-seat or golden cover of the ark, and this is its meaning in Heb. This term has been unduly pressed into the sense of expiatory sacrifice. In the case of the kindred verbs, the dominant Old-Testament sense is not propitiation in the sense of some. The thrust of the idea is upon the sin or uncleanness, not upon the offended party. See also Ex. The Hebrew terms are also used coordinately. Our translators frequently render the verb kaphar by reconcile, Lv 6: The verb and its derivatives occur where the ordinary idea of expiation is excluded. As applied to an altar or to the walls of a house Lv

Chapter 6 : Victim of Love, St Therese

--Jesus faithful life and Atonement --The death and vindication of the faithful Son --Sacrifice --Divine victory through sacrifice --The idea of satisfaction --Satisfaction of divine holiness through sacrifice --Satisfaction of divine righteousness through sacrifice --Satisfaction of divine love through sacrifice --What kind of sacrifice?

Apr 1st, By Bryan Cross Category: Sproul says that the 56th minute of his talk here. In doing so, God the Father punished Christ for all the sins of the elect of all time. For that reason Reformed theology is required to maintain that Christ died only for the elect. Otherwise, if Christ died for everyone, this would entail universal salvation, since it would entail that all the sins of all people, have already been punished, and therefore cannot be punished again. In His human will He offered to God a sacrifice of love that was more pleasing to the Father than the combined sins of all men of all time are displeasing to Him, and thus made satisfaction for our sins. The Father was never angry with Christ. Nor did the Father pour out His wrath on the Son. And He freely chose to let us do all this to Him. Deeper still, even our present sins contributed to His suffering, because He, in solidarity with us, grieved over all the sins of the world, not just the sins of the elect. The fundamental difference can be depicted simply in the following drawing: A second problem with the Reformed conception is the following dilemma. God could hate the Son only if the Son were another being, that is, if polytheism or Arianism were true. And hence that entails Nestorianism, i. He loved the divine Son but hated the human Jesus. Hence the Reformed conception conflicts with the orthodox doctrine of the Trinity. The Father and the Son cannot be at odds. If Christ loves men, then so does the Father. Or, if the Father has wrath for men, then so does Christ. And, if the Father has wrath for the Son, then the Son must have no less wrath for Himself. Christ as God delivered Himself up to death by the same will and action as that by which the Father delivered Him up; but as man He gave Himself up by a will inspired of the Father. Consequently there is no contrariety in the Father delivering Him up and in Christ delivering Himself up. The Father wholly and entirely loved His Son during the entire Passion. By one and the same divine will and action, the Father allowed the Son to be crucified and the Son allowed Himself to be crucified. How then were our sins paid for, if Christ was not punished by the Father? Christ made atonement for the sins of all men by offering to God a sacrifice of love that was more pleasing to the Father than the combined sins of all men of all time are displeasing to Him. Hence through the cross Christ merited grace for the salvation of all men. Those who refuse His grace do not do so because Christ did not die for them or did not win sufficient grace for them on the cross, but because of their own free choice. A second question, from the Reformed point of view, is this: Augustine explains clearly in his reply to Faustus, that what it means that Christ was cursed is that Christ suffered death. Death is not natural. But Christ took the likeness of sinful man in that He subjected Himself to death, even death on a cross for our sake. A third question, from the Reformed point of view, is this: How then should we understand Isaiah 53? What does it mean that: Surely he hath borne our infirmities and carried our sorrows: But he was wounded for our iniquities, he was bruised for our sins: All we like sheep have gone astray, every one hath turned aside into his own way: And the Lord was pleased to bruise him in infirmity: Because his soul hath laboured, he shall see and be filled: Isaiah 53; This means that Christ carried in His body the sufferings that sin has brought into the world, and that Christ suffered in His soul over all the sins of the world, and their offense against God. He bore our iniquities not in the sense that God punished Him for what we did, but in the sense that He grieved over them all, in solidarity with us. That is what it means that the Lord laid on Him the iniquity of us all. He suffered the consequences of sin i. Paul, glory in Christ crucified. Hence the illustration depicts what effects propitiation in the respective theological systems.

Chapter 7 : Satisfaction Of Justice

Through the unity of Father and Son in the Divine essence, the death of Jesus is really the self-sacrifice of God. It is, therefore, the most marvellous of all exhibitions of love. 3.

