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(Galatians 2:16; Ephesians 2:8-9 etc.) Atonement through forgiveness is a free gift, entirely through God ' s grace and love and longsuffering, which we must receive by faith. " For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. " Romans 6:23. Read Romans 5 about the gift of grace that came through Jesus.

~~What is atonement and why do we need it?~~

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The image of Jesus' death as a sacrifice is the most popular in the New Testament. The New Testament uses the Old Testament image of the Suffering Servant (Isaiah 53:5) and applies it to Christ....

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God is on a mission to remove evil from His good world, along with all of its corrosive effects. However, He wants to do it in a way that does not involve re...

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### ~~Sacrifice & Atonement~~—YouTube

Five characteristics relating to the ritual of the Day of Atonement are worthy of note because they are generally true of atonement as it is found throughout Scripture: (1) the sovereignty of God in atonement; (2) the purpose and result of making atonement; (3) the two goats emphasize two different things, and the burning another, about the removal of sin; (4) that Aaron had to make special sacrifice for himself; (5) the comprehensive quality of the act.

This book explores the tensions raised by ideas of sacrifice in literature at a time of significant legal and theological change.

The idea and practice of sacrifice play a profound role in religion, ethics, and politics. In this brief book, philosopher Moshe Halbertal explores the meaning and implications of sacrifice, developing a theory of sacrifice as an offering and examining the relationship between sacrifice, ritual, violence, and love. On Sacrifice also looks at the place of self-sacrifice within ethical life and at the complex role of sacrifice as both a noble and destructive political ideal. In the religious domain, Halbertal argues, sacrifice is an offering, a gift given in the context of a hierarchical relationship. As such it is vulnerable to rejection, a trauma at the root of both ritual and violence. An offering is also an ambiguous gesture torn between a genuine expression of gratitude and love and an instrument of exchange, a tension that haunts the practice of sacrifice. In the moral and political domains, sacrifice is tied to the idea of self-transcendence, in which an individual sacrifices his or her self-interest for the sake of higher values and commitments. While self-sacrifice has great potential moral value, it can also be used to justify the most brutal acts. Halbertal attempts to unravel the relationship between self-sacrifice and violence, arguing that misguided self-sacrifice is far more problematic than exaggerated self-love. In his exploration of the positive and negative dimensions of self-sacrifice, Halbertal also addresses the role of past sacrifice in obligating future generations and in creating a bond for political associations, and considers the function of the modern state as a sacrificial community.

This book seeks to set forth Jesus Christ as the alpha and the omega of what God has for us. It portrays the universe of God with the redeemer as its soul and center. It presents the self-sacrifice of Christ as that which gives him his place forever. The vision of this volume is “the lamb in the midst of the throne.” Its message is: “The Lamb that hath been slain” and “is alive forevermore” redeems us by his sacrifice by redeeming us unto it. So, what his sacrifice is to us, gives us our place forever. If all thought obscuring what he has done for us and can be to us, is a barrier to his best for us; surely any interpretation which reveals that utmost he can be to us, ought to be most welcome; for, it seeks to present to mind and heart the mind and heart of the message and mission of Jesus Christ.

We often hear about the call to sacrifice for the sake of country or family or spouses. Women in particular often face the challenge of how to sacrifice without giving up what is essential in themselves. This perceptive new study shows a hopeful,

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feminist, Christian response to this life-long challenge.

"As she constructively engages feminist critiques of Christianity's complicity in violence, Deidre Nicole Green challenges traditional beliefs that self-sacrifice amounts to love and that suffering is inherently redemptive by arguing for a Kierkegaardian conceptions of Christian love that limits self-sacrifice." -- Back cover.

