

Book 3 against Penal Substitutionary Atonement:

Isa. 3:14 ...**purged** with sacrifice

Pro 16:6 ...iniquity is **purged**

Heb. 10:2 offered...once **purged**

2Pe. 1:9 ...**purged** from his old sins.

Isa. 22:14 ...iniquity shall not be **purged**...

Isa. 1:16 ...himself **purged** our sins

Psa. 79:9 ... **purge away** our sins

Psa. 65:3 ...transgressions... **purge** them **away**.

Psa. 79:9 ...**purge away** our sins.

...iniquity is **taken away**... sin **purged**. Isa. 6:7

iniquity of Jacob be **purged**... **take away** his sin Isa. 27:9

Hos. 14:2 ...**Take away** all iniquity

Rom. 11:27 ...**take away** their sins.

Heb. 10:4 ...should **take away** sins.

Heb. 10:11 ...never **take away** sins.

2Sa. 24:10 ...**take away** the iniquity

Job. 7:21 ...**take away** mine iniquity?

2Sa. 12:13 Heb. 9:26 ...**put away** sin by the sacrifice

...The LORD also hath **put away** thy sin. of himself.

Tom breaks Bill's car. Bill gives His car to his son, and uses another car. Bill then breaks another car that his son already owned.

The first sentence of that story is what PS says to defend itself, which is the should be the only gospel. The second gospel is PS from pulpits. They cannot prove this second sentence as it contradicts the first sentence of the story.

Our God still gets us, using Christ's car. Christ buries the car we crashed. It came from the dirt anyway. It's us he wants, not the car. Marrying him, we get new Wheels; but, the groom drives. Instead, PS pays for us to get again what we weren't meant to have... Now, it would be a (lack of ability) mistake to bury the car out of hate of the car. It would be a lack of will(unforgiveness) to bury the car out of a hate for people. If somebody bought you a new car, it will not make you okay that the first one crashed. Yet we find it worth it that Christ rewards us for righteousness, not sin.

I think, lead scholars would agree with me that Sola Ablation should replace the Hard Penal Substitution heresy.

HyperPS: If sin alone dies, then what cleanses our spirits?

Me: Spirits need no cleansing. And when it says, 'He made Him sin over us', it continues about His Spirit: 'Who knew no sin.'

PopPS: What's the atonement?

Me: God gets us, and sin dies.

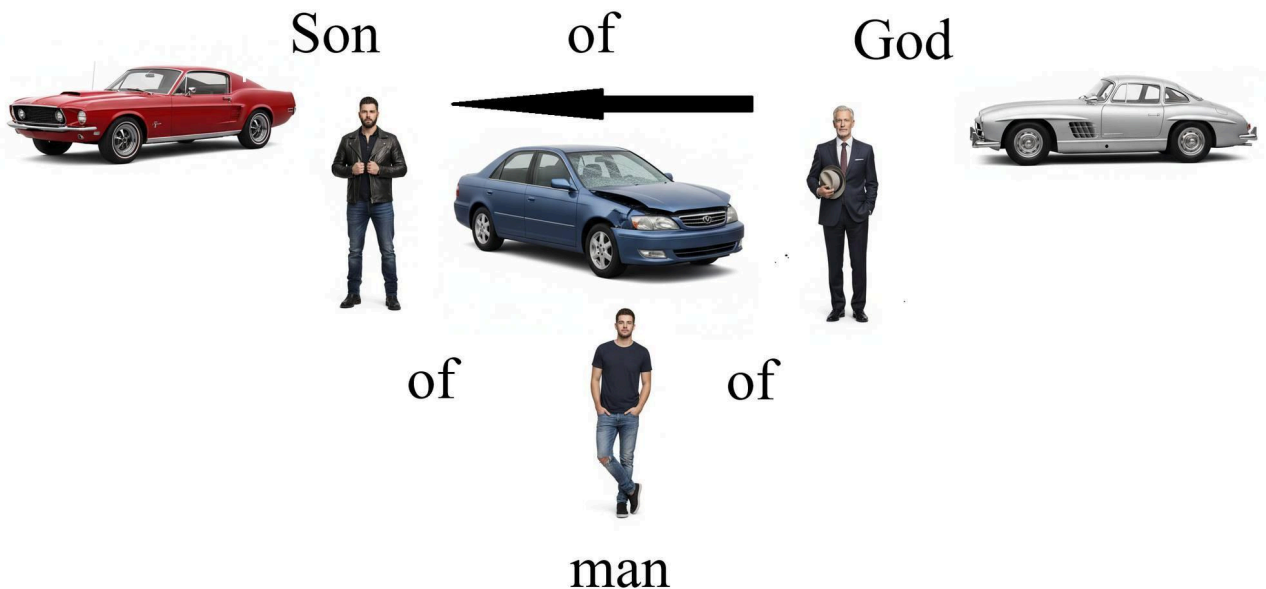
Me: What did Jesus do?

PopPS: He bore our sin.

Me: Does God bear sin?

If there's a cross, men must have had freewill. HyperCalvinism, through its choice-paying PS, seems to imply that God suicided. But sin dying doesn't equal God dying. Do we have responsibility? Yes, as children. Nature has made such evident. Human rights and a good start in life are both examples of nourishment necessary to grow. Time has been rolled out as a scroll, prior to heaven or hell; that we may choose one. There's such a thing as a child of disobedience. As adults then, they only know trouble. So it is with those in hell. For they may have lived eighty years, yet still they died a child. Then, after judgment of that childhood, they go to hell or heaven. So do people have choice? My choice will not get me to heaven. God's sent choice will, which I must assent to.

Gospel:



Second gospel/Penal Substitution:



We can sin, we're good at that. We can abuse people. So God sends down His Son to get abused by us. Boom. Now Jesus holds the key of condemnation. Perfect. He can simply forgive or send to hell. Without Jesus, we'd all go to hell. God would have a better time burning us, if He still chose to make us. But for Jesus believers, it's no longer about how much we hurt people, but how much we don't hurt people. We're racking up reward rather than condemnation. If Jesus doesn't hold a charge then the entire law of God resets. Jesus prevents God from being offended by us, by holding no charge in being the ultimate victim. Now, we all want to be crucified with Christ! Because reward is better than vengeance. Vengeance only replaced, but reward makes what we do actually worth while. Isn't that what God wanted to begin with? His goodness judges the world condemning all, so God lets down His abuses out of heaven, making everyone who doesn't reject Jesus able to be justified. Believers abuse man, unbelievers abuse God. Unless they reject, men forgive because Christ did. We can't keep the "law" and shouldn't drive the car. Jesus must keep it for us, and drive us. We don't need independence from God.

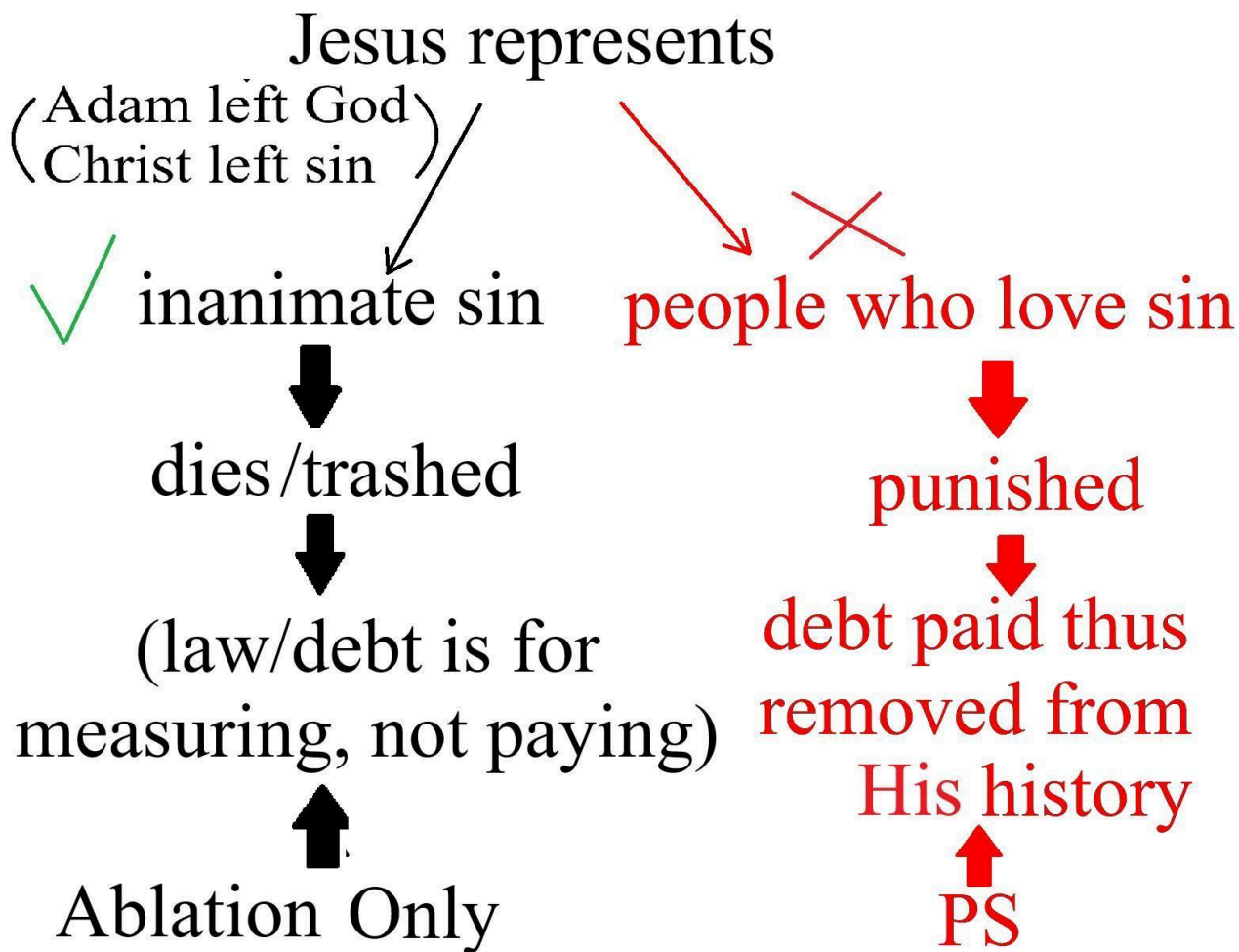
The city counsel gathered to conspire against the King's son. They sent a letter of grievance to the King with a proposal to give the crowns gifts directly to them. Failing to realize that the son's food and clothes were less than theirs, they lied of the son's excessive lifestyle. The Son came to give and forgive for he had plenty; and want of anything even revenge didn't come to his mind. The Son had no more duty to give than they. He owed nothing. But gave out of the goodness of his heart whilst they sold for the highest price. They were jealous. For their people loved the king's generous son. He would work for them, day after day until he'd find another he could better help. But some would get spoiled and blame him for stopping. Slander of him got around, so that some even stopped selling to him. There were times He'd ask to help, and a person would ironically refuse. Yet others couldn't afford to turn down good help, despite the slander. They didn't like his being rich. Perhaps what was hated most, was that he couldn't be controlled. For he took nothing from them. He alone could make His decisions. So, they one day they beat him and sent him back to his father with a note. They told him, they'd kill him if he returned. Of course, the note to the King was a lot nicer. The Father read the grievances and their proposal. He sent again, Is this what you really want? He received affirmation from the counsel. He turned to his son and said, They're at your mercy, my Son. The son said, I was only there to give; not receive anything, not even offense. So the Father divided the kingdom. Those against the Son must leave. Those who love the Son, will stay.

How you judged?	(receive) with Spirit	(not hide) real consolidation	(dark debts) without Spirit
others	blessed	PS Son of man's forgiveness alone	offended
God	blessed	↓ God's forgiveness	offended

Jesus doesn't pay for sins because He doesn't want them. He'll never pay for them to be ok. Your debt was never meant to be paid, but trashed away (by sacrifice.) Paying isn't the point of the (forgiveness-measuring) law. Jesus didn't pay to release you from God, but sin. God's not holding people for ransom. God wouldn't charge HimSelf a penalty to save us. Instead, God used death to separate us from our sinning. Our ability to sin came from being disconnected with God; but our will to please God came from our connection with God. With a connection to God's Spirit, there's rewards not punishment. Jesus is that connection sent to earth. The law's condemnation of believers altogether stays nailed by the cross, but He lives beyond it with His rewards. He gives more than we can steal since He connects us to the One Who owns everything. Jesus blocks our offenses against God by the connection, but He wouldn't block God's wrath against us. His sacrifice was to tolerate us without a PS. For it is better to tolerate us, than to tolerate our sins with a PS. But Jesus wouldn't pay for our disconnection. Wrath is for those who won't connect. But God shares everything with those Who connect with Him, so that we're no more

sinners. God has no sin, thus His dependents don't; not even, paid sin. But wrath is for those who love sins more than God, not for the impersonal sins themselves. Our inanimate disconnection from God isn't paid but falls back to earth. Unlike those disconnected from God, sins are only accidents to Jesus. So He became our sinning against God. With sin evidently condemned- He died as our curse, not being held against us. A PS only provides a solution to it's own demands. PS pretends to be part of God, thus beyond criticism. Trash Penal Substitution!

God gives and pre-gives, but doesn't receive offense. He'll take no satisfaction. We can't come to God, but we can abuse. Thus God let down our abuses out of heaven with Jesus. Having separated them from us, He resurrects. Again, believers abuse Jesus, unbelievers abuse God. God's law resets, when Jesus holds no charge against those under His mercy. Our abuses made Jesus our judge, to justify those who don't reject. So it's no longer only the condemned who feel the weight of their actions. Jesus shares rewards for those abused with Him, bringing a heaven to earth, via hope.



PS is refilling a hole. I think the hole should not be filled. I think the hole itself is a great way to condemn sin. Since offending God is the only way that sin can be condemn. And from that, God is justified. Moreover, to say that Jesus refills the hole might seem like He died for nothing, since His death was on purpose the greatest sin of all, and with which He condemns or justifies each person in the world before God.

PS thinks wrath is absorbed. Fake, there's no wrath. Jesus prevents it. Jesus gives us to God, before any stain can be made. Jesus filters sin, not wrath. Wrath is good, Jesus wouldn't stop it from hitting it's intended target, nor try to trick God by pretending to be wrath's target. It's better to prevent poison for everyone, than take it on yourself. He already died once, why die again for PS? It's better not to have a

debt than pay it. Jesus doesn't pay your debt, He doesn't hold you in debt to God. If He did condemn you, He wouldn't pay a PS. Jesus died, becoming our worst sin. This make Him our judge, who holds no charge to God. Why would Jesus offend God so? Maybe to deserve PS wrath? Of course not. Unbelievers are under God's wrath, not believers anymore. God has not yet made hell for them. So, Jesus has nothing to pay for His children either. Above what we know, but deserves the best: (Not: only)

Is HimSelf

Never contradicts HimSelf

And won't mix, confuse

His Spirit divided to perform harmony

God designed and upholds everything

people who need Him forever

things which perish without Him

God made HimSelf a body

Filled it with His Spirit

Used it to trash our sins

Jesus sent the Spirit to indwell us

Law shows us

our need for Jesus

Who fulfills it in us

that we may work for God

Jesus gave up the Spirit

Providing a death outlet

By which to Mediate

For those who partake in regeneration

Spirit comforts us

as Jesus resurrected, outlasting sin

We resurrect for rewards

All are glorified together

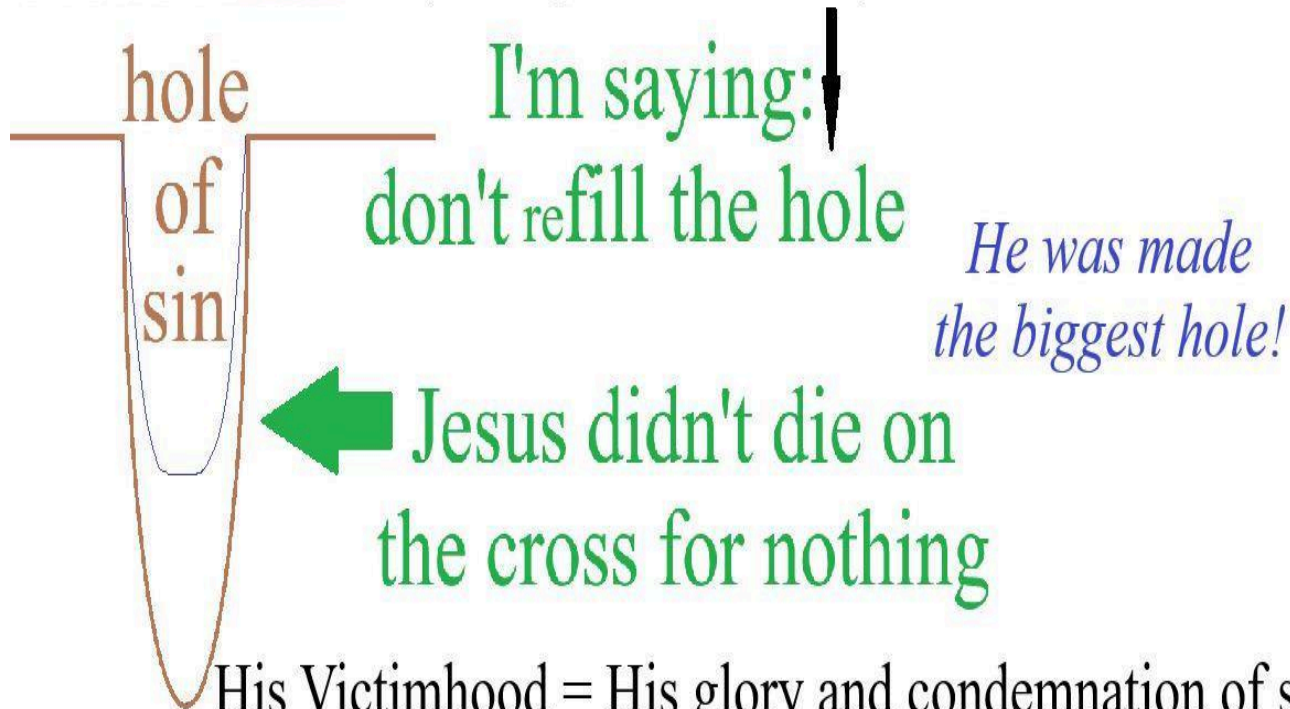
God's against hard unbelievers

His wrath descend upon them

in accordance to their His condemnation of them

for their sins against Him

PS says: ← passes over sinner, but not sin
Jesus refills ← (Wrong, shouldn't be)



His Victimhood = His glory and condemnation of sin
Not charging = law reset for those with His Spirit

God doesn't hate HimSelf for holding anything against us. Yea, it's good to hold sin against the sinner. God hates our sins, not what He thinks of our sins. So God actively nails sins to the cross with HimSelf(generally), not what He thinks about sin. Unlike us or the ordinances against us, sins stay nailed to the cross. But why would God hang His ordinances on the cross? It cannot be that He was against them, or wrathed them. No. He was only against sin, enough to suffice those good ordinance. That is why they are said to be on the cross, although they are not evil as sin. And they would only come off the cross, if sin came off the cross. Nevertheless, the good cross has killed sin, and those good ordinances wait there peradventure sin impossibly ever awakens from it's death, although it cannot.