THE doctrine of the Atonement lies at the very foundation of the Christian religion. Having thus the most important place in theology, a clear understanding of this subject is very essential, and this is generally conceded amongst Christian people. Nevertheless, the Atonement, though believed in, is little understood; the various ideas and theories respecting it are disconnected as well as vague; and faith built upon these disconnected and vague views of the foundation doctrine must, of necessity, be proportionately unstable, weak and vague. On the contrary, if this important subject be clearly seen, in all the grandeur of the proportions accorded it in the Word of God, as the foundation of the divine plan of salvation, it not only will firmly establish faith, rooting and grounding it upon correct principles, but it will serve as a guide in discriminating between truth and error in connection with all the minutiae of faith. When the foundation is well established and clearly discerned, and every item of faith built upon it is kept in exact alignment with the foundation, the entire faith superstructure will be perfect. As we shall show later,:: There are two general views of the Atonement: This entire work of satisfying the claims of Justice and making the sinner acceptable to God, is denominated the work of Atonement. From this standpoint our Lord Jesus and all his followers have part in the at-one-ment, in the sense that they have taught and exhorted mankind to turn from sin to righteousness, and in no sin-offering or ransom sense. The Bible doctrine of the Atonement, as we shall endeavor to show, teaches clearly: Such he will ultimately turn over to the Justice of the divine law, but then so perfected as to be able to endure its perfect requirements. Some have become so deluded by the sophistries of Satan, by which he has deceived all nations Rev. The Atonement was made, so far as God was concerned, eighteen centuries ago, and that for all; but only believers have received it in the sense of accepting the opportunity which the grace of God has thus providedâ€”and the rest of mankind are blinded. However the word Atonement may be viewed, it must be conceded that its use at all, as between God and man, implies a difficulty, a difference, an opposition, existing between the Creator and the creatureâ€”otherwise they would be at one, and there would:: And here particularly we discern the deadly conflict that exists between the Bible and the modern doctrine of Evolution, which, for the past thirty years in particular, has been permeating the faith of Christian people of all denominations, and which shows itself most markedly in theological schools and in the principal pulpits of Christendom. The Evolution theory denies the fall of man; denies that he ever was in the image and likeness of God; denies that he was ever in a fit condition to be on trial before the bar of exact Justice; denies that he ever sinned in such a trial, and that he ever was sentenced to death. It claims that death, so far from being a penalty is but another step in the process of evolution; it holds that man, instead of falling from the image and likeness of God into sin and degradation, has been rising from the condition of a monkey into more and more of the image and likeness of God. Consistently with this thought, it claims that Christ was not a sin-offering, not a sacrifice for sinsâ€”except in the same sense, they would say, that any patriot might be a sacrifice for his country; namely, that he laid down his life in helping to lift the race forward into greater liberties and privileges. But we find that the Word of God most absolutely contradicts this entire theory, so that no harmony is possible between the Scripture teaching and the teaching of Evolutionâ€”science falsely so-called. Whoever believes in the Evolution theory, to that extent disbelieves the Scripture theory; and yet we find a very large number of Christian people vainly struggling and attempting to harmonize these antagonizing teachings. To whatever extent they hold the theory of Evolution, to that extent they are off the only:: The Scriptures unequivocally testify that God created man in his own image and likenessâ€”mental and moral; that man, an earthly being, was the moral and intellectual image or likeness of his Creator, a spirit being. They record the progress for centuries of the death sentence upon the race. They point out how God revealed to faithful Abraham his purpose, his intention, not at once, but later on, to bring in a blessing to the race, which he declared he had cursed with the sentence of death. And they portrayed also the result of his sacrifice for sins, in the glory and blessing that should follow; telling how ultimately his Kingdom shall prevail, and, as the Sun