Throughout the nineteenth century, the performance of sacred drama on the English public stage was prohibited by law and custom left over from the Reformation: successive Examiners of Plays, under the control of the Lord Chamberlain's Office, censored and suppressed both devotional and blasphemous plays alike. Whilst the Biblical sublime found expression in the visual arts, the epic, and the oratorio, nineteenth-century spoken drama remained secular by force of precedent and law. The maintenance of this ban was underpinned by Protestant anxieties about bodily performance, impersonation, and the power of the image that persisted long after the Reformation, and that were in fact bolstered by the return of Catholicism to public prominence after the passage of the Catholic Relief Act in 1829 and the restoration of the Catholic Archbishoprics in 1850. But even as anti-Catholic prejudice at mid-century reached new heights, the turn towards medievalism in the visual arts, antiquarianism in literary history, and the 'popular' in constitutional reform placed England's pre-Reformation past at the centre of debates about the uses of the public stage and the functions of a truly national drama. This book explores the recovery of the texts of the extant mystery-play cycles undertaken by antiquarians in the early nineteenth century and the eventual return of sacred drama to English public theatres at the start of the twentieth century. Consequently, law, literature, politics, and theatre history are brought into conversation with one another in order to illuminate the history of sacred drama and Protestant ant-theatricalism in England in the long nineteenth-century.

How can we have redemption or atonement (at-one-ment) with God? Ancient Christians proposed a ransom theory, according to which God pays the ransom for us through heroic self-sacrifice so we can be liberated from the power of the demonic, sin, and death. This theory is widely rejected by philosophers and theologians, yet C. S. Lewis boldly portrays atonement in precisely such terms in his seven-volume *The Chronicles of Narnia*. In this book, philosopher Charles Taliaferro defends the integrity and beauty of redemption in these stories and offers a Narnia-inspired Christian theory of atonement. He writes for those intrigued by Lewis's imaginary world of Narnia and for those interested in thinking about temptation, how wrongdoing may be overcome, confession, repentance, forgiveness and reconciliation, restitution, death, resurrection, and personal transformation. Taliaferro argues that Lewis's work is no mere entertaining fairytale for children but an important lens through which to view deep themes of redemption and atonement, and all the vital stages involved in overcoming evil with the superabundant good of God's loving self-sacrifice.

What is the meaning of the martyr's sacrifice? Is it true that the martyr imitates Christ? After the one and eternal sacrifice of Jesus, why are the occasional new (and often quite numerous) sacrifices necessary? What is the underlying divinitical concept

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behind these acts? How do these ideas survive in present times? The author considers martyrdom as a voluntary human sacrifice. The two emblematic figures of this transformation are Iphigeneia and Isaac. Pesthy argues that all the peoples in the environment in which Christianity came into being are characterized by an ambiguous and often hypocritical attitude toward human sacrifice: in theory they condemn it as barbarian and belonging to bygone times, in other cases they accept, admire and practice it. In modern Christianity, martyrs are real sacrifices, not symbolical ones. Our feelings about martyrs vary: we may admire their unbending courage and heroism or be irritated by their stubbornness, or even feel disgusted at the fanaticism with which they strove for death. Whatever our feelings may be, we must acknowledge that a very strong motivation is necessary to accept voluntarily or even seek death. ̈

Christianity centers on the life and death of Jesus as Christ. Often Christians focus on the importance of Christ's Sacrifice as the means of human salvation, and the faithful are encouraged to imitate this suffering through self-sacrifice and self-denial. More than a few Christians, particularly women, have found such encouragement to self-sacrifice to be a means for continuing oppression--men over women, colonizers over the colonized, the powerful over the powerless. In *The Satisfied Life*, Jane McAvooy constructs a feminist theology of atonement--or satisfaction for sin--that draws on the insights of six medieval women mystics: Julian of Norwich, Mechthild of Magdeburg, Hildegard of Bingen, Margery Kempe, Hadewijch of Brabant, and Catherine of Siena. These Christian writers reveal alternatives to a theology of oppression. Salvation, for them, means experiencing the death and resurrection of Christ not as life-denying, but as a life-affirming celebration of God's love for us through the sustaining love of Jesus.

Offers a new understanding of sacrifice as a response to love and an entering into the self-giving life of God

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