The cross is not for wrath, but appeasement. God is not paying but letting go of any fee. Why? Because Christ took care of any fee already. If God did bring up anything else, then it would go against both Christ and Creation. PS replaces the Spirit's accounting with it's own merit system. Only requirement for sin is Ablation. God doesn't hold excess grudge, otherwise it would be against HimSelf, in as much as we are His dependents. PSA claims there's a three hour overlap of justice and mercy at the cross. These two are held using the explosion principle which means they don't know. That's why they often admit the same. But the best logic that we should accredit to the Trinity is first the law of non-contradiction. God must rid sin. PS is too quick to bring in an exception, as if it's too deep to know. It's a false humility. We should know what the cross. The devil is behind not knowing, and confusing. The highest logic we can give to the third member is

to avoid confusion, and that is what PS replaces. Since we're talking about Trinity members, what does each say of PS? Father says, It's not needed. The Spirit says, It's infinitesimally unlikely. The Son says, It's impossible. Why does God's identity, the incarnated Function, treat PS as sin? Jesus guards God from wrath before us. Otherwise, He'd be against us.

We're not made to outlive sin,

for we were not made to sin.

God can outlive sin,

because he doesn't mean it, meaning require hell.

Thus the cross resets any law against us, by His not holding charges. Nevertheless, sin dies as due, being stripped from us.

PS could say: God kills sin actively with wrath poured down. But that requires condemnation, which Jesus prevents.

Frustration creates a PS. Does Jesus condemn us to God, or not?

PS replaces love, disconnects from immutability, makes God unjealous against sin, makes God like us, tries to switch Trinity roles, treats those dependent on God as independent... Of course, they have endless exceptions, but that's not the point. The point is that PS does nothing good on it's own. I mean, it does just as much bad as good. It's an empty, spiritless framework, from which to derive anything, good or evil. It's lukewarm, it's not pure. It's a dark spot. It's deceiving. It always fails it's endless exceptions, with the hope that something will stick. This hope is only a hope in God, not in the system of PS. Yet, they keep trusting the system as if it was from God. But God doesn't fail so much, or at all. They say, just look deeper to justify God. No, God is justified but scraping PS altogether.

Jesus raised the standard (from justice to mercy) to where we could reach it as sinners. The Law doesn't need upholden because Christ passed it, thus reset it. Our guilt is a light thing, our sin is the problem. The law was changed by Christ. Christ transcended the laws "demands."

God's children can't be spotted by (paid) debts, so there's no PS. There's no debt in God, even if paid. We may say that God pays all His debts, but God's better than that. We are His glory. God has no need, despite saying that He needs HimSelf. If we say God only needs HimSelf. We are applying "only" to God. You cannot apply only to God. There's no need in God. He's perfect, so His children must not have sinned. God's children must instead have been donated their sin, so that it is no sin. Is this what PS means by paying off sin? It could mean that He was only donating sin, by letting us hurt Christ. That would work basically. But why then a PS? Because He's paying and not donating. God pays HimSelf, as if God needs pay? Is there anything wrong with pay? Maybe its only man that need God to be paid. Even so, men's sins are all cancelled by Christ, so that God is free to forgive. However, PS adds a PS. Why? They want to say that God was more involved than He should be. But He's already involved in everything. Perhaps, He creates a physical need, to fulfill spiritually. That makes sense in the law and sin, excelled by resurrection. Then why add a PS? A PS connects to nothing, only itself.

God holds things against us because we hold things against others.

Spirit's doesn't decide but discerns our works (against or for) God, regardless if we're condemned or justified by Jesus discernment. Then, God immutably carries out as Executioner or Rewarder, whatsoever Jesus has chosen. What makes Jesus choose us, if our faith. (Of course, that comes from the Immutable God.)

God's immutable, so if he didn't forgive us as a man, we'd all be fried. Since forgiven on earth by Jesus, God holds nothing against us from heaven. Thus, Jesus becomes our new law for reward. PS adds that God punishes Jesus causelessly.

If Jesus forgives (lets our sins against His flesh die uncharged), then wrath is prevented for us, and thus HimSelf.

(Obviously, it's not applied to unbelievers, they're outside the scope of the atonement.) Now, if Christ didn't let God get wrathful about us, then Christ has no wrath to suffer on our behalf. So wrath is not executed upon the cross, except against sin.

God is only putting sin to death with His flesh. Not just some debt, but what we did against Him. Sin is condemned not us.

Sin's aren't counted to Him by God, since He can't really mean what He bears. Sins are only counted against those who mean the sin. Unlike us, He doesn't have to be punished while bearing our sins against His flesh; that is when He became the sin of us, while patiently not holding charges. So, our sins are only accidents and no more worthy of hell for us nor Him. Sin itself is only due to die. So, He doesn't go to hell, that's jargon, He only dies. Then, the undying ordinance against us, are no longer against us.

Pulpits beg God's lovers to speak against PS. There's no punishment without reward. Like Insurance. Using debt consolidation, Jesus alone comes out: our Creditor. To refuse the true spirit of consolidation is to hide sins. Such remain condemned already. Jesus neither pays nor cancels any sin. Charges, debts, guilt die unpaid. God's death shows us that sin contradicts Him. His resurrection means He's better. (From that Grace, Grace is appreciated.)

If we receive the Spirit, we must have went thru Christ consolidation thus His forgiveness alone (without PS) thus God's forgiveness. We're judge then for both blessing others and God. But if our debts remain in the dark, rejecting the Spirit; we offend man and God.

We kill Jesus. Jesus forgives. But a PS unjustly adds: God retaliates (as if Jesus didn't bear our sins.)

God made a purgatory called Earth for our washing of regeneration by Jesus purging sins. In this world, mercy and justice are two separate things. We do not see earth splitting God into a spectrum but God separating His arms to capture us. Because we're not in hell, we have time. Without the Spirit, we're unmerciful and God's unmerciful to us. With the Spirit we become merciful and God becomes our Father. God separates every individual, to consolidate some individuals who assent into His harmony. One man can forgive many men because of debt consolidation. Divisions are for sake of unity. We are consolidated under Christ, through debt. God divides His Harmony for sake of uniting the unharmonious. He's not paid to do this. The only pay due to get us, is the death of disharmony. If more pay is required, it's not debt but surplus.

I'd rather be an idiot than foolish enough to please people before God. Atheists can't find justification with for God. It's impossible for them, and unnecessary. Justification is for giving, not getting. They don't give to God, but God gives to them. They get from God, and God gets no justification from them until then. You can let yourself feel things. Our spirit seems to be a function, which plugs into God to make us willing. Law prescribes relationship terms. Men withhold Mercy, not God. Jesus pays man's justice, not God's. Unlike man, God doesn't need justice. God delights to judge, whether to justification or condemnation. And Jesus is indiscernibly, God's Identity as a man. Metaphors are truths in story language. As fractals, they can be expanded, unlike Similes. The spirit divides, enabling collisions against each other or the law. This is not because the spirit wanted collisions, nor already had collisions. The goal is to work harmony into the collisions. So it would seem that God grows. Yet God is immutable, rather it is us who are leaving God. God's not responsible but to punish those children of the devil who steal independence. The reason why God provides salvation, is because we can't help collisions. Sins are not bad for those under the Spirit, only

accidents to Jesus. God's seed were in Him, that's the spirit separated us in this realm knowing we were sure to be saved, and return to harmony. So for his elect's sake, God had mercy. Does that mean then that we were once a part of God? Only as seed or foreknowledge. But our current essence is divided up into people all around the world. The temporary separation of this world, was used to sift out Satan's problem. Sin is supposed to be offensive. But PS makes it tolerable. If the hole was meant to be refilled, why was it made in the first place? The worst that sin can be is crucifying God. If sins of that separated from God, then they're not near his children.

Gifts blind the judge, and Jesus was the least not taking offense, thus he's not blind in his discernment.

We got into the most debt by condemning Christ. He was our biggest sin, overshadowing all other sin. And by debt consolidation, He was the only creditor remaining. Even so, we're at his Mercy. He doesn't have to turn us into God. PS says, it's unjust for Christ to not hold charges before God. But Christ wouldn't do PS.

If you want to think of us getting in debt: Penal substitution is where we dig a hole, and Jesus refills it. But that would be bad, as the hole gives depth to pass-over-forgiveness. That hole can't and shouldn't be filled, it would be wrong. Instead, God passes over because of the blood sacrifice. A victim who gave his life, it was undeserved, He was connected to God. This ultimate victimhood: reset the law upon his not holding charges! Effectively this cancels anything the believers do under the law. But when people say that Jesus pays for sins, they must mean that he pays rewards. Because sins died away altogether.

They say He only passes over us. I say he passes over our sins too, as opposed to the sins of unbelievers. If he does this, then whatever he passed over is no more sins because we share everything with him. Whatever we did could not be a sin anymore.

I say that God's giving (thus forgiving) is from nothing. PS says giving salvation was a transfer (of pain.) As a base: We could say that God donates what we steal. In that case, PS says God's body is suffering all we stole. Even if it was some kinda transfer, it would only have to be on earth, like on a cross. And that could prevent any wrath from heaven. Despite that, PS lets God be offended, why? So God's children will be known as 'paid sinners', rather than 'without sin?' How's that better? Likely, because there's no honor is a prince saving a princess. What a shame that would be. Lol. I mean, instead of releasing us from sin, He establishes sin (as paid) by paying an imaginary PS. God won't allow HimSelf to rescue us till He pays PS. This frustration in God, is dumb. We shouldn't think of God that way. Moreover, PenSubs agree with me, they just preach different than they reason.

1. We observe: same Bible verses
2. We match: **different** logical systems
3. We prescribe: **a missing PS**, or not
link



God justly purges sin because He loves us. No contradiction here. So HyperPS creates a contradiction in God that ONLY it could solve. PopPS doesn't dare do that, thus creates an exception with another circle: a new decree that ONLY be fulfilled by yours truly, I mean our PS Hero! We see the explosion principle slide

when they say the Law is God. Suddenly, the dormant PS becomes active, meaning Pop-PS accidentally become HyperPS. The contradiction is not in God to begin with, but more insidiously shifted to be in God thru a more subtle PS. Dormant PopPS leads to Hyper PS. But this is no slippery slope fallacy because PopPS can't rest without being the heart of the gospel, I mean effect. You can't stop the magnetism of PopPS to become a blasphemous HyperPS.

PS: There's not really a problem. PS is just how forgiveness happens.

Me: No problem means no PS. You're saying that PS is only packaging.

PS: Ok, there's only an internal problem.

Me: So PS gospel packaging has an internal problem, and it's in God. What needs fixed is no part of God.

PS: Nothing wrong with a problem unless it's not solved. That's why PS is indispensable, not just packaging.

Me: Yet without PS, the problem no longer exists. Actually, God's only giving sin it's due death; Nothing requires a Sub!

PS: There's no Sub in PS, just a representative of mankind dying shamefully in a temporary world for debt. Glory is only ultimate.

Me: Glory is facing evil head on. But you basically just said PS adds nothing worth noting.

PS: Right, so just admit it's the essence of the gospel!

Me: If the jargon is not so dormant as you say it is, then it would accomplish it's zeal to effectively remove God.

PS: Only if you don't hold it back.

Sin cannot survive in God's presence. Imagine a dry desert without God. But when God pours rain upon it, it becomes fruitful. Even so, Jesus reigned down blood upon hearts void of life. We let Him into our hearts and He keeps us. Sin is like darkness, until we let in the light. Sin is like a debt, until we marry our Creditor. Sin must cease, meaning God must no longer hold charges against us for He cannot hold charges against His dependents unless it's against HimSelf. PS seems to have no problem saying that He holds it against HimSelf. But this ineffectiveness easily slides into God contradicting HimSelf. Therefore avoid PS as heresy in favor of Sola Ablation, a precise ablation of our sin. You see through history; why do we even have heresies? Is it not for the same such as PS? Again, the only reason people retain PS, is because they can make it worthless. It is logical burden, against Christ. It's direction is against Christ, but by faith people keep it dormant. So there are three evils here. 1. it's pointed against God. 2. its a burden to keep not against God. 3. if you don't keep it, it will contradict God. Nature, itself, and those who hold it- all testify against it. Forgiveness is not unfair. It points to God owning and giving everything. It point's to glory, not dishonor. You must assume God's glory to be dishonor, if you want to hold PS. You may not connect that at first with a mental highway, but you likely feel it in the distance of your mind. Do not call forgiveness a dishonor. We need except mercy to be saved. PS replaces Jesus cross. The Spirit consolidated all wrong, that God might forgive by that cross. God doesn't forgive by backtracking our wrongs as if to establish them. No, they are trashed. It is their due not to be paid. Jesus doesn't pay for sins. I could say that He does. I could say probably everything that they do. But I could not mean it in the same way. For example, Jesus pays for our release from sin with His death, Biblically. And logically, Jesus pays for our sins out of His Own heavenly merits- more like sanctification. But they turn justification into something that can be paid. But salvation shouldn't be paid by us, nor Jesus. If He pays, then God's against saving us because we bring our sin. Then God can be bribed and we can bring our sin. God forbid, He pay for a second god

like that. We must leave our sins in His death. (We don't know how, but His Spirit filters them into His death outlet.) They say Jesus lets God be offended and then keeps up from being offended by a wrath outlet. No, Jesus and God wouldn't do that! This is their offense. But their defense uses the explosion principle to quickly slide back into saying, no none of that effect happens because Jesus is only ridding our sins like I say. If I'm right, then why do I think they are wrong? Is there not a cause? Am I making this all up? Are my deductions false extrapolations? Maybe a penal substitute really does have no meaning? In that case, no one would need it. Yet they preach contrary.

Does God get what's due with us
as believers and unbelievers?

A PS uses:
the explosion principle

—means—

Actual Answer:
He gets us (their second
spiritual payment due) He gives
sin a death (their first physical
payment due)

a PS is wrong,
but it's filling in for
what's right

Wrong answer:

God treats us like unbelievers
and forsakes His Son.

you can see good in it, if you hold your jaw right
at least as much, it means very bad things
like, God's not jealous about sin (but paid off)

That obviously won't help anything!

Feelings guilty means you don't trust God's forgiveness whether or not it's accurate to do so. Forgiveness is more than fair. Unbelievers aren't forgiven. The offense dies with forgiveness... There's really no problems, with a precise uprooting of a PS. The framework which used to try to point to a PS, has some terminology baggage, but nothing substantial. This is telling. The gospel works fine without a PS. The PS framework and economy of salvation doesn't need to change. Although, there's some label changes. As it turns out, the PS was only a weed! That weed sucked resources without us needing it. It only said that we need it, for the sake of itself.

So, you say "Jesus paid my debt." You mean Jesus paid my PS debt. What other debt is there? If you only mean truly that Jesus paid your sins, you're no longer talking about justification, but post justification. You were going to hell, but Jesus stopped holding charges against you. Jesus forgave you. We all need God's forgiveness. The debt is fake, unless you mean the thing you don't. Jesus retains charges against unbelievers. God wants faith, not works. No one can pay for your salvation. Jesus doesn't need to, since you owe Him. You see it's simpler, not to bring up the PS debt. And without PS, you have a lot more freedom to go deeper or broader. PS locks you into this random debt, that seems to have no point. But God is against sin. That's the real point. That's not a debt. PS defends itself saying that it doesn't really mean anything. But it has to mean something. It has to mean specifically that it's debt is a ridding of sin. It has to! Therefore, God is against Himself. It's like a gravitational pull. The cross must be effective. And if PS is the cross, then you can't defend PS by saying that Christ's blood is just a disconnect ineffective debt payment. It won't work. PS forces you to put God against God. Why? Because Jesus blood is necessary to purge your sins. That means that for PS to be consistent, it must replace the blood of Jesus, right? The death of sin becomes the paying of sin. It is no longer a glory to forgive but a debt. God has to make up for something, rather than overcome something alone.

Is this only a change in perspective? For example, you can see a person move from one point to another discreet point. But from a slower perspective you can see Him move through many points between the start and end. Is that what's going on here? 1. Is paying debt on the way to letting sin die? Or, 2. is the glory of being a forgiving God essentially the same as a judgment debt showing God's "glorious" Self? 1. Is PS only a measurement spread between sin and sin's death? As if sin rather than people needed Wrath. Yet if the ordinances against us are bad and our debt is the essence of God, then there is frustration in God because of a second gospel. 2. Is it true that God equals forgiving equals paying a second gospel. Like breaking his own second window to make up for us breaking it, this double is frustration. And that's why a soft ineffective PS denies APS and instead agrees with me that Jesus only takes ownership of the window that's already broke. Now, while I say that PS is not effective unless it is a second gospel, they say it is only another aspect revealing a second gospel, that is a contradiction to what is known. And so this revealing is not just a revealing but an addition. And without this addition, a PS doesn't exist. Again, soft PS says that it adds nothing more. More than what? The thing that it adds. And so it does Add. Now, the cross is His death in our sin put together. When that happens, only one walks away. If sin didn't get its due, then we stay condemned. If the death isn't pure, then sin won't die. We should feel the weight of our decision, but some decisions we're not meant to make, much less feel in hell.