of Righteousness, he shall bring into the world the new day of blessing and life and joy, which shall dispel the darkness and gloom and the sorrow of the night of weeping, which now prevails as the result of original sin and the fall, and inherited evil tendencies. Restitution, the good tidings which Peter preached, implies that something good and grand and valuable was lost, and that it has been redeemed by the precious blood of Christ, and that it shall be restored, as the result of this redemption, at the second advent of Christ. All the Apostles similarly pointed backward to the fall from divine favor, and to the cross of Christ as the point of reconciliation as respects divine Justice, and forward to the Millennial age as the time for the blessing of all the world of mankind with opportunities of knowledge and help in their reconciliation to God. Mark the words of the Apostle Paul along this line: The Apostle Paul quite evidently was no more an Evolutionist than the Apostle Peter and the prophets. Mark the hope which he points out as the very essence of the Gospel, saying: The Apostle proceeds to show the work of Atonement, and the restitution which will follow as a result, saying: For as through the disobedience of one man [Adam] many were made sinners [all who were in him], so by the obedience of one [Jesus] many [all who ultimately shall avail themselves of the privileges and opportunities of the New Covenant] shall be constituted righteous. As an illustration of this point note the argument of Rom. Here the Apostle distinctly marks as separate salvation of the Church and the: He assures us that these sufferings of this present time are unworthy of comparison with the glory that shall be revealed in us by and by. And then he proceeds to say that this glory to be revealed in the Church after its sufferings are all complete, is the basis for all the earnest expectations of the groaning creationâ€”whose longings and hopes necessarily await fruition in the time when the sons of God shall be revealed or manifested. The disobedience of Adam, and its death penalty, left him utterly helpless, except as the Almighty provided for the recovery of the race through the New Covenant, and the New Covenant, as the Apostle points out, has a mediatorâ€”God, on the one part,: Hence it was that our Lord Jesus, in paying our penalty by his death, made possible the sealing of the New Covenant between God and man, under the terms of which all who come unto God by him, the mediator, are acceptable. Reconciliation with God, at-one-ment with him, was impossible until, first, the redemption had been secured with the precious blood, that the one seeking at-one-ment might approach God, through the mediator of the New Covenant: But not less do others err, who, while recognizing the sacrifice of Christ as the sacrifice of the Atonement for sealing the New Covenant, ignore a work of reconciliation toward men, by which men are to be: Nor can this work of Atonement, so far as mankind is concerned, be accomplished instantaneously and by faith. It may begin in an instant and by faith, and at-one-ment may be reckonedly accomplished between the sinner and the Almighty through faith; but the scope of the At-one-ment which God purposes is grander and higher than this. His arrangement is that those of the human race who desire to return to at-one-ment with him and his righteous law shall be reckonedly accepted through their Mediator, but shall not be fully and completely received by the Father while they are actually imperfect. But while the great Mediator shall thus: And there the mediatorial office of Christ will cease because there will be no more rebels, no more sinners. All desirous of harmony with God will then have attained it in perfection; and all wilful sinners will by that time have been cut off from life. It will have accomplished: In this condition they shall indeed be blameless and irreproachable, and capable of standing every test. Thus, at the close of the Millennial age, the world will be fully back in divine favor, fully at-one with God, as mankind was representatively in harmony, at-one with God, in the person of Adam, before transgression entered the world: And this lesson will be profitable, not to man alone, but also to the holy angels, who will have witnessed an illustration of the equilibrium of divine Justice, Love, Wisdom and Power in a measure which they could not otherwise have conceived possible. And the lesson fully learned by all, we may presume, will stand for all time, applicable to other races yet uncreated on other planets of the wide universe. And what will be the center of that story as it shall be told throughout eternity? In view of the great importance of this subject of the Atonement, and in view also of that fact that it is: Taking these subjects up in this, which we believe to be their proper and logical order, we hope to find the divine statement respecting these various subjects so clear, so forceful, so satisfactory, as to remove from our minds much of the mist, mystery and misconception which has hitherto beclouded this admittedly important subject of the Atonement. But to attain these desirable results we must not come to these subjects hampered by human creeds or opinions. We must come to them

untrammelled by prejudice, ready, willing, nay anxious, to be taught of God—“anxious to unlearn whatever we have hitherto received merely through our own conjectures or through the suggestions of others, that is not in harmony with the Word of the Lord; anxious also to have the whole counsel of God upon every feature of this subject.

Chapter 8 : Divine Love Church

*Emphasis on Christ's death on the cross as a demonstration of divine love is associated especially with who? human sin
The weakness of purely exemplarist approaches to Christ's death on the cross tend to be in their understanding of what?*

The leaders of this movement depict modern Christianity as a rigid, dusty orthodoxy, filled with endless dogmas and doctrines. According to their perspective, true Christianity must be understood as fluid, changing, and being reworked to throw off the straightjacket of doctrines restricting its modern relevance. The sacrificial system in Leviticus became corrupt and led people to believe that God was angry with them. But at just the right time, God revealed that he never needed their sacrifice. But there is really nothing new in what Bell is saying. This essay, then, is a response to the growing movement within Christianity, which denies substitutionary atonement. It is my conviction that when Scripture is given a fair hearing, it clearly and consistently depicts the atonement as a sin-bearing, substitutionary death. In what follows, then, we will begin by sketching three major theories of the atonement. Many of the new perspectives on the atonement are simply repackaged replicas of one these three theories. Then, we will survey what Scripture has to say about the atonement. And in the final section, we will evaluate some of the common objections leveled against substitutionary atonement.