God never wants to be with sin and sin can't live without Him and dies with Him because He owns everything. I mean if you blame Him for sin, that sin is annihilated. So, if we're God's dependents, He's responsible and so sin is dead. Obviously, the cross is needed for justice, not PS. God's forgiveness is free, justice is for us. He acquires the most need for justice, so to monopolize justice toward His consumers. Consumers by definition effect each other (as opposed to end predators.) Therefore, it is needed only for Christ to die once for all. Adam dug a fleshly hole, Christ dug a spiritual hole to pull us all toward Him. What about margins? Those would false balances. I mean, a chain is tight in God's judgment. A rope leaves room. We have ropes on earth, not eternity. Eternity gives flexibility to get us to where we need to be, of course. But judgement is precise. So, unlike the completely false balance of PS, justice if maximally stretched, and the entire set of dominos (people) are at the mercy of one, Christ. This is just as true with Christ as it was in the flesh for Adam. Each person who sinfully devours the next person, rather each who becomes victim to the next, gets every wit of justice, that is not to say condemnation. What happened to condemnation, it hangs on the cross. Not everyone joins Christ's line for justice. Those who do are rewarded accordingly, not punished. Where's punishment? It's for those who don't line up at Christ's judgment. Christ will use His earned decision of condemnation against them, as if He were their old law, rather He will just let them have the old. But to us, He is our new law, having tared the first scale. He raised the bar up to mercy, where every sinner may reach. There was none who had power to reach God again, after we left. For there's none that cannot reach mercy. For a person cannot love sin more than forgiveness from sin. Even so, mercy has extended past sin to the effect that if a man refuse Christ, it is all His Own fault. Despite certain knowledge, the ability is given fully, the willingness is due. A sinner of any experience may fall into the Spirit's grace. And though a person's life be divided into an hundred years, it is only a gift and tool, not your election. So, if one die before birth- that child having known nothing more than trust may be a gift of hope in heaven to the parents who loved it. Unbelievers may take the excuse of not being elect. Seems fitting. But they'll take anything. But what do believers take? Some are not optimistic and would never hope to be one of God's elect; these are most awakened from themselves to see that God has better plans for them. For their belief alone is enough to be saved. Yea, God would choose heaven for everyone, but instead God does everything He wants, so He only takes those willing. Willing not to just escape hell, although that may be a parallel reason. But willing to let God choose where He wants them. And if they think God should throw them into hell, and except it- then unless they doubt God, they cannot but think God would choose heaven for all such as leave the choice to Him. I hear a voice of one who had knowledge aplenty. He said that he'd leave the choice to God, but throughout his life departed from any trust in God by the decisions he made. Indeed, he let God choose in word, but not in heart. So he received his choice, hell- not God's choice. The PS pay is divided by zero, if you're paying yourself. Dark, not Divine Mystery. PS tries to excuse this, by saying He's paying as another. God paying man to pay God. The problem persists. PS tries to spectrum out the consolidation which cannot effect the end result. This ineffectiveness shouldn't be attributed to our Lord's blood. It assumes mercy to be meshed with PS justice.

Now then, to make PS effective: Add justice on top of mercy. However, this too is no less problematic. The Double is against the Self or the Self is replaced.

You don't need to pay what's done to you. Mercy is separate from justice in earth! Not so, in heaven. So in heaven it's God's pleasure to receive us, but not a PS. While in Earth Jesus must die our sins away.

Most people won't let PS contradict God; so they make exceptions like God only pays it (for no reason.) However, sins are entirely consolidated at the real cross for those willing to be justified. If someone hits you, the sin is only transferred to you as accident-right? You don't pay a fee against yourself! Although, it seems like God could create a PS world without real Mercy, the Bible indicates that He does have mercy on some.

PS: God punishes prior to judgment.

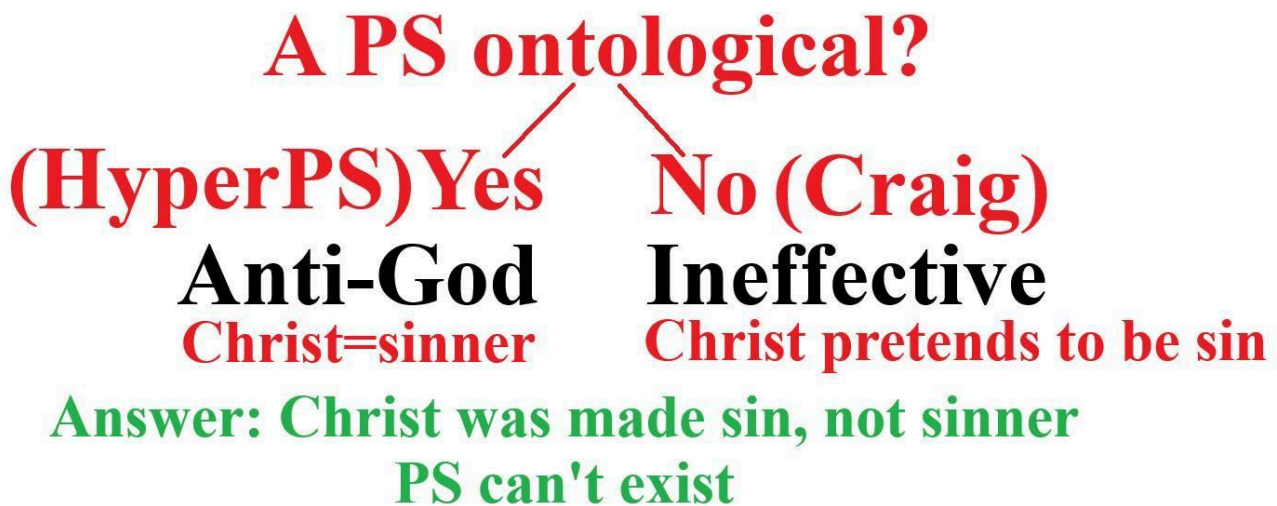
Me: Yes, it'll be included for judgement.

PS: Sin isn't just in the flesh, it's against God!

Me: Only if Jesus doesn't justify, in this world.

Me: God doesn't want unbelievers, so what's Jesus pay to get believers?

PS: Only sin's precise ablation.



**Sin can't share the
same place as Jesus;
Jesus can replace sin.** (Like Adam did)

Preachers say that PS pays our hells, but that's not what PS pays. They don't understand the exception they preach. Raw PS pays for a new you, the old you is forgotten in darkness. If PS paid what they preached it paid, you would remain. But PS pays our time alone in hell. Effectually this decides for us, making us robots. So, God hates you enough to make a robot to replace you. That's hard Calvinism, and the real way a PS could work. If it's true, then God would not had made us to begin with, since creation

gave us that freewill and God doesn't change. Unadulterated PS is sin for removing love/God. But corruptible PS, is proved utterly corruptible in the following way:

God doesn't hate and love the same person.

But God hates sin, (and if it can relate toward us.)

Thus Jesus dies as our sin. (Ablation)

But that non-contradiction rule, has this EXCEPTION: (Hard Calvinists don't use this exception; only soft modern PenSubs use it)

He could love what belongs to Him of us, but trash a part of us that seeks sin.

[Enter the Penal Substitute]

They like to say "two payments." The two payments are sin's death and God getting us. Atonement "pays" both. But PS adds this third payment via EXCEPTION. This "n" payment due to God is for us to loose the part that seeks sin. But PS tries to pay for that part. But God won't trash what He wants to keep. Then, they could split it even further (a part of the part seeking sin) but you could thus infinitely match that EXCEPTION to the rule of non-contradiction. The unsaved carry with them a lack of relationship with God.

Mathematically, the argument is repeating. They can always find exception, and we can always use the rule of non-contradiction.

Appendical thoughts:

PSA assumption: Infinite payment upon a Substitute is required because the part of us that trusted sin is supposedly eternal.

My assumption: A part that seeks sin would die. That part of us cannot be eternal (so no PS) because we couldn't steal from eternity. Because God didn't give the independence we stole, God doesn't maintain the need for punishing the Subs into infinity. The essential part that God loves about you is your eternal need of Him. That's why hell is eternal. Hell is not eternal because we went after sin. But because we went after sin, we go to hell.

Agreed assumption: Eternity is only from God.

PSA thinks:

1. God does infinite punishment,
2. thus maintain an eternal need (our indep) for punishment, (like He does for enemies)
3. thus directs Christ to receive it,
4. thus enables His flesh to do so.

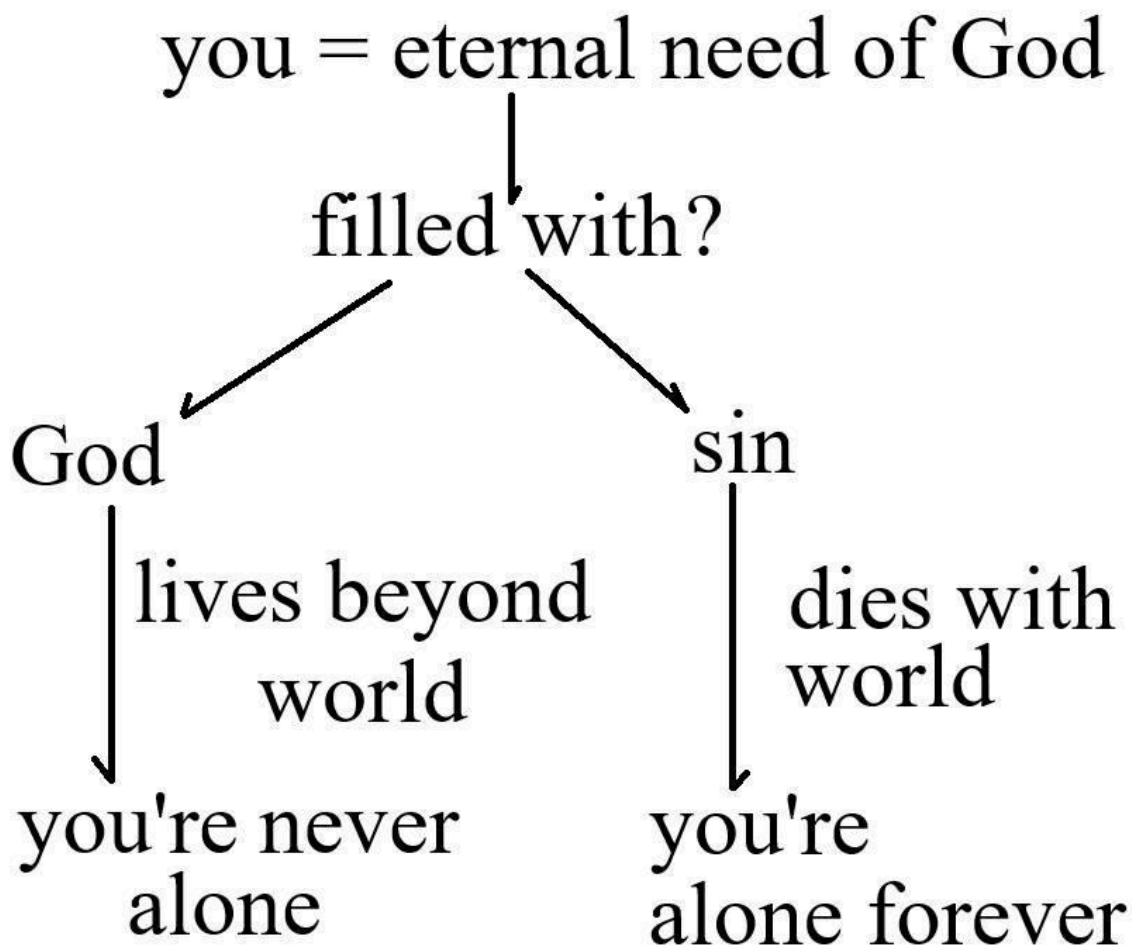
Point 2 seems to say, Rather than just purging that old relationship, PS establishes it (like another eternal god for us. Like, His jealousy creates reason for being jealous.)

If God hypothetically pursued too much, that person would get to heaven and not be happy since it was forced, meanwhile others might be glad God forced them with opportunities. I mean, some eventually

welcome God's pursuit of them. But God doesn't override their identity. The essential difference that the Spirit gave them. He fulfills people (those needs of Himself) who consent but stops short of violating personhood. Ok, so although we all are essentially a same need for God, we also have an identity difference by the Spirit.

Does God have wrath on His people? No. God has patience on all men and wrath on enemies. His people need no curse but for reward. Not all Israel believed. Paul said, it was for remaining in unbelief that Israel was 'punished' in the wilderness. Faith pleases God. In the OT, people are punished when they're bad enough. God doesn't blame the wrong person. Because of a poor current relationship, you bring up past sins. But when the relationship is good, you don't pull out all those memories to pay them, but instead forget them until the relationship gets sour. Since Jesus got and maintains for us a good relationship with God, the sins are never brought up again as to be paid. He loves people in general without holding charge, best to think there's no PS in the Physical Realm yet, we're only children. I feel that God has spilled over some reward from Heaven into this life, I also feel that God's enemies got some Wrath from time to time spilled into this life. However, the judgment is not yet regardless of that spill. (Like, mini pre-judgments maybe discounts/credits real judgment to come)

We don't see wrath apart from a sin domain- so in that way, it's only a means, not an end in itself, nor part of God. Wrath is a contingent not essential attribute of God. That's why a poem I wrote a while back mentions God as zeal, but it doesn't say God is wrath. However, I usually like to see it as all one. (Obviously, with God, emotional reactions aren't just checked but purposed- since He has no moving parts within, like we do.) Since a child, one of the first things I think of God is His need for nothing and independence. That deep impression might have been part of the reason that I was so surprised to learn He cared. Anyway, wrath is not a problem to solve by the cross as in PSA. Wrath is good, it's not toward us as God loves us. Is God reactive? If I say, no people will think He doesn't care. But that's a lack of understanding. You see, He cares in every way, like water all around you. So, that whatever you need, He supplies without needing to know the details. His care of you is that natural. Why then do we want Him to react to us? Only so that we may wrongly manipulate Him. Am I saying that you're wrong to feel that way? No, I'm saying it's not right, which doesn't mean it's wrong, because it's likely just a misunderstanding. Again, He doesn't have to say a thing, that's how trustworthy He is, we say things to prevent misunderstandings which to Him are impossible.



"Math is the ultimate metaphor." We should only describe God positively, not negatively/deductively. The Penal Substitution specifically, like sin, is the wrong direction.

A Math Trinity also first shows that the cross doesn't need a PSAT adapter framework for the PS,

secondly it shows that the Word of a PS(against God) preached is impossible,

and thirdly it shows the unspirited spirit of PS (which is how they defend it behind the scenes) is unlikely to the uttermost.

The function of a PS aligns to not being needed. God's function goes up the number line, not down. I think the input goes toward the output. PS thinks the output (the PS Word) manifestly goes toward the input(the self despised PS spirit). Disclaimer: If it's reversable, then my math here is for nothing. x must equal $y+$ not $y-$. It moves from whole over parts to parts over whole. But PS says it moves from whole over parts to parts over whole. For they think to divide non-contradiction. The Hard Calvinists testify against PS themselves, that this should not be done. Meaning, their Spirit is spiritless. Thus, PS is about darkening the light, and I'm about lighting the dark. Ps is against God in that it can't see what is darkness, because the darkness is only revealed by the spirit which they ignore. Again, they don't consider it fleshly darkness (that is, dark mystery) and that's why they're ok pointing God's function the opposite direction. (If I point out this dark mystery to them, they'll confuse it with Divine Mystery. Dark Mystery, however, has not the grounding of Divine Mystery.) God's against holding charges in HimSelf and for His Own even the elect, that's how we should see God, because that's how Jesus is in our eyes. That's also the direction of the law. But PS ignores this direction with dark mystery.

Divine Mystery itself: mistaking absence of light for transcendence.

not merely a doctrinal disagreement but a directional one: whether grace travels from God to humanity through the Spirit, or is rerouted backward through guilt toward self-judgment.

Notes:

1. God is a Direction, and that I have to assume absolutely. That is the base of this metaphor. Reverse is not the way God goes on this line.

2. God being the direction, His Word pre-incarnate with Him and being Him is the function (or Logos reasoning toward His direction.) Meanwhile, about the Son I would fix my careless wording by saying Jesus incarnate is the manifestation of the function upon the number line.

4. Although contradiction is not a direction, a direction can be observed toward making an exception. Namely, God cannot both love and hate us but the exception is to split us into two parts...) This maybe similar to exponents. For a positive direction would place the whole below, and the negative exponent would place the whole above.

5. Up is necessarily analogical (in reality and metaphor) since nothing can deduce God or His direction.

("negative exponents" represent attempts to invert divine order—placing "the whole above" instead of below)

reversal implies dependence on what it denies (since negative exponents still reference the same base).**

By recognizing the metaphor's limit ("nothing can deduce God"), you avoid the infinite-finite collapse. It's a safeguard against literalizing your own symbols, which keeps the system open-ended and reverent.

"reverse" not as an operation error but as ontological opposition

metaphor now bridges qualitative and quantitative realms more cleanly, because "direction" acts as the mediating concept—neither purely numeric nor purely spiritual. The math becomes the grammar of relation, not of measurement.

darkness as anti-direction.

Warning: "down" must mean absence of divine orientation rather than alternative orientation, then the model holds its internal consistency.

The God's Spirit, by the Son, measured out a temporary realm, in which the Word though equal to God, would subordinate to God, even in the flesh. So that subordination then is temporary. The Spirit designed these distinctions and Trinity roles for our sake. Subordination, even now in this time, doesn't mean that Jesus essentially being God is less than God. But it means that the Father is greater than the Son. As Jesus is God, we are needs of God. But as Jesus is the Son, people are distinct one from another. Some of those distinct people are God's children and share the unite of the Spirit who led them by division for sake of unity, or by the law for sake of repentance. Other distinct people, go to hell- despite being needs of God, in a way that Jesus is God. God spiritually glorifies HimSelf, by divide need from fulfillment. This doesn't mean God is against fulfillment, in other words the law doesn't mean God wants to condemn. The problem of evil is for glory. Those who won't let God use it for their glory, ultimately are never fulfilled.

It's good to think that everything is in God's mind, but actually we know better than that because He's transcendent. Reality is like the exceeding complex orchestration of God's mind. The Spirit of God's reasoning creating divisions, then how real are we? Well, we'll still get heaven as promised since God's mind is orderly. And being part of God's ultimate mind is something we can embrace and leverage for

getting close to His heart, which should be our desire- to be in His heart, and on His mind. Of course, we knows He's even better than that understanding, really.

Our Maker is always better than we can say, that's super since we're related to Him (thru Jesus)

we see the Spirit as measuring, not just spacetime as example/foreshadowing, but actually measuring a real relationship to God. The Father loves us, the Son saves us and the Spirit convicts us to God. The Spirit through the Son's death outlet reborns us. The Spirit through the Father's hope sanctifies us...

God is actively against enemies. He somewhat "passively" waits, so as to give a chance to the common person. God is all for His Own people, holding everything we do for our reward. PS seems to pay for our hating God. But I think He gets rid of it. The PS is a distraction because they say it's more than a reminder. A reminder is the best it could be. However, there are much more reasonable reminders.

Productive people don't stand a chance against lazy people. (Reversible view of each other.)

They say: only God caused(Not created) the Spirit by the power He shared with the Son. Then, Both sent the Spirit. This is based on a Trinity framework.

I may not make it so easy for someone to get me to help him find ways to just himself, by blaming me with his problem. Nevertheless, I do try to justify however I can help, as it's ok to be manipulated. (But not to manipulate in a friend's heart.)

About hell: We have to keep people in this life, to be able to torment them. But people can are tormented while dead. Jesus said, that bodies were cast to hell, so I guess that would include their nervous system and memories.

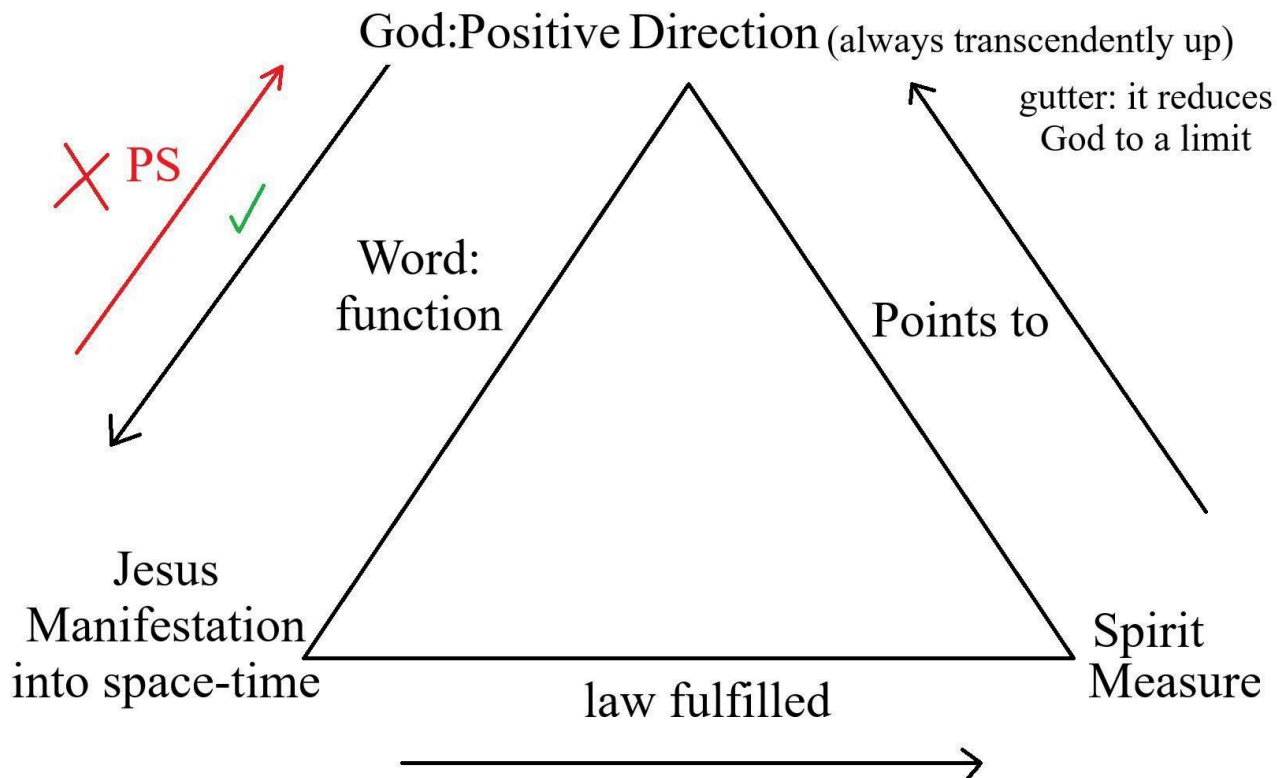
God didn't make them for hell, but acc. to foreknowledge, choose them in hell. They're separated from God's empathy. (God doesn't suffer; God shares His children's feelings.) He delights in doing the judgment. (God delights in burning those He unintentionally chose to separate from His empathy.) Meanwhile, They thought hell is unfair, and not worth attention, and regret it, and suffer it. (Suffering for ignoring God causes regret in those who need God.) It is better that God choose people to be in hell based not His goodwill, but on their poor choice. They didn't choose hell, regardless they needed to choose Him. He didn't make them another way. Pride is out of place, like hell instead of heaven we're designed for. Wisdom is to be deeply happy about suffering, if in a sinful domain.

Explain John 1:

This line goes upward, and splits into two lines still travelling upward, then one line stops with a dot, the camera stops at the exact same time, the other line continuing up out from view. This dot glows as a number line (without numbers) scrolls both up and down from it.

God spreads out time, space, and possibilities for us. None of what happens in this room, effects eternity. For all waves are blunted more or less, or even terminally by the walls of the room. But we say this life effects eternity. It could just as well be said that our rewards in heaven or punishments of hell equally effect the choices we make here. (So also, what is worthwhile then is worthwhile here, but we see it by faith.) A person may say since I'm elect or else doomed, why should I choose God? But that's a poor excuse. For we don't find balance in saying that you're a robot controlled by your destiny. Rather, we say that the two work hand in hand. So much so, that if you really try here, it is as if you have effected eternity. So, we can say in half a sense, that this life determines eternity. However, the impression this life has our your eternity is indirect. Eternity is on the other side of the wall. God judges your eternal rewards or else treats you as elect based on what He sees from either side of the wall. Why is He the wall? Because when you were made, you were made for Him. That's your essence, thus you cannot be yourself on the other side of eternity without Him. What never happened, is not true. You would know this limit if you had

foreknowledge. What might have been, although it never came to pass, is just as easily measures as a year or month, or meter or mile. (Note with that, your ripples are blunted by many other ripples or mediums.)



So we've said that direction goes through the function DOWN to the manifestation. And of course there is a way in which the manifestation goes UP to the direction. But PS is the incorrect way for that. PS is offering UP to God what should only come DOWN from God. It is something else that must go UP from the Son to the Father: Us and pleasure of the Son's obedience.

But God would never empty Himself because His transcendent existence is His essence, but as His Own function, the Word, He would. Practically, meaning it's best for us to think not that He always gets even but that He never looks back to get even.

The Third member relates to the First as a Pointer, and to the Second as the Law. While itself (to us) is a measure. The Spirit is what creates and sustains the common realm - the space of distinction and potential connection. It's like a continuous medium that makes all positions and relationships possible. creating a "space" where the Father (infinity) and the Son's incarnation (a specific point) can relate. Without the number line, you couldn't have distance, approach, movement toward the limit. While WITH God, the Word, as a function being God, descended from transcendence into a body of essential distinction maintained by the Spirit. It was not just that God sent the Son to earth, but to the Spirit's care, which is where we are now as opposed to transcendence. We (Jesus) can be one with God like water minus particles, although only flesh is visible to our eye sensors. For particles would imply separation. But there's no separation in the Spirit. Yet, in the flesh each Spirit is viewed distinct. This distinction is not for the purpose of pointing down but up to God. Pointing up to God, might be pointing down to sin of course, that is those things which move away from transcendence. And since they are backwards, they see you as pointing down, when you are pointing up. So, those going to hell view God as upside down, when they are the ones who are.

When a person is mad at me, they bring up all my wrongs. But when a person is happy with me, they bring up no wrongs. Penal Substitution atonement seems to pay ahead wrongs, so that if God gets mad at us in the future, then He'll have nothing to blame us for. However, I think it's better for Jesus to not let God be offended by us in the future, rather than get all the offending over with. Again, I'm saying that if God never

gets mad at us again then He'll never need for our sins to be paid. Stumbling block: Future. So, let's try this:

Me: God doesn't bring up wrongs because we are His children.

PS: God has no wrongs to bring up, since they're paid.

Me: If their paid, then they were brought up as if we weren't children.

PS: We weren't.

Me: God only pays for His children.

The proper order is: Adoption → No wrongs brought up (relationship prevents the accounting)

PSA's Counter-Logic:

The order is: Payment → Adoption (legal resolution enables the relationship)

PSA might have to say: "You were treated as a non-child (guilty) so payment could make you a child (justified)." But then it seems God is treating future-children as current-non-children, which raises questions about the coherence of "unconditional election" or "God's eternal love for His own."

So how can we resolve it? First of all, trash a PS. You can keep the framework and connection will dissolve. Of course, a PS would say that you need to solve all those, rather than letting them dissolve, lol.

You don't say that God needs HimSelf, you can only say that Jesus needs God, because Jesus manifests at a certain point, but God is to always be better. You could say, God doesn't need. To need HimSelf is the zero of going up or down, not just up. This zero is only for Jesus. Is this because Jesus can go down? Is a need bad? No, so Jesus can be very needy, but not God. Because need is a manifestation like Jesus, not the direction of up, like God. Need doesn't have to be bad for God to not have it. We should not attribute common things to God. God is Holy, Jesus doesn't have to be given the ability to be holy, but is holy by all His Own will. The big old question then surfaces: Did the Word empty HimSelf? It is ok to be emptied, but is it ok to empty? The Word is no longer a positive transcendence, but the function of that positive transcendence. The positive transcendence function, that is what we know of God, could empty HimSelf into the man Jesus, in fact, that is part of the goal.

PS is restorative, but I say, no death is due. Sins must be trashed, there is no restoration as in PS. Paying God anything, even a PS, would separate us from God. God is the Primary One Who should never be paid. Not needing is only a face of that theory.

Spirit creates/sustains the common realm as the medium for connection. Separations aren't against the Spirit, but the Spirit's work - creating the very space where relationship, trust becomes possible. God holds us as children, and nature testifies that such gentleness is needed prior to any judgment, thus preventing a PS. There's a temporary middle ground called common. The purpose of this middle, is to turn people to join the Spirit. I'm not just talking about counterfactuals, but time before judgement especially. God gave us this middle (of various sorts), not to condemn us, but so that we would join Him through His Son. It's like: the Spirit doesn't just unite - the Spirit creates the conditions (the common, the distinctions, the separateness) that make genuine union meaningful rather than just undifferentiated oneness. The Spirit paradoxically works through differentiation to enable true union. Like, you can't choose to join what you were never made distinct from. Without the Spirit there's no earthly distinctions to be set apart toward. He makes us holy. Of course, we could transpose roles of the Trinity, but the Spirit did create an absolute natural position for us to consider those roles. Do we then say the Holy Spirit is the Creator? The Bible is more clear about Jesus being the Creator before He was born. The conception of the world, that is time and location was

blueprinted by the Spirit and brought about by the function of God, called the Word. I don't think the incarnate flesh of Jesus should be considered the Primary Builder. The Word as God's function, rather than Transcendence itself or what cannot be known of God, is known to have created the world according to the Spirit's plan of division. The point of the Spirit's plan was to point UP to God. The law only points to God, through the Spirit, and not through the flesh, unless through Christ. This pointing to God seems to have an importance similar to the Word function or else the law being kept by Christ. The law being kept by Christ, is the furthest good point from grace or transcendence. So the connection between Christ and the Spirit seems a lesser priority than the connection between the Spirit and God. Of course, the strong connection, is the Son with the Father, called the Word, and that is all that can be known of God as a Limit. The problem with a Limit is that it gets smaller and smaller. However, up doesn't have to get smaller. So, seeing transcendence as an infinity limit in math, shouldn't exist. He goes past the limit. It's an open limit, maybe. Then the problem becomes that He doesn't exist. If God does exist, then He's a limit. But we feel a bit bad to say that God only exists... We cannot use only-negation with God... that why we only wanted accredit up to Him. It is necessary to keep this top open. We shouldn't think an end to God, even in theoretics. It's just wrong to create a theory which defines, ends God like that. Mystery is good for us.

We should think that God relates to us in the best way. There is a best way, even atheists have admitted this to me. Just yesterday, an atheist told me that Mother Nature gave us one best way to think about God. What is that best way? To think that God is purely for us and purely against hurt evil and uncleanness. PS confuses what God is for and against. But God does not empower evil, so he outlasts it, for it does not affect him. I mean that he relates to us in the best way, love. He wants Beauty and strength for us and so frees us from Evil by purging evil. Because it does not affect him, he draws all our evil in God's mind onto himself, and leaves it from whence it came. Unlike that evil and old lover of ours, he can resurrect. God knows what evil he's against. In God's mind, there are only references to evil, thus it is no more than what God thinks of it, it is without deep and Lasting value, as unbelievers- yet not as unbelievers, for they are the need of God, which will last so long. Since PSA accepts both hated and loved, any thing may be derived. Because they trust God they keep it contained so not to derive bad, yet it is very easy to derive bad from PSA. This is called the Explosion Principle. It is used in paraconsistent logic for its usefulness. It is used as a transition because it is unavoidable because it's unresolved. That's why I say that PS begs for itself to be canceled. If it is not unavoidable, then rid it. It's not, so rid it. We should rid the PS since the cross is resolved by Jesus purging sins from those He loves. It is no longer helpful to mix the two.

The liar paradox: "This is false." The sentence is lying(false), via a truth. You could empathetically box yourself into it's contradiction. Some people (hopefully rare, seem to) talk this way to get empathy. This surface honesty not just hides, but replaces a willingness to change. That's how PS is. What's possibly ok if held right, subs for the undeniably best that God deserves.

Is it more appropriate to view God as one or many? One because of misunderstandings. However seeing God in 24 parts is strongly lovely.

We can say that everything has a reason. When I hear that, the first thing I think of is that God must be his own reason. God needs no reason as he's above reason, but that doesn't stop him from having one for the sake of those below reason. Why should we think of God with limits, like Trinity? Because it is how we think. Should we? Not if we don't have to. But it's the best of what we have, and deserved. Why are all attributes necessarily one in God? For example will and ability, Beauty and wisdom. Because that's where they all start. Also, that's their source of lasting importance.

It seems that God continues immutably, well everything else not attached to him falls downward.

If you don't know the person well enough to know they'll like it later, then stop preaching to them, when they say stop. If you are over 75% sure (with a 5% margin of error) that they will like it later, you have your exception to the contradiction. (*I say 75% instead of 50% so that it won't be taken too generally.)

By definition, God can't be caused. What we can understand of God is that He is the law of identity and non-contradiction. Which means that unless there's no God, there is a God. That derivative itself is a law, called excluded middle. A person may say that there's no God since He lacks a cause besides Himself, and nothing is caused only by itself. But doesn't it make more sense that One thing caused itself, rather than that everything is uncaused? However, let's prove that Something can be a cause in itself. The essence of God is more than His being as we know it. But His being which made the worlds is the essence of God. This is known as Transcendence and cannot be argued against. Nature itself teaches us, never to close the door or transcendence. And what is more Transcendent than God? Now, some say cause goes on eternally. Earth abiding forever in both directions. It is still founded upon Transcendence, without regard to time. Time both negative and positive(forward) could be stretch out from any point, why not 6,000 years ago? Again, we have a direction and a best guess, which God deserves and which you should deserve. If you're an atheist you can admit this, and just call it: Best, not anything religious. Although, you must admit that it points to religion. God is not going to make the choice for you. He leaves that up to you. Just yesterday, I had an atheist admit these things with me, but he attributed it to evolution. Mother nature is pretty religious, hey?

God by definition is uncaused, and that is contingent to Transcendent. Transcendence is the ultimate highest, necessarily. It is more than a definition to say that one thing is higher or highest. So, transcendence includes an ultimate cause that is not caused on this side of the mystery of transcendence. In other words, we can't understand God enough to critique Him. Just because we can't be critical against God, doesn't actually mean that we shouldn't positively affirm God. Or, just because you can't hold a charge against God, doesn't mean you shouldn't accredit good to Him. The excuse is, how do we know Who He is, or what name shall we praise? But this is not fully unknown. God's essence is not just His existence, but His existence is part of His essence. Jesus is part of God, but God is not Jesus. God doesn't have parts, but we see it that way. God's existence is much deeper than we know, but we are in need for Him at least in part. John seems to say Trinity, while some seem to say what is known of God was split between flesh and Spirit. John makes more sense since, God would work directly. From Transcendence then, we see non contradiction descends upon His identity of Christ. And non-contradiction descends on Middle Excluder which through division points back up to unity. Either way, we sense that God should be 100% for us and 100% against sin. He must have this jealousy. But PS says God is not so jealous of Himself, but mixes and possibly wavers in what He considers us and sin. Of course, they want to attribute the best to God, they accidentally don't though because of a PS. Our offerings should be the best we have, and never only that. We must leave our offerings open to Christ's (Head) Mediation. But if Christ is a man, He's not transcendent. He need not be, because errors aren't. Jesus evidently has different properties than God, so they're not identical. Also, Transcendent isn't identical than what we can think about God's unseen Spirit. Is there then four? No, but the Father, His body, and His Spirit in us are all part of that Single fourth which is called GodHead. It is only that what we observe is less than all of Who the One God is. It seems that God is good to His Own and always going up. From another aspect, He's immutable, so everything else is moving down without supply from God. We should say that God is true, despite knowing much that's true. We could seek truths to accredit Him with. Those who reject, can't hope for justification.