Major Theories of the Atonement

Moral-Influence Theory Peter Abelard was the first to develop the moral influence theory of the atonement. In order to protect his honor, God required some form of compensation. Many years later, however, it regained popularity when other advocates of the theory began to expound it. The remaining explanation of the moral-influence theory will be primarily drawn from the work of these men. They tend to downplay his other qualities such as his justice, holiness, and righteousness. Instead, our problem has to do with our view of God, which prevents us from turning to him. Our feelings of alienation and estrangement from God present themselves in many different ways. For instance, we may not realize that our rebellion and disobedience towards God is a source of pain to God; or we may not understand that in spite of all that we have done, God still loves us. And yet, if we would just repent and turn back to God, there would be reconciliation. Nothing in his nature requires payment for our sins. The difficulty is with us. This, then, is why Jesus came: His death was merely one aspect of his love for us. Bushnell sees his view consistently expressed throughout Scripture. In another place, Paul tells us: In the parable of the Lost Son Lk. Although these passages make use of various expressions and images, they bear the same common idea: When we turn to the very first pages of the Bible, we are told that Adam and Eve had sinned against God. Shortly after this, they felt estranged from God and tried to hide from him. This, the Bible tells us, is the natural human response to guilt: Brokenhearted over our response, Jesus entered our situation and died a brutal death. Bushnell powerfully describes its effect upon us: In this way a great point is turned in our recovery. Our heart is engaged before it is broken. We like the Friend before we love the Savior. According to proponents of the moral influence theory, we need a profound internal conviction that leads to a genuine sense of sorrow for turning away from God. This is why Jesus came to die. We need more than an abstract description of how to live our lives. What we need is something more practical. Thus, the atonement is primarily directed towards humanity.

Ransom Theory It may be fair to say that the ransom theory was the standard theory of the atonement in the early church. Origen saw salvation history as a divine drama that was unfolding. In the cosmic struggle between good and evil, Satan established his control over humanity. Thus, the central problem facing humanity is its enslavement to an unfit ruler, Satan. So, then, to whom was Jesus given as a ransom? Origen thought that it was to the evil one, Satan, who held us captive. This anticipated the potential charge that God was dishonest in his dealings with Satan. After all, it was Satan who initiated the ransom. Far from being deceived by God, Satan actually deceived himself. Satan did not anticipate the resurrection. Second, he released the human race before realizing that he could not hold Jesus in death. He reasoned that since our captivity was due to our own choice, it would have been unwarranted for God to take from Satan what was rightfully his. Thus, an exchange had to take place. Gregory summarizes his view by way of analogy: He argued that an act is just if it fulfills two conditions. First, each party should receive its