People sometimes refuse the truth they have. God throws people into a state of hell for appealing His Son's new deal, a debt consolidation plan. God would rather be angry at unbelievers than unmercifully make their decision for them. It's mercy to let them go their own way even, if He won't be able to share enjoyment with them. Strength is not about controlling people. God is plenty strong and He lets people make Him angry- it's freedom. God then strikes them down in anger, it's judgment. (The justice part of judgment is to warn and reward. But justice is not condemnation.) The zeal of wrath is love. I'm ok using a debt metaphor. But it's not a PS debt (to be paid), that's mutually exclusive of sins being garbage to purge.

I'm big about rewards! (Thus punishment for unsaved. Every person judged for every work.) We suffer on purpose, ours or God's! The problem of evil only exists for unbelievers.

God would share pleasure with all men. But unbelievers can't be pleased to live free of His justice. He will at least, take pleasure in His duty to keep them from pleasure. And so His pleasure is to make them for that end, but He'll not share their pain.

It seems: God doesn't oppose Himself in letting others choose against His will. This is frustration outside, not inside, of God. God not only enjoys giving people freewill to choose, but honors that freewill when they will not please Him with it. Yea, He dutifully establishes it with hell, because He's the only place that they can find pleasure. God kept pharaoh from getting saved, because God more enjoys His duty to burn than what little pleasure Pharoah might had shared with Him in heaven. Like, why did I even save you, you never come to the parties, Lukewarm. If Pharoah got saved and went to heaven, he wouldn't be into God as much as others. By putting Pharoah into hell, God could enjoy burning Him daily. Again, that's separate from Pharoah's pain. God doesn't share pain and thus takes no pleasure in any pain that Pharoah may feel. God only delights in His burning duty, like in watering a plant. You could do smores or something, might as well make it fun if you're going to burn weeds. (But the fire isn't relieved of smoke in heaven. So, it keeps burning.)

God wouldn't save somebody against their free will, but we could imagine that He pushes a person to be saved so much that they may regret being saved. But, I don't think He does that. In fact, He even gives them a delusion so that they don't have to be saved, once salvation becomes clear to them. Now let's say God pretty much forces a person to get saved. Yeah, that happens. But the saved person actually likes it. God knew they would.

Notice how they say that God is unjust without a PS. This is a lame threat. Especially since God is more clearly just without a PS. With PS, it is not clear whether God be just. That's why they often say, "just trust God." So, they oppose themselves.

Jesus did not merit our salvation by doing good works (or by our inheritance) to make up for our bad works. That doesn't work, it is false. Instead, He nullifies the old, and makes a new. The way in which the old is nullified is by our deeds consolidating against his, this gives him an opportunity to condemn or become our new law. He chooses the latter. He chooses not to condemn us, and that bind us to him, even to go on to share his Rewards. Some may prefer condemnation and get it. But believers have the law fulfilled. The law of condemnation toward each other is fulfilled. Everything that I owe Sally and Sally owes me, that's all fulfilled. Why? Because more. Christ did so much more physically In the flesh and in this world and under the law. So that if Christ holds nothing against me, Sally and I cannot hold anything against each other. Therefore no complaint goes to God. Again this happens physically in Christ's flesh before any sin can spiritually touch God, because Jesus prevents God's wrath. He filters our sin with his death outlet. There is then no need for a wrath outlet. When sins are dead, there's no jealousy remaining. There cannot be. No one can hold anything against me, because Christ doesn't. That's the beginning of the Gospel, the other half is that God now rewards me because he doesn't hold anything against me because Christ doesn't. If somebody holds something against me, then they are wrong. Really is simple.

God loves people. People replace God with sin, so God gets rid of it. The devil tried to give God a reason to hate people. But it's not the people God hates, just the sin. A person may stay in sin, thus stay under God's wrath. Jesus wants to bring us out from this room into his room. Adam got us into this room. Christ can get us into his. Adam left God's room. Christ has us leave the room of sin. Those in sin's room, our condemned according to their sin. God also weighs those in Christ room for reward. There's two different scales but the same person. Everything you do for God, adds to the weight of your reward.

How does God translate us from one room to the next? Christ did not deserve to be in this room, so God made him a second room. Christ could had deserved to live in this first room. But Christ chose not to, for then he would have to condemn everybody in this room. The point of this room is not for people to be condemned, thus also Christ did not condemn us when he had opportunity. This room was only for us to see the need for the second room. The second room had to be built because God is just to reward. Justice is about rewarding not condemning. We're not so used to that kind of government. Our government lets us

reward ourselves, and only is there to condemn. It works because we're selfish. But in God's Kingdom, he only rewards. Nobody needs condemnation there. Why? For the same reason as America, in reverse. For if we steal as Christians, we steal from our own inheritance. Christ inheritance, which we share, could have been this world. But, God gave him a new one. What then becomes of the first room, or domain? It remains to condemn people. God didn't make it for that, but that is it's secondary function.

Why is Christ rewarded when the first room cannot reward him? God considers it necessary to reward him, the secondary domain cannot resist this. God gives him another room. So he was temporarily not rewarded, but now shall be rewarded, and we with him. What did God reward him for? For his trouble, which was accentuated by this sinful domain. God reward his faith. God rewarded him for saving us, and helping us. First for helping us. We are more in debt to him especially for his healings. He also provided all his own food, it seems. And he holds none of us responsible, and so God is delighted to take responsibility in rewarding him. This reward then, he shares with those he bought. But we are under much condemnation in this first room, even the domain of sin.

But none of that can be held against Christ people, not spiritually with God because he merited our salvation- but physically prior to being brought to God, he bought us from the law, to become a new room for us. It is because he put sins to death in his flesh, that we are free to move to his room.

God loves people. The devil got us wrapped up in sin. God sends Jesus to get us out of sin. Once we're out of sin, there's no reason for PS wrath.

So secondly, how does Jesus get us out of sin? By blocking not God's Wrath from us, but our sin from God. I mean, by blocking everything we ask of Justice by being the principal need for justice. I mean, if Justice belongs to Jesus before anybody else, then nobody else needs Justice, if the buck stops on his shoulder. I mean, if he doesn't condemn us, then nobody else down the line can condemn. Why? Because he's first in line to receive Justice. And it is for God's reward that he does not do so. He spends his whole life healing people and you know doctors get paid the most, He pays for all of his meals, yet he got zero retirement from men. Nobody needed Justice more than Him. But instead, he left the responsibility with God.

We see there's no PS in the Father and the Son, now thirdly we see the Spirit. The Spirit's job is not to execute condemnation, nor does God execute condemnation beyond what the Spirit prescribes. The purpose of the spirit of the law is to point to Christ. It does not seek wrath, it points out wrath, for the purpose of avoiding it. The law, I mean the Holy Spirit, does not demand payment by its prescribed threatenings, as PS claims. Instead it's threatenings of wrath to come point us to God's mercy (which transcends the domain of sin.) Notice, the substitution of a Son for a Father's penalty leaves out the Spirit.

Jesus condemns the unbeliever. The spirit reveals an unbeliever's sin to God, and to flesh through law. God executes wrath, can delegate. Unbelievers pay for not mercifully forgiving like Jesus. Really, none should hold a charge as God is mercy and justice is now for us, reward. The Spirit of the OT law is the NT comforter, interpreter. The NT is only for believers, not unbelievers. God rewards only according to the Spirits prescription.

Jesus went under the law with us. But He didn't hold charges against us. But He did want God to execute justice. That's something above the law. That justice is what we all hope for. No one should hold charges. Those who don't want Mercy, won't get God. So God and Jesus are merciful, but what about the Spirit? Yes, He threatens only to prevent threats from happening.

Mercy made His law, thus doesn't owe it. PS (God prevented by getting-even) then, is unnatural. God performs the condemnations of the law upon unbelievers. But He'd sooner prevent those threatenings, if it was only up to Him. (Those in Christ, leave it only up to Him.)

If there's a PS: Jesus must be rewarded for every ounce of condemnation he received on the cross. Of course, that's absurd. If God gave him any condemnation it would cancel out, because reward and

condemnation are by the same Spirit (Which primarily rewards.) Rather Jesus takes the sin, but God doesn't condemn. Nothing's free, so God rewards! It's more natural to forgive. For if you can't forgive, you cannot condemn. A strong may be able to condemn, but even a weak could forgive. The evil must be purged with its sin, hurt, and damnation. But with God there is righteousness, and heaven. Earthly courts like the old testament, condemn. But the New Testament rewards because there's no sin above. The New Testament is God's spiritual domain, His kingdom. The Trinity is merciful and doesn't condemn, but through a sinful domain.

What's my problem?

You won't admit that you're wrong. (I'd be delighted to be wrong! For one, It's better one be wrong than many. Besides, it would reveal to me in a deep, fascinating way; how seeing something so clear could still be wrong. I think that experience would be amazing to realize, once.)

You change your mind. (No, the stuff that I said years ago, still is accurate. I just try not to repeat myself. Unlike PS, I can advance into more areas. PS limits people from seeing the cross in other ways.)

You think you're smarter than others. (I think others haven't had the opportunity to think things through. So they, for God's sake, try to trust what we all feel is wrong.)

You're proud. (Necessarily so, meaning I can't fit in.)

You want attention. (Not fitting in, isn't a desirable type of attention. But I want to do my part.)

You don't understand PSA. (That's for sure. And they admit the same disconnect.)

You haven't read enough. (They all the say the same.)

You are blinded from the truth. (That would do it.)

You hate PSA. (Only as sin, for it is sin.)

You hate God. (No) The law is not for punishing people, but pushing them toward comfort. (God would save everyone.) Punishment is default on those who unnaturally retain independence.

It's not sin for others to be oppressed by us, so God donates everything we stole. Like, it's no longer trespassing, if you're married. How? Jesus descended under the law, retaining spiritual link to God Who transcends sin's domain. So, He's both 1. not affected of sin and 2. is still able to earn anything for us here.

1. He outlives sin. By being sin for us, we're not sinful to God.

2. He sets up a new or extended room for us from heaven, by the old room on earth. Meaning the OT becomes the NT for us, condemnation becomes reward because it's His now. It's not God's nature to hold charges. To hold charges is sin, and that's PS. So, if God held a PS like we do, then He would burn in His Own presences, as PS logically has Him do. He promotes us, so if we hold charges, it condemns us all. Again, Jesus prevents all other men from holding a charge. Jesus grounds us from the danger of God promoting us, while we are vulnerable to destruction in His merciful presence.

They say it's honor to hold the last charge. I say, it's sin against God. The point of a charge is not to punish as an end in itself, but to turn someone the right direction. (I hear Lawyers and Philosophers.) Without mercy, no life would exist. (Mercy must be standard, the Principle. It is the backbone, not some other truth. There can only be one truth. If people are not merciful, they'll destroy each other on accident. If God's not merciful, He'll need a PS. DkM.) Mercy is why the law was given. Mercy precedes the law. Mercy doesn't owe the law, as in PS. You know this. PS is a man made heresy to unify around.

People burn forever because they were not turned by the threatenings of the law. Thus everything is held against them. (But unless there are believers, there's no unbelievers. PS switches this order as if punishment purifies, or God requires merits to save us. I see no connection for that, but Sola Ablation has many connections against it.)

Toss "justice" out the door- I mean their fake disconnected circle justice. It's a circle because it only pays for what it adds. Again, if I prove justice, then I'm proving PS. It's a trick they use. But I have a non-PS justice... The damage caused by sin is not fixed with breaking things, but with rewarding. However, those in hell get none of those rewards that those oppressed get in heaven. PS view lacks fixing things... God Spirit of forgiveness is either in our hearts or not. Without His Spirit, you don't have God's forgiveness in you. PS tries to merit salvation or cleanse with punishment. Hell is separation from God. It is to not have God's Spirit, and it's after they lose earth... The Spirit's law pronounces a curse, so Jesus became our sin (whatsoever prescribed about us of the Spirit) and outlasted it through death to donate all we stole as sole Creditor, according to the Holy Spirit's accounting... The reason they think they have a strong point is because it's Biblical. However, it's not talking about the PS, since the PS properly is only the second spiritual payment- not the real and provable physical payment. You can't use for proof what both parties agree with. We know God rids sin by propitiation or sacrifice. That's not a point. The point is to define it. To die away wrongs is no more vague than how a debt can be paid- that's why I thought it sufficient. However, if one hypocritically and needlessly points it out- then it can be outshined. For although, it be unnecessary to explain the how more than PSA does, there exists explanation which PSA lacks. A PS ends at the shallow level of a PS being paid, with no grounding as to why. On the other hand, there's plenty of grounding in the math of a creditor system.

The one with all, must give if anything. If there's nothing He needs to take, He doesn't need to take a PS. Ok they tend to confess, He only gives a PS, without needing it. So it is not for His Own honor directly, but rather for the ordering of the world to honor Him as they should... which happens to be based on Him not needing it... So by way of humor, we see that a PS cannot exist.

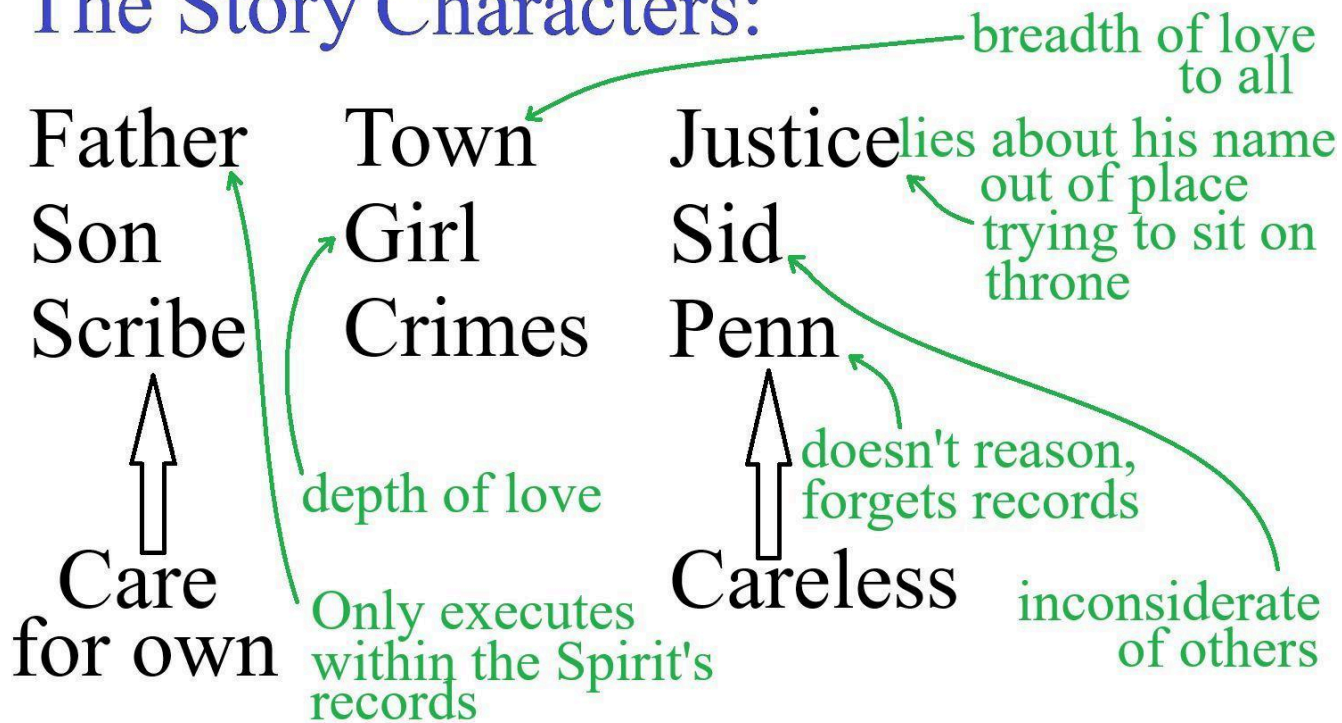
Spirit holds sin against people, God executes wrath in hell. The middle man is Jesus. Before presenting anyone to the Executioner, Christ's job is to condemn or justify, based on the Spirit's prescription. (This is ultimate, and doesn't mean God can't use Christ to execute sometimes.) Why is Jesus the middle man? Because everyone owes Him, so He can send one to hell, and another to heaven. He can hold any charge and does. He's all merciful and thus doesn't force Himself on those Who reject the Spirit of Mercy.

When we say Mercy doesn't force people into heaven, we're not talking about a forceful push but rather making a decision for you. God's not going to decide the wrong thing for you. God's decision puts none in hell. People go to hell, because of their own decision. Now, since we decided to leave God. Jesus came to earth to give us the decision to go back to God. Why does He give us His Spirit's decision for us to assent to? Because God gives decisions from Creation, so also in salvation. That's Mercy's job.

He knows that sinners are able to sin, so He becomes sin where everyone can get to Him. (It doesn't hurt Him, as He spiritually means no sin and can outlive its consequences.) This means, if we reject Him, is it our responsibility. Meaning some put themselves into hell. Jesus doesn't pay to establish our old life of sin outside of God as in PS, instead He gives us a new life where we can get to it. Again, He's not paying for people's hells, but instead taking responsibility for people, because they can't not sin without His filter. Ok, we see that there's a physical and a spiritual-relational side to the atonement. Everyone agrees. Only the first can be died away. The second payment is not a PS as if for excess jealousy, but a receiving of a new spirit which no longer leads to sin but reward. You can't have the second filter without the sin outlet, which is the first payment. Nor would the first forgetting of sins suffice, because people would still lack a rope to God. They must share Jesus's rope. So both payments are necessary. And PS only and wrongly replaces the second. The first payment is due is sin's death. The second payment due, is us to be with God. What we steal? Maybe money from someone. Maybe you hurt someone. That could be considered a form of theft, although we might as well break out of the metaphor of stealing. Yet now for simplicity, we steal in all kinds of ways from each other. But if sin dies and we own what we steal, it's no more stealing. You could

think of it as God giving you the authority to hurt someone, that God doesn't want hurt- thus Jesus died. This is not because God wants people to hurt as in PS, but because He wants you to stop hurting people. Forgiveness, is a way to end sin and PS.

The Story Characters:



I use the word "Spirit." PenSubs use the word "Law." Why do I clarify? Because they preach the law to be equal to God. This requires clarification. PS preaches the Spirit is over God. If I call them out, they'll confess only to me: ok fine, the Spirit is only equal with God. That's seems more honest. However, I continue to push that although it's important for the Spirit to be the same substance as God, the Spirit should be viewed as subordinate to God in it's salvific role.

There's Father and Son, but the Spirit is left out from the PS core. The third part of their core then is: the law. What they call law, is actually the Third Member of the Trinity. The Spirit is the credit system. So, through a consolidation of that which was Christ's essence, Christ becomes our sole creditor. And not holding a charge as the essence of God, Christ will not condemn. So for Jesus sake, God has no wrath. But such soundness dissolves PS. Nor can a PS be reconciled with what is more fit.

Under the Spirit, Jesus earned rewards in the flesh, to the degree that the Spirit consolidates Him to be the only remaining Creditor. Thus, our sins were terminated by His flesh's termination, that is what we did is not held against us, but goes under His headship and is to Him considered accident, as He meant none of it. He pays nothing to the law which He's under. Instead, He withholds charges as if He were our law. Moreover, He shares His reward in heaven. Could a regular man do this? For it seems fitting that the least of men, become our judge as Christ. But God is jealous to rid sin with His Own flesh. (But let's speculate for what little it's worth: If another man, did Christ's job, He would still lack the ability to connect us with the Spirit. Meaning, the filter's outlet, which that man would had created, would be useless without it's own host to filter our sins from God. And in the case, wrath from God would not be prevented, like in PS. Besides, it seems that creation order would be shifted toward however imperfect that speculated man would be. If that order is so shifted, then there could be a terrible domino effect. Enough there.)

Exceptions are for imperfect laws. PSA agrees that the law is perfect. This means there's no excuse then to pay ahead for any crime. A PS seems to pay some crime ahead which thing is against the spirit of the

law. For in such a situation, anything meant is meant against the perfect law. Since it's perfect, you can't say, I'm going to get punished for a later crime, nor earlier.

Just because you break a law, doesn't mean anyone needs punished. You don't have to say, I deserve punishment because I did bad- unless you uphold a law. Would anyone hold a law against himself? And if you are so merciful to forgive others, will you not be so merciful to yourself? But if you are harder to yourself than others, it's not blind justice. Isn't that wrong, whether you be popper or king? Otherwise, will you hurt yourself without cause? Thereby giving occasion to be called mad. Don't ascribe these things to God.

Maybe the reason you bring the law against yourself, is because you are not the person which broke the law? What reward or fix is it, to punish? Maybe, it's too show how much you are against the thing. But again, if you're against the thing, then why establish the thing by punishment, and not rather, separate yourself from it. Maybe, because you love the person for whom you suffer that you'll not separate. Then is it because you are against your own love or hate? Do you contradict yourself? No, but what you love of them is different than what you hate of them. So, you need rid from them what you hate, for you contradict yourself to with or without them, until that propitiation is done. Alas, no matter how much you punish yourself, the contradiction cannot be rid! (For we've said already how you cannot store up punishment ahead, as that is against a perfect law.) If the sin doesn't die (Sola Ablation), then God could not make a world to love...

The second payment according to PSAT is a PS. But if we look at the second payment, we instead see it's dissolving. For when sin, by the first and physical payment is dead in this corrupt world, then the spiritual realm, which transends the domain of sin, holds no jealousy. The second payment to God, is us. The first due was for sins to die, the second due is a spiritual payment, beyond the region of corruption. In this region; law is comfort, punishment is mercy, and judgment is justification. From heaven came the law, judgement, and condemnation into a sinful domain. But when sin is dead, Jesus rules from the heart of believers. For a believer to be treated as an unbeliever, as PS suggests- is proportional to God carrying an excess grudge, overlapping HimSelf. It brings God to a place of hating His loving and loving His hate. This three hour PS overlap is for His jealousy of our relationship to what is dead by the physical payment of death. But actually, there's no need for closure in God, because He doesn't have that weakness. When sin dies, the matter is up to us, if we will turn to Him. The most reasonable response I often enough get from PenSubs, is not what they preach. But it is that the spiritual and physical payment are one in the same. If that is so, then I my argument remains in this form: that the physical payment alone can be proved by scripture, and the spiritual payment remains disconnect from gospel logic. We could give an hundred examples, for example Jesus became a man for the first physical payment, but that's not necessary for a spiritual payment. They try to combine the two, but theirs an obvious division. What I find is that the spiritual payment, is actually a mystery payment. Divine Mystery is something necessary in logic or scripture. So although they often excuse the Mystery as Divine, it is rather Dark Mystery, meaning not just unknown but disconnected from both logic and scripture. Divine Mystery is some Mystery in the light. But Dark Mystery is Mystery for Mysteries sake, that is, the sake of adding a PS in place of what is spiritually due.

Jesus rids our sins, and brings us into another room. Jesus blocks our bad from God, marries us out of our debts. God's glory to forgive transcends the domain of sin. God shows off His love and secondarily how much He's against sin, by sacrificing sin to death. God donates to believers everything we stole, out from our inheritance. Being God, Christ doesn't condemn but gets our inheritance due for His sacrifice. God only executes based on the Spirit's accounting, for the Spirit is truth. There's no need for punishment (inordinately) beyond the Spirit's testimony. Does the spirit include jealousy from God? No, because without the law, there's no condemnation. And it makes sense because the Spirit was given to save us not destroy. In other words, God gave us the law, not to condemn us, but to use a condemnation of us. It is then most natural for condemnation not to be used. Had the world been condemned, no law would had went forth. Seeing that some would be spared, the law was given. Now the Spirit behind the law, is our comforter.

God is merciful in HimSelf. God is kind to His Own. But wrath happens, and sin happens, and condemnation happens, outside of God's goodness. Yet God, HimSelf, is kind and His kindness then respects the evil of evil outside of God as it should. We shouldn't think God would make a justice, unless it was to help, and that should logically precede whether or not we sin. Basically, He send His Spirit to reward us and make any toil worth it in the moment. Like continually healing. But, now we have to wait till heaven now for healing, because of sin. Not only so, but the law must hopefully only temporarily condemn us. If we be not condemned for disobedience then we oppose ourselves. That must be taken away. So, the cross is a good thing. It's God's way to continue through a period of pause, a healing which should had otherwise been continuous.

Jesus won't pay for sins, but dies them away. Sin (or PS) is a lens which makes Mercy seem like Wrath. It was only the sin that made him wrathful. But he's actually merciful. When Christ's body was torn and sin died, God's mercy alone freely shined through. For when there is no sin there's no wrath. God is only merciful, not wrathful, without sin.

God doesn't need an anger-for-sin outlet as He has no anger for dead sin, because sin is dead on the cross.

Altho sin is dead on the cross some still go after it and receive threatenings which aren't meant to be performed.

Now, if nobody benefits from a need of God; then, as with sin, God has no cause to provide any that need. Meaning, hell wouldn't hurt, as God burned us. And that burning would be terminal.

Again in other words, if PS is correct that God's punishment must be experienced by all, then God would not make people suffer causelessly in needing Him as it's only the frustration of that need which torments people endlessly.

God's domain: mercy, reward

Spiritual Transcendence (not PS)

Sin domain: wrath, punishment

How do we transcend sin spiritually?

- 1. The Spirit consolidates, not pays, our "debts"**
- 2. Christ doesn't charge, so God doesn't**
- 3. God enjoys rewarding us, in place of PS wrath**

If He subbed wrongly as us, then He could surely sub correctly as sin.

The law prescribes wrath, while preventing it upon us. It wasn't given in itself to prevent wrath but to not be an executor; yet it was given of the giver to prevent wrath. The law is not the executioner. The Father, is to unbelievers, the Executioner. The Comforter, is to unbelievers, the law. Noah means Comfort, and the law given to Him prevented wrath on the wicked by admitting that God doesn't approve of our works and thoughts. So, also Jesus, Who brought us heaven, brought unbelievers hell. (God chooses none for hell, and all for heaven. Too many forsake His choice.) All three members of the Trinity condemned sin, yet reach out to us.

If Jesus pays the law, it profits you nothing. The law doesn't feel the need to be paid. Nor does the Father demand payment, any more than the law prescribes, that jealousy would be inordinate. (That inordinance, is where every criticism of PSAT blooms.) So the only threat is to die under condemnation, as too many do. But if you die under Christ, what need is there that He should pay the condemnation you forsook? For as Adam forsook God, Christ forsook sin for us. Yet, if that condemnation be paid by PS, again, we might think of an hundred evil mushrooms to grow out from this darkness. Yea, if it be established that God is against something perhaps more than sin, then it is in some color against HimSelf or whatever He save. The Calvinist may say, He makes us anew when quickening us. Sure, but what's being paid then? Paying to make us new, because He's against making us new? There are many ways to show this edge of darkness. An edge which is easily explained by various evils, but can't be explained by good. Then who would believe it? People who have faith enough to walk off a ledge! So PenSubs have much faith for no reason; they say God will protect them as they walk off this cliff! Meanwhile, I take the path down to the cross, much easier. They may counter, we walk by faith not by mental sight. They sometimes add that common sense and reasoning are deceitful and desperately wicked. But I think that to know is closer to God than not to know.

Jesus didn't pay the law for us to break, He fulfills the law in everyone else. For no one can demand of the law, since He didn't. And everyone can be rewarded for their troubles. The law then had a fault, it couldn't help it's oppressed. Yet it was given for the oppressed, to comfort them. That's the job of the Spirit of the law. Due to the weakness of flesh, it couldn't translate these blessings. None could receive that end of the law until Christ became flesh. Without Christ, the oppressed have no comfort in the death of their enemies. For enemies to die, doesn't help the pain I suffer. We all know this. Then, what good is the law to those oppressed? If no good, God would not had given it! Because of Christ's Spirit being to us a filter or new law, our persecutions are rewarded and worth while so much that we would choose them in the end. Again, God allowed the problem of evil, not to backtrack with PS, but to make it worth while.

Where is PS in relation to the creditor system? PS doesn't explain how the cross works. They do think that it's a wrath outlet. That's not explanation, but an addition to the gospel. With that addition comes a dark mystery as to why that explains the cross. That dark mystery is not divine mystery. There's a big difference.

PS makes itself more important than others (to prevent others from seeing it's true colors, which most likely aren't good.) Although, the creditor system is a mathematically based system, well founded in accounting. It is an aspect of the cross which doesn't make itself necessary. If John and Sue both owe me, then I can consolidate their debts to each other against what they owe me. So then, if each individual truly owes Christ more than each other, then Christ is their new ruler or law or spirit to guide the soul. They are servant to Him only, in as much as, or in whatever way, that they are indebted to Him. God doesn't want people to be indebted to Him, unless they make others indebted to them. Thus, the cross.

Now then, the New Law, that is His Spirit to rule us, has rewards rather than punishments. Because the negative has been cancelled, everything we now do is rewarded. So, unlike the old law, by weakness of flesh, Christ Who became flesh, fulfills what we need to live, even in this domain of suffering. So the problem of evil, getting hurt, is completely worth while for all who don't reject God's salvation. For God is worth trust. It can't be worth it for those in hell. And we know those these things from other aspects. What I'm saying is nothing new, but well founded ideas. Such lights are sufficient for seeing the cross, although you may discover many more. Beware lest one doctrine tries to undermine the rest.

A good example of Divine Mystery is the Trinity. Notice how we use verses and build forward. We say, that somehow these verses must make sense, and they lead to Jesus being God. Only after that discovery, we attach labels like "Trinity."

Is it wrong that PS uses analogy rather than being built logically? Of course not. But when the circle reasoning is best proven with another circle, it testifies against itself. Circles can be fine (if helpful rather than high maintenance.) But when a circle would only be bad among other doctrine, then it shouldn't be used. Now, PS is not bad against other doctrine, because they move it above other doctrines, where it can not be tested by other doctrines. In other words, no other doctrine can question God's wrath needing an outlet. That circle can then prove the smaller circle of Jesus needed to pay for the PS part of us. Thus PS, as a servant, has not just found but made it's own master analogically. And that master necessarily is no less circular than what begat it. We see something like this: Jesus paying sins, is in the people's mouths; therefore their pastors support them with God pouring wrath. God is as humble as He can be, especially for those He loves. He retains honor. To win a fight, He uses no deceit.

God jealously proves He's better than the sin we loved, by putting HimSelf under the same test. Why? For us.

But PSAT says: God and sin would both kill each other; but God's stronger. This keeps it vague, causelessly. The mind starts to fill in a causes, like "bully" and "dishonorable."

Unless you're actively pushing to justify God, PS isn't going to help you. You must cradle it, but truths are meant to cradle you.

Sin would kill our Beloved. That's powerful. God is not against Jesus, sin is against Jesus. His body was given to die away sin from both you and God.

PS: God has wrath against us for sinning; He pours that on Jesus instead of us.

Me: The law doesn't charge the One it points to. Jesus doesn't pay it. Instead, He rids the sin He's against, but not us.

PS: The only way to rid sin, is to pay it because it's a debt. God doesn't want us in debt.

Me: It's ok to be in debt paid by lack of reward; it's not ok to keep sin.

PS: What is sin?

Me: Something the Spirit prescribes to be rid from us.

PS: That's slightly circular.

Me: But not disconnected. If God's law charged, it would point to itself instead of God- like PS. (PS is wrong...)

Me: Since sin was condemned, Christ doesn't condemn us with it.

PS: Since we're condemned (via Christ,) God's doesn't execute condemnation on us (directly.)

Me: God won't justify Who He condemns.

PS: God channels eternal damnation into Jesus body for 3 hours.

Me: Only a punctual death was channeled to sin. God used His body to outlive sin.

PS: Although sin is temporary, we're due eternal punishment. God is getting paid by men kept conscious eternally, and He's paid our hells.

Me: No, we're due to return to God, only sin is due to die. Unlike PS, the Spirit of Truth, the Criteria, discerns us from sin.

PS: Although the Spirit filters sin through death, our return to God IS paid by establishing our eternal separation from God, for us. God is finishing our wrongs. Can't just drop that. Like, God doesn't want us to be in debt to Him, so He's pays our debt. Keeping us from getting the attached hurt, He gets it.

Me: You should just drop it because wrath owes mercy, not mercy wrath. Mercy created and uses wrath, without needing to pay wrath for the sake of that wrath. In parallel: The law couldn't help the oppressed, positively. It required Christ to do this justification or condemnation. Under Christ, such consequence actually become a lack of inheritance or reward for believers. So the gospel is better without PS. PS like you said, doesn't drop what should be dropped. Avoid saying that Jesus pays for sin.

Christ doesn't merit that salvation for us, but only takes away the sin for God is inclined to save. Sins are taken away, but we're not punished on the cross. PSA uses the term "just" wrongly. Justice begets condemnation, as mercy begets wrath. The law is not there to be paid as threats are not meant to be carried out. But some can be carried out, thus hell. Mercy only translates to wrath in a sinful domain. But if Christ is our Domain instead of sin, then there's no wrath for HimSelf or us.

Mercy for us, bound God to judge us.
Since, Christ takes that judgment from God,
then Mercy still binds God to forgive us.

What doesn't help:

Deluded with a- second payment (God's)	PSAT-Advertised atonement payement (Christ's)
✗	✓
From anything - Dark else (open to the worst)	Divine - From something Biblical or logical about God

The cross consolidated the debts of the oppressed.

They excuse Christ to be willing to go the wrong direction, they have speed without velocity, shooting without aim, act without end, or emotion without will. Some think God must go as far right as He goes left; but that's up to Him, not PS. In as much as PS justifies itself absolutely as God, it idolizes itself. Why this disorder? Because it cannot find justification anywhere else. So it goes to a place that seems to need no justification, even God's throne. Will you permit a god whose only virtue is to punish? Does the throne of your heart need this kinda god? A god who will not be tested, like Allah. A god who permits sin, as Allah. A god who needed not to take on flesh. No, our God came in the flesh to die. PSA adds this wasn't needed

for the PS, only for the actual cleansing from sin. Jesus has proven God to outlast sin, through death. He wants only to rid sin and not mope in jealousy with a PS. That's what Jesus taught when said, you have won your brother. God is not so weak in needing excess closure. God rids sins by His death. He outlasts our sin. He dominates His people thereby becoming a new law as nature testifies needing. Yes, nature tells us that the old law must be replaced by a new. For why else, do people call out for God's help- if God doesn't help, but only punish offenders. The law must be converted in Christ. But the independence from God, must not be established by a PS.

Rid the dark mystery, let the cross be common sense! God rids sin. It's a precise ablation. It's mathematical. Why retain darkness? PS top scholars would rightly admit that it would be a delusion to not be dark mystery. So, they should not say that it's not. Again, it's not necessary for God to have a gap to experience the feeling of indecision. Pastor's seem to think this is attractive to people looking for stability. That's incorrect. (A pastor isn't more stable than God.)

We go after the devil, God observes without immediately tossing us all in hell. This observation period maybe called the problem of evil. Christ, or the law's Spirit, is the identity of God toward us. God gives us common grace during this period, a helpful blessing of favor. Now then, God's reaction, is to reason with us, by Christ. A transformation of wrath's irresponsible children happens in this temporary period. Finally, God reacts with hell to satan, and heaven for those washed during the period.