due. And second, the act should be motivated by love. It was fitting that deception was used on Satan since he used deception to enslave the human race. And it was further justified because it was aimed at redeeming the human race. In a later formulation of the ransom theory, Augustine carefully sought to avert the potential charge that God had been dishonest or unjust. Instead, Satan was the victim of his own pride. He foolishly thought that he could hold Jesus in death, though he possessed no such power. Since Jesus was without sin, Satan had no control over him. In recent times, however, Gustaf Aulen has resuscitated it. Unlike the moral influence theory, which views the atonement as aimed primarily at humans, the ransom theory views the atonement as directed towards Satan. Substitution Theory A final theory of the atonement is commonly referred to as the substitution or satisfaction theory. Thus, the primary force of the atonement was not directed towards restoring humanity or prevailing over the evil one; instead it served as a payment to God for wrongdoing committed against him. The earliest and most prominent advocate of this theory was Anselm , archbishop of Canterbury. Instead, he lived in a feudal society where justice and law were viewed as more of a personal matter. Breaking the law was thought to be an offense against the person of the feudal overlord. Immersed in this way of thinking, Anselm pictured God as a feudal overlord who, in order to preserve his honor, insisted that adequate reparations be made to compensate for his loss. In it, he attempted to argue that the incarnation and atonement of Jesus were logically necessary. His contention with the theory had to do with its central claim that Satan had a right to possess the human race. According to Anselm, no one has the right to possess the human race besides God. Even Satan himself belongs to God. Therefore, God did not have to purchase humanity from Satan. By failing to give God his due, we take from God what is rightfully his, thus dishonoring him. But it is not good enough to restore what was taken from God. For by taking from him, we have offended him. And even if what was taken had been returned, God must be further compensated for the injury committed against him. His just character demands that he punish moral wrongdoing. Nor is it enough for us to simply restore what was taken from him. As Jonathan Edwards explains, the heinousness of the crime is determined not only by the nature of the action, but also by the dignity and worth of the person offended. Since fallen angels cannot be saved, they must be replaced by an equivalent amount of humans. Thus, a certain portion of humanity must be restored. Even if human beings were to do their best and happened by chance to accomplish perfection, that would be nothing more than giving God his due. To illustrate this point, take the example of Mother Teresa. However, imagine for a moment that by some chance you were able to achieve a moral height surpassing even that of Mother Teresa. You would be inclined to feel a sense of accomplishment of course not to the point of being arrogant about it. However, going even a step further, imagine that by some extraordinary feat you were able to achieve a life of perfection. You have abstained from thoughts of moral wrongdoing, let alone committing them; you have sold all of your possessions and have given the payment to the poor; and you have escaped your life of comfort and instead dedicated yourself to serving others. Most of us, at this point, would suspect that a life like this should merit us some sort of favor from God. But according to Anselm, this is nothing more than giving God his due. This, then, was the human predicament: God created us with the expectation that we would live a life of moral perfection. However, we have failed to do this. Thus, death has come upon us. God saw it necessary to salvage at least part of the human race, but in order to accomplish this, some sort of satisfaction needed to take place.

Chapter 9 : The Christian Doctrine of Substitutionary Atonement | Xenos Christian Fellowship

Sr. Josefa Menendez () -Jesus' Message to the World of His Mercy for All Source for this information is from the excellent book "The Way of Divine Love", by Sr. Josefa Menendez, available from St Benedict Press by clicking here.

Twilight is coming on, and Eve is surprised by it. She turns to her husband and she says: They "talking hand in hand alone" IV. After a moment of spontaneous thanksgiving they enter it and make love: Adam and Eve are ideal embodiments of human qualities which are, for Milton, both sacred and divine "loving intimacy, mutual responsibility, a sacrificial regard for the common weal. But since he sees Adam and Eve as inhabiting those qualities rather than as creating them, Milton needs to do something else as well. He needs to express God, within the epic narrative, as ultimate author of all that is good in human flourishing and circumstance. He needs to bring him on, in that role, as a character. And he must fail at it VII. God will not be comprehended by one of his creatures, and he certainly is not going to fit into the space left for the gods in classical epic. So Milton has an insoluble difficulty, which is partly philosophical but is literary too. He fails better, though, than he is often given credit for. Mostly God in Paradise Lost is prudently refracted through the eyes of another character, and often that character reminds his hearers that he is reducing for intelligibility. God as inexpressible mystery, as beyond all human categories, must be delineated indirectly. But twice God appears in person without a filter: Satan has just flown past on his way to earth and suddenly we are in heaven watching him go, along with God, who in the forced perspective of epic must laboriously explain to us what he omnisciently knows and what he is omnipotently going to do about it. But there is more to the conversation than God the Father fighting his theological corner in a hostile cosmic seminar. God the Father takes upon him the facet of justice, God the Son that of mercy. We are invited to witness God working out upon himself a deep difficulty "how to bring mercy into the operation of justice, justice into the outflowing of forgiveness III. God the Father, talking the two into balance, topples into forgiveness "Mercy first and last shall brightest shine" III. God the Son picks up the thought and runs with it, pointing out that anything but mercy will show God unjust to his ill-defended creation III. But how, asks God the Father, can man be freed from the ultimate selfishness of usurping divinity? All right, says the Son, then Justice must die. He means personified Justice. God must self-forget and become man, must as man suffer every degrading humiliation man can visit upon his fellows, and finally must be killed so that humanity might live godlike after all: They start with what they cannot express, using sublime negatives and deliberate paradox: Milton is not going to tell that story. But we may expect Adam and Eve, the humans of the story he does tell, to find their redemption in acts of love and sacrifice. And that, in tragic mode, is what we will get.