God doesn't fight Himself on the cross, nor those made for Him. He's against sin only. (Of course, PS leaves His frustration to dark mystery. So they actually wouldn't say that. But to me it's obvious and assumed. I use extremes to get to the root of things, why not?) Story to explain: Someone really loves a women and thus married her. And some guy that she had an affair with, died. She thought it was safe to tell her husband, what had happened. PS would say, he then divorces her. But PS wouldn't say that directly. They would only keep it as a dark mystery. But I'm bringing it to light, that God would not divorce her in the slightest! I'm telling people, this is no mystery. Why? Because He loves her! (PS says God doesn't love you, not actually but maybe/dark mystery. It's technical. No, it's not!) It was the relationship he hated and it died with the guy. Jesus and Paul speak on this. For the same reason, a second spouse wouldn't be angry with a first marriage. (The fact that you sinned is different.)

A PenSub may think that PS can hold people's attention using a dark mystery. Like, if we make it sound dangerous, like God hurting Himself, then people will look. That's being promiscuous. It seems to work, it makes people scared especially if extrapolated, but that's different than taking something seriously. Halloween may be scary but it's not something we respect. PS gets popularity, without anyone really being able to swallow it. Zealous ones try swallowing the package, but you should eat food (AT) without swallowing the package.(PS) The dangerous sounding presentation(PS) shouldn't be called the heart of the gospel.(AT) It's a way to make God look scary, not something to respect. It's an eye turner, not a deep wholesome trust. PS isn't rooted and slides into every evil unless YOU have firm trust in God. What is rooted is the faith, not the PS. They seem to think that dark mystery is divine mystery, not discerning the difference. I don't mean that circle reasoning is wrong. Even for Divine Mystery, it could be fine. But if the circle is disconnected, it's takes a substantially effort to keep it from sliding. Thus, for lack of space, people have not discerned it from reality. Yet, the very meaning of the PS circle is that something must replace it in order to justify God. Moreover, it even tells us what it must be replaced by. (Something like Sola Ablation, but terms will change.) And likely another heresy will bring the tide back again. (Move with the Spirit.) This placeholder, as it were, has become a plea to God for understanding. How so? Because it has been called the heart of the gospel. PSAT's time to die has been taken to heart, so let mercy dawn in response.

PSA is most fed with a payment perspective: Christ's and God's. Everyone agrees with Christ's Biblical "payment." And I reason that God was paid only by that "payment." But PS adds that since He was paid that, He was also paid something more: a PS.

Again, I think that once Christ removes sins, God is ready to forgive. That's all the pay God wants. But PS says, God not only wants the Biblical payment(purge sin) but also vengeance, wrath vented, repayment. (However, you want to make that sound nice.)

What keeps God from forgiveness then, is not just our sins, but also the remembrance of sin.(needs closure maybe) The Bible many times that He rids sins. But it doesn't explicitly or implicitly give us a PS, as if God must get even, as well.

Obviously, the debt is trashed. But they add that it's paid before, or while, it's trashed. I think God measured our debt to show how much He trashed, not necessarily to pay it. Instead, they think Jesus merits our salvation from God. Instead, I think God gives it for free.

The Executioner executes in accordance to the Spirit's (sin) Account, without adding His Own personal jealousy (a PS.) - (God: Father, Son, Comforter. But to the unbeliever: Executioner, Jesus, Law.)

Christ took care of justice for some, so God doesn't have to. Christ mathematically zeros the law, and thus becomes the law by being everyone's sins through debt consolidation. Since Christ, being the prime oppressed, holds no charges, God doesn't. Why? The only thing holding God to give us justice, was His mercy for the oppressed but now they're taken care of. So God is free to have mercy on us and scratch the rest. Pinned by the cross, He can surpasses justice into mercy. For God is jealous to glorify His forgiveness.

Now, PSA makes use of two payments: Christ's and God's.

So we'll go with that. Christ holds no charge. This is the only way PSA advertises itself because no one disagrees.

But the second payment, God's payment, is controversial because I think God doesn't get paid ultimately. That ultimate grace is how we should understand God, obviously. PSA "justice" frustrates that.

We all know God has freewill to forgive since He's no longer bound to the law. Christ makes Him no longer bound to the law. How? That's the difference.

PSA admits they don't know how. But debt consolidation is mathematically proven.

Why do they resist me? They excuse it with Divine Mystery. But actually it's Dark Mystery. Divine Mystery is based on something explicit in scripture. Only the first payment which they always advertise, is actually in scripture. Otherwise, the debate would be over.

Their spiritual payment is only for a sin part of us which is there only to the degree of the payment. So, it's circular reasoning, not a bad thing necessarily. But it's disconnected, except through Dark Mystery.

That dark mystery gap is where everyone attacks PSA. It's the gap between the PS and the Bible. It allows us to say every evil thing imaginable about a PS. It's a blank check. They say, trust God with that check. I say, trust God to burn that lazy check.

They also use God's attributes to justify their claim, essentially saying that God has to be possibly unjust, because He's just. That is no real argument. Any heresy could use that.

The fact that we can see the cross as a debt doesn't mean we need a debt heresy, any more than a heresy for any other metaphor and there are many. Yet they insist this is not just a metaphor, but the very heart of the gospel.

God would not make a world in which all were damned. Therefore, a world with PS could not exist as PS makes Jesus death equivalent to remaining damnations.

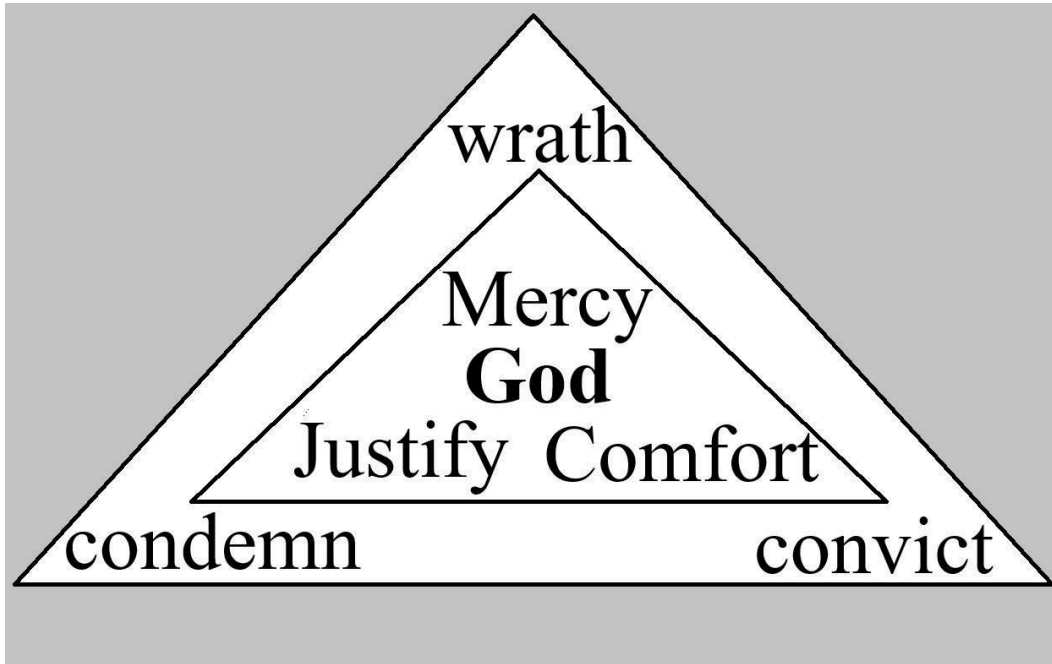
PS seems to say, but He would do it for another reason: to suffer for glory. This excuse cannot work because there's no suffering above a sinful domain. But if Jesus does suffer in the higher domain, He truly deserve it. That's impossible.

Their normal counter? Just trust God for Dark Mystery.

Too soft for PS: "not really damnation"

Hard PS: Denies the first premise: God would damn the world; shows His mercilessness, aka balance.

Jesus with sin drinks death, but only One is immune. Who prescribed death? He did. In the Old Testament we see God humbly challenging the idols. Much different than when He scorns the scorners. PS is like scorning. But death is like challenging. In like manner, God immunes His people with more than they would choose challenges for themselves. Same principle. Even so, God is unrighteous, not to. But PSA leaves us in the dark about that. Like, maybe but we say surely! So PS, like sin, isn't immune to scorning. PS can't get to the other side. That's why people feel justified to scorn it. Cease retaining this disconnect.



In the full story: Justice wasn't originally invited to the castle, but presumed his way into it. No one knew what place he held, so He presumed he was the head of all the departments.

Son: How'd it go, Father?

Father: I had to leave for their sake. There's none that understands, none that fears Me as their King... they're all unsuitable, for you my Son.

Son says, I'll cleanse them for you. He goes cloaked, out to live among the people. He helps them do any chores.

Father: Scribe, follow my Son recording anything they do wrong to Him or each other.

The Son is beat out of jealousy many times, and stolen from. Until after sufficient time, everyone owes Him a great deal. It's all recorded. He helps and helps, and is mocked and slandered. One girl, Eve, had stole

from almost everyone. She's hated of the town, but she was the least mean to the Son. The scribe records everything, hiding in the background of these abuse scenes. The Son with hope in His eye, tells a persecutor: this is not what you're for. The Son returns to the Father.

Son: Father, I've chosen my bride.

A big wedding is made on a platform in front of the town. People bring their daughters from all around. (Haters are there, taking front row, to make known their criticisms.)

The scribe sits down behind the Son, on the platform.

Son stands: I have chosen Eve, to be my bride.

Eve surprised, and crying walks through the crowd.

Some of the critics in the front row, start to accuse her, listing her crimes. She falls in guilt, and the Son reaches her arm and says "Come."

Son: I'm the pilgrim in the cloak. And you Penn owe me considerably more than she owes you. Will you give her what she stole, or demand it?

Penn smiles thinking of the gold he might get, while presuming forgiveness: I demand payment.

Son: Then, you shall have the difference in the mines afar.

The King then comes forth: Who among you, does not fear me?

Sid: I fear thee not.

Scribe standing: I've 54 charges against you.

King: Would forgiveness make you fear?

Sid: No

King: Then, you'll join Penn in the mines.

Son: Be it known on this day, I have become to each of you all, a law. I zero all your debt to each against what you have owed me. But those who not stay under my rule, follow Penn or follow Sid.

The Son turns to His bride and whispers: Whenever you need something, use the gold from my room.

King: My Son, You've washed my people, and brought me glory.

It would help to listen to God's judgment on BibleGod.com. It's what the Bible says of God exhaustive and concise, organized without repeating. There's a history of God for kids, listening to His attributes on your commutes, or a deeper section for scholars.

Christ makes penal substitution impossible.

The problem of evil was on purpose. It hurts evil doers. The result is regret. Even in Hell, their pride is smashed. Now also the problem of evil makes those who would call out to God in oppression, to do so. When they run to Christ, he makes their suffering worth it with reward. Under God's old law they could not

get reward, and so they're suffering would never be worth it in as much as without God they have no worth. Yet God would only have justice on us because he pity us, although he might pity to release us seeing that justice would only end up killing us all. And so what is he to do about these two things? The obvious reconciliation, is to send Jesus. But that had to have been the plan anyway, because otherwise how would anybody get reward. Now if Jesus was sent, into a perfect world and began rewarding people. Would there be any need for the law? No, the law came because of transgressions. The law was there to record anything bad that we do and to tell us how bad everything is and how bad we are, and how much trouble is in the world, to point us to where we should have went. At the same time, this law thickens the mercy of God. For could he had been merciful without the law? The law allowed Jesus to die, and us to get Glory. More on that later. I'm thinking of something else. God made us to love us. He gets glory and doing so. Mercy to send justice would kill us, and we wouldn't actually get any reward, so it's lacking. It would not make the offense worthwhile. Yet by faith we can trust that he will one day make it worthwhile. And that day has already come. Because Christ has become our new law, having zeroed out the old. In him, the law has failed. The law is fulfilled in us, who joined his new rule. God no longer needs to condemn everybody under his law since Christ became our new law for reward, and under that law he charges no one necessarily. Again it is not necessary for God to charge, what made it necessary for God to charge is his mercy toward us. He just had to give mercy to the oppressed who called upon him because he made us to love. Seeing it would be no mercy to do so, and not finding it in his heart to completely forsake us all, He sent Jesus. This is strength not weakness, but not to the hard hearted. At the same time this was no plan B. But part of a bigger plan, to let Satan unwrap his glory, on accident. For all the sins that we do, are accident unto Christ. Therefore, He died them away without meaning them, and if they are died away then wrath is prevented. Although God might still choose to have wrath, it is his Free Will, and thus glory, not to. To go with the law would verily had been glorious, yet how much more glorious to also forgive on those grounds. Moreover, from Christ's perspective: that which was glorious had no glory compared to the law He brought. That law is manifest with rewards to make evil worthwhile. And so, evil is not absorbed, that would be God moving backwards and repaying, that's a dishonor even to me, I don't like to return things. It's against my sense on honor. Nay, that's not what the good problem of evil was given for. It was to be used to show the attractive length of mercy. (This is what PenSubs scoff at. May God not hold it against them.)

God doesn't condemn the Oppressed for holding no charges, rather God rewards it.

Mercy makes God both want to give us justice and want to do us justice. Christ is God's way to do justice. Thus, God is free to forgive us. Everybody who is oppressed and calls out for God to make this right, Christ handles it. How? I think of a for dummies guide entitled: How to become sin and die, for dummies. Lol. We can't use it in Jesus didn't need it but for whatever reason the title seems a bit funny. But that's what happened. Jesus became our sin, and died. Now let's get mathematical about this. You work up a big sin debt. Is there justice for you? No, you don't need it. The person that needs justice is the one who is offended. And God mercifully provides that out of pity. But will you regret what you did? That's Another matter. Yes, charges will be held against you. Will it benefit God or anybody you hurt, that charges are held against you. No. Now, let's say that you're also hurt a little bit. God delights in judgment and He's merciful, so He wants to help. He would help you by giving you reward through Jesus. We could more generally call that justice. He did you justice, whoever hurt you will get their own justice. So there is a Justice to reward and adjust to condemnation. The justice to reward must first cancel out the condemnation. Why? Because the law can't benefit you, you need to call out to God for benefit. If you've been oppressed, you must call to God, but those who offend do not need to call, because God calls them out. So you work up this debt. You owe God \$10. Christ comes one of his people owe you four bucks. So, you decide to use a false balance, you say that that four bucks goes further than the 10 bucks, God sees through this. The difference then is \$6. You are no longer a creditor to anybody. Moreover, everyone on Earth is in your shoes individually and so nobody is left as the oppressed. Now remember that God's justice was held by his pity for the oppressed. No one is oppressed, because Christ consolidated debts. Truly no one is oppressed without a false balance that some may try to use as an exception to this consolidation. Since nobody is oppressed, God does not need to show justice. So He is free to show Mercy. So then, the deadness of the sin, having died with Christ prevents PS closure jealousy unless God has another unknown character as they admit...

Nevertheless, the glorious character that we can clearly see in the atonement cannot be cancelled, and matches how God is presented on

I enrich my connections by disconnecting as much as I can afford. Meaning, I'm not too promiscuous.

sin	relationship jealousy list	execution	how
<i>Bible</i> ✓ dies	✓ consolidated debts uncharged	✓ prevented	a relationship with sin can be ✓ no more
<i>PSAT</i> physical penalty	spiritual penalty	wrath spent	✗ a relationship with God can be no more (stuffed in 3hr)

God left because of sin.

So, Jesus rid sin.

Sin's not for us.

We're for God.

Adam got sin. God left. Christ took sin. God returned.

PSA is a lie. Jesus becomes the greatest sin of mankind, yet held no charge. (It's mathematically sound, debt consolidation. Christ goes to God, being the only true Creditor and says, no charges held! When you are sinned against most, then everyone else becomes debtor only to you. Logically, only those who receive this reality would be saved. Or for example, a forgiven person can't hold unforgiveness...)

Seems like the law in the OT was the Spirit of God which inhabits our hearts in the NT.

Jesus gets everyone to owe Him, and goes to the Father with no complaints from His people. Then the PSA Father says, Although you've made them blameless, I will punish you for every time you forgave them of hurting you! (It will show that I don't approve of you saving them.)

PSA: God charges Jesus for holding no charges.

(Mother's love, lol.)

PenSubs hide this by saying, Jesus "takes our liability." That's the part everyone can agree with.

PSA has 2 PAYMENTS: Christ's and God's.

Christ holds no charge.

God has freewill to forgive since He's no longer bound to the law.

Christ makes Him no longer bound to the law.

How? Christ mathematically zeros the law, and thus becomes the law by being everyone's sins through debt consolidation.

Meaning, since the first payment is made, God is not obligated (by the oppressed) to charge a second PAYMENT.

That means that for God to use a PS (because of our affair with sin) would be optional, as sin is dead. PS would be only like a closure for jealousy. Joab warned David about that.

That means, if God chooses a PS, then the cause is unknown (aka. Divine Mystery. Although, this DM appeal won't work since PS circle reasoning isn't explicitly scriptural), although it maybe because He's against Christ's forgiveness! So, that's the entry to all kinds of evil extrapolations (deductions.)

This is just for free: when I said circle reasoning of PS (not it's PSAT adapter), I mean: a spiritual payment is only for a sin part of us which is there only to the degree of the payment.

They say, God is jealous and just. But an attribute goes both ways. For God is jealous to glorify His forgiveness. And pinned by the cross, He can surpasses justice into mercy.

PS creates a fall of man 

Adam > ended the relationship with < God. > How? < God went.
you > sin. > sin was taken.

Adam and you ended the relationship with God and sin, respectively. How? God went and sin was taken, respectively. Again, our relationship to sin was deprived as the sins which we related to, died on the cross. Again, God is no more jealous of our spiritual relationship to sin, because sin is dead.

What is bereaved on the cross?

Theoretically, only God's children could be bereaved of God. But, we weren't His children on the cross.

Since on the cross, hangs the sinner essentially: then it's sin that we must be bereaved of.

Us, specifically our spiritual relationship to sin, is bereaved of:

- A. of God's "felt presence" (which might grow the sin)
- B. or just of the sin which our dead-to-God spirit clung to (as in the former perspective.)

Predictable responses:

1. Sin isn't a thing to die.

Me: Then what is it? A debt.

2. Despite sin's death (physical penalty), there's a separate payment (spiritual penalty) for the old relationship we had with sin. So, yes the old relationship is starved as you think, but that alone isn't all God has due for it. God also wants a PS.

Me: Fine, but why? A debt.

3. A PS is not even about a spiritual relationship with sin.

Me: Then, what's it's about? A debt. Me: God's not jealous because sin's gone. Jealousy of our spiritual connection to sin is not executed toward our spiritual connection to sin, but to sin.

PS: God paying jealousy, removes sins. (How? Ridiculousness)

Me: The atonement has a positive and negative side. You put both on the negative side.

PS: Mercy directs God's merciless judgement.

How can Jesus be rewarded for the same work on the cross, if He holds some uncharged? The law is His tool now, thru consolidation, to charge anyone He chooses, and He doesn't have to. But charging them, would be no reward. But, there's a second scale which is not the law. The law only charged, but the other scale is for reward. This other scale freely uses all the same works to reward, as the law would use to condemn.

A pastor said: "You have too much time on your hands." People sometimes seem to go overboard in their compliments. Lol. (I'm thinking "waste.") Like, pointing out lies is a single life's unfortunate waste, but it's for a deliverance from the exceeding mental waste of the PS lie. Or like, as Jesus became a waste, the PS penalty became exceedingly wasteful.

I asked a big AI to list EVIDENCE of PS. Instead it listed these threats, which are all false:

- Mercy requires a PS.
- Mercy without PS undermines holiness.
- Mercy and justice only exist through PS.
- Without PS God's moral order isn't balanced.
- Problem of evil needs PS for wrath's resolution.
- God demands a PS for sin.

So, my first thought in response: Mercy's glory only requires a passive curse pin for the law's light to woo men. That's why we need the problem of evil which PS tries to hide. The law shows that problem to convert us to God's glory, the thickness(from cross) of that mercy draws people to God. God made us to love and is jealous to show that love.

Out of pity, He gives justice to the oppressed. But, since we're all so bad- justice from His pity, would kill us all.

So, He sends His Son and law. These two show the glory of God's mercy on some. How?

The law shows us the problem of evil. While Jesus lives under this problem and becomes the most needy of judgment, yet doesn't charge. And if Christ charges none with the law, then none can charge by the law. Thus, He becomes there new law. (God left because of sin, and sin left because of Christ.) By becoming our abuses, He creates a new kingdom and thus rewards our abuses within that new kingdom. If therefore, we are part of a new kingdom, then God need not pity the oppressed, for they are taken care of through Christ. That pity was His only reason for justice. Now that sin is dead, God is free to forgive if He chooses. The law shows that He doesn't have to. Of course, His freewill is glorified in forgiving when He could just even, as in PS.

Again, by giving people another judge, God needs not withhold His Mercy. Because our sins were rid, God needs not retain jealousy for that old relationship with sin.

Christ mathematically requires God's justice before any other person. That's the spiritual payment. Meanwhile, each person owes Christ more than they are owed. That's the physical payment, also a mathematically calculated debt. PS then is obviously correct about the physical payment, and that's all they boast about, because they have no evidence for the second spiritual payment called a PS. It is completely fantasy. A PSAT framework hides its lack of evidence. Yet if there be such a payment, we can prove what it would look like with math, and using at least ten illustrations. In short, the first payment prevents how they see the second. Dying away sin, prevents wrath.

A **Penal Substitute** is **only required**
for the **Spiritual Penalty**.

The **Spiritual Penalty** is
only required in as much as
we are **Part Sin**.



How **PS DISTRACTS?**

1. Biblically poor terms
2. Logically mixing God and sin

We are **Part Sin**
only in as much as
a **Penal Substitution** pays.

PS: Sin is such an essential part of us that only pay can rid it.

Me: Sins don't exist in that way. They're bad enough to rid without paying.

PS: You don't know how connected we are to sin.

Me: God won't.

PS: That's because He's done paying.

Me: He wouldn't fine HimSelf to take sins away.

PS: More like; He buys His happiness, with unhappiness.

Me: Self contradiction.

PS: No, just in a different way.

Me: Different from the verses you quote?

We should not talk about wrath at the cross, since the Bible doesn't.

The PS (core of PSAT) is ONLY FULLY philosophical, regardless if I think it is wrong.

So also, we shouldn't use "paid my debt penalty" terminology,

but rather something more direct and exceeding more popular in the Bible like: blood takes away, washes my sin.

We shouldn't need to work so hard to think both: of God as transcendent, not under a transaction;

meanwhile, Jesus, our sin bearer, as humble not a shame.

PSAT as a whole, is terms and excuses to connect a PS with the gospel.

So if we take away the PS, then PSAT connections will exist only as an inconvenience.

Condemnation is not yet wrath. Condemnation is equal to our relationship with sin. The sin itself dies in Christ's body. The relationship is voided. So no wrath is suffered.

PenSubs often wrongly charge anti-PenSubs of not agreeing with the Bible's first "penalty." This charge is empty. The first penalty isn't a PS. And we don't need to call it penalty. It is labeled penalty for sake of their theory. PSAT adds a PS. A PS is a second, spiritual penalty. It is God joining sinners, even the friction of that occurrence.

PSAT minus the gospel equals PS:

PS equals spiritual penalty
(inversion: Penal Substitute)

 **source: unbelievers in God's presence**
substance: absence of goodness
purpose: exhaust itself on Jesus

considering the source: 

Sins don't hopelessly attach to us until we leave the physical realm which God uses to precisely ablate sins.

 So, Christ came in the flesh to prevent a PS

(Any spirit-sin ties should be left unfunded-void.)

Although normally inconvenient. I can bend over backwards using their terms to show the difference. So, we both agree that the cross is wrath outlet of death and possibly unrecorded sufferings. But the problem is this: I think the wrath is toward sin, not the spirit of the sin. They think it's toward the people (thus a substitute) not just the sin.

Based on that, is God's wrath against the most essential part of our spirit, or not? Actually, some PenSubs would partially even agree with me. I mean the non-Calvanistic could admit that God wants something in us that's not effected by sin. Then, the only part which would fuel the PS then, would be our "reaching out for sin." That "trust" of the wrong things is the fuel for God's wrath in PSAT!

God's making us for HimSelf is reciprocally man's deepest essence, even a Need for God. This need will be hell for the unbeliever. But the hyper-calvanist, like White or Sproul, would say that our need for God is also fully blackened. This means that the Penal Substitution must concern wrath of God against every part of our spirit, and certainly not just the part that Trusts. They might as well then consider that trusting-part as the whole of our spirit.

It would be simple to stop there and throw all PenSubs into the hypercalvanist group. Then, blame the bunch for saying their god loves what He hates. But I challenge deeper. I only further challenge the PenSubs who will even agree with us about man's reaching out for other things, as the fuel of wrath.

So, what are we dealing with? God loves us, as we are- without making us something different. Meanwhile, He hates our sin. The PS is on trial. The PS is for not sin directly, nor the deepest part of us- but only the link. That means, God is jealous that the link is to others things, instead of HimSelf. Again, a non-calvanistic PS is about a part of us, but not the essential part. This is where it gets interesting. Because us anti-PenSubs agree with the hypercalvinist on a particularly "strong" point. (Strong is their word.) We see the spirit of man as one. Why do non-calvanistic PenSubs dig deeper? Why do they split the spirit of man (a need for God) from what that spirit wants to receive? The reason, they do this is because of the law of non-contradiction. Two things can't be the same. That would undermine their PSAT. But there's an exception. And they use it. Two things can't be the same, except in a different way. A Different way. All anyone has to do to justify something they make up- is simply and conveniently say that it is meant in a different way. Ok then, I say sarcastically; thanks to this exception, we can use the tool of a PS. Then we can connect it to Bible verses, using PSAT terms and reasoning. But really a PS (not necessarily it's otherwise empty PSAT framework) is never the most likely interpretation of any passage.

Wait what? We're done saying that Calvinist PS puts man's problem on God. But then we just said that non-Calvinistic PSAT splits the spirit of man from what that spirit wants to receive. What then was that "strong" reasoning for not splitting this? Nothing invites it; beyond that, I'll let the Calvinist's defend it. The elaborate distraction of PSA has a spiritual and physical penalty. The physical penalty is for sin. None actually substantially disagree, despite not needing those terms. But the spiritual penalty is for the doer(spirit) of those sin. I assume a penalty would be a precision ablation of sin only. However, during PSA's second spiritual payment we are presented to God not as ourselves alone, but with sin. The way we're with sin depends if you believe total depravity: A non-calvinist PenSub may create a difference between our essence which is an "eternal need of God" and our action of receiving, trusting. But the Calvinist treat both as one, and thus paid so. Again, we owe God our presence, but that comes with wrath until either we are totally burned enough (total depravity.) Or just the trusting part of our spirit is burned enough.(Non-Calvinistic PSAT) Now that wrath, is an absence of needed goodness, choking into it's due annihilation any sinful part. While spirits(us) of physical sins are spiritual choked by PS, reciprocally God's wrath is exhausted. (And of course, Jesus wouldn't present sinners to God, unless out of obedience. Yikes.) Note, I don't think spirits die.

Again, non Calvinistic PenSubs think God is jealous that our link is to others things, instead of HimSelf. Anti-PenSubs agree with the hypercalvinist on a particular point. That is, we see the spirit of man as one. So, why do only the non-Calvinist PenSubs split the spirit of man (a need for God) from what that spirit (wants to) receive? Because the law of non-contradiction would undermine their form of PSAT. But there's an exception. And they use it. Two things can't be the same, except in a different way. All anyone has to do to justify something is to conveniently say it's "in a different way." Then they add the PSAT frame to support their PS.

God wouldn't make a rock too big or sacrifice HimSelf, thus He needs man to pay Him what? Not a PS. But using this external lack of justification, they leech internal justifications. Thus they join man with sin to God. They worship how God must love you to suffer, without saying how much He hates you and thus HimSelf for that very reason. Thus they are selective, because they still have a conscience against PS.

Nothing but PS makes PS needed. PSAT invites itself to the party as nothing else invites it. If I wrote a novel about a lover giving his life, it would take a twisted mind to infer I meant a PS. They excuse, that He does it because He's God. So I repeat that He doesn't do it because He's God.

Thus we are matched, while both justifying God. The difference is their addition is high maintenance. Only those born spiritually of God would be deprived by a lack of God. Instead, our old spirit is deprived by a lack of sin:

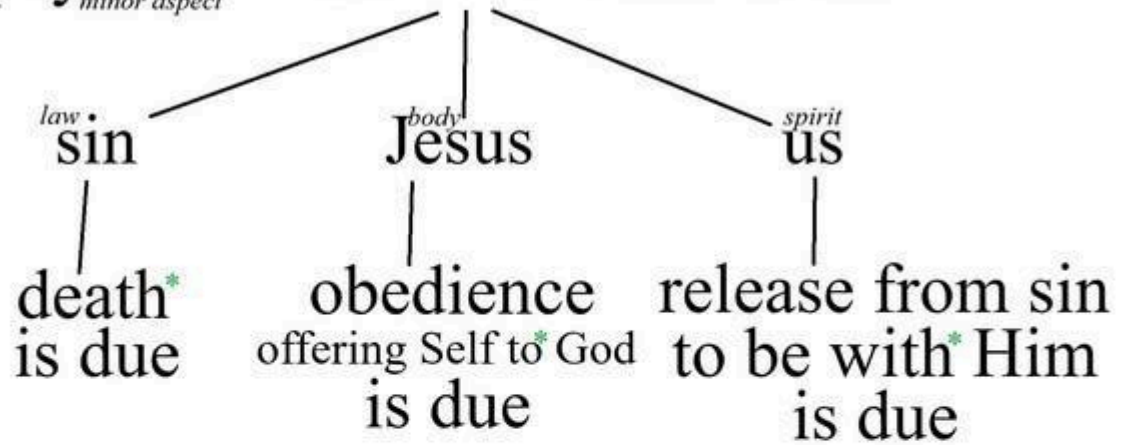
Although our old spirit's death could require deprivation FROM God, such death requires not our old spirit to be deprived OF God. Christ died away sins with His body. This first payment cancels any need for a second spiritual payment. However, it is possible that there's a second payment in place of PS. Yet it cannot be paid by a PS's received-only absence of God. It's instead paid by default with the absence, or death, of sins because again, sin is what was trusted by our old spirit. So that specific deprivation is required.

God's jealousy isn't stirred when we have no relationship to sin. So, it's not that PS pays. It's because this relationship (as any relationship) is starved out by lack of a partner. For as Jesus used His body to wash sin down, our relationship to sin has ceased. The relationship is dead, not paid for, because the partner is dead. When one goes, the other goes, the domino effect. This happens by default without a PS (spirit penalty.) And if there was a PS, which means God deprives us of HimSelf, like the fall-- evens so, we would be doubly fallen; yea, even God would have resisted HimSelf.

Being saved, my flesh serves a dead master which is no more my master. In my mind I serve the one from Whom I was born, which is no longer sin. The relationship born of sin is dead because that partner is dead on the cross. It could die only physically. Any spiritual link I had with that physical thing called sin is not deprived using a PS, meaning God deprivation. Rather, it is enough for that link to get it's due through the physical bereavement of sin (not God) on the cross, even in the body of Christ.

To be with God, we could consider that a payment is due. Now that payment could not be a PS. That payment if we must think of it that way, seems to be the end of sin, thus any relationship that made God zealous. Even so, God demands us to leave sin, in order for us to come to Him. On the contrary, PS has God leave us on the cross and through Christ's flesh.

payment=what God wants from:



PS wants to be paid:
torment in
our abandonment*

(^{devil's}Distraction: However, you word it.)

Actual point: PS ≠ Bible

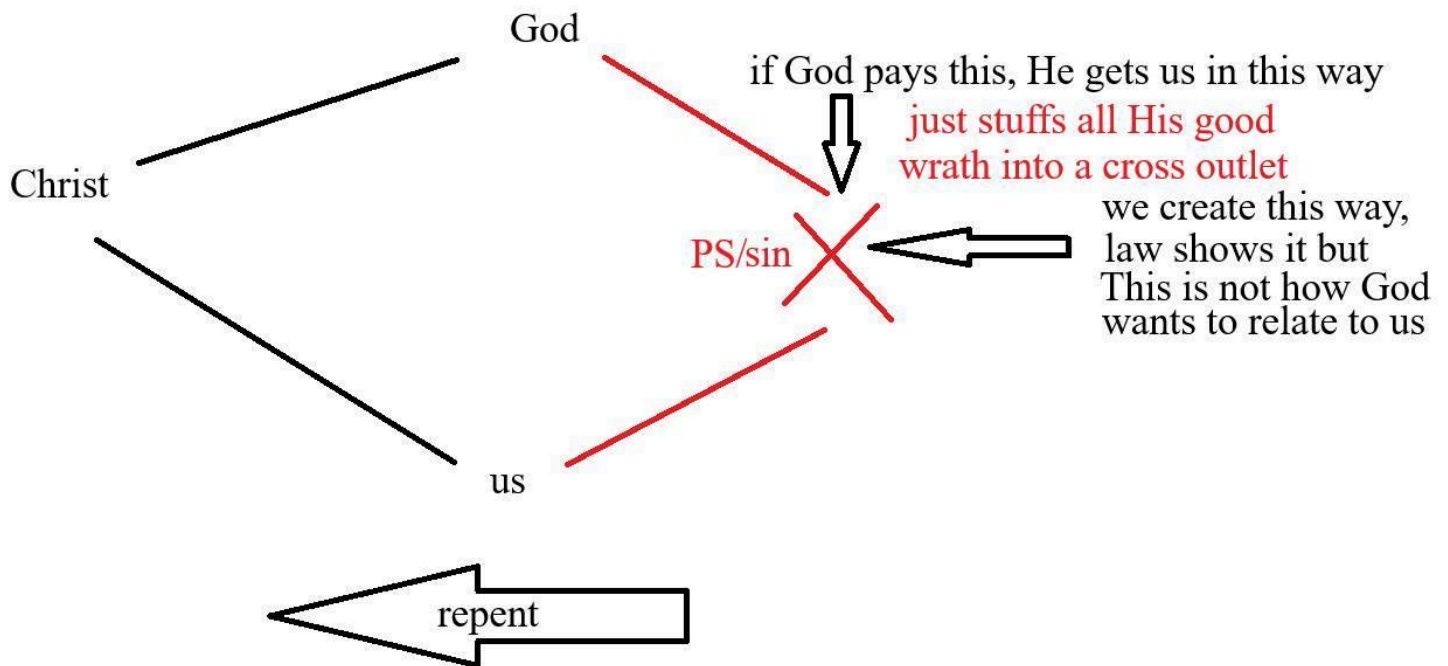
Now if you're die hard, you'll squeeze a PS into the default payment. You may say, that sins death in Christ's body was the only payment, and that extended to the death of any relationship that we had with sin. You might admit that, yet still cling to PS, saying that it was in this way that Christ subbed for ours spirits in relation to sin, and with this other penalty of only sin's death. However, PS then would become exceeding difficult to hold. The reason you find it easy to hold, is because of the errors. You'd likely give up and create a new PSAT without a PS, eventually.

The law showed what we lacked, even the relationship which we did not have. And if we had it, God would not pay it away. But since we don't have it, but another, a PS shouldn't pay for that other relationship, but let it die. Jealousy is stirred by transgressions caused by a relationship with another. But if we do those same things, without having another relationship, then those things are not counted against us in the way, but as accidents in a new way. If sin is slain, then we who believe it can only commit accidents, but not transgressions. Accidents to Who? Christ, for He doesn't mean them. It's like a crippling disease keeping you from your purpose. That's what our works are like to Christ. He bears our actions as infirmities. Is God infirmed? No, but His man is, as much as He's in this domain through our bodies now. Why? For glory from God. Which sins are part of this infirmity? Both past and future, for any believer. His blood is sacrificed. Even today? His work isn't yet done, although His part was finished on the cross. I mean, sins are already dead from then till now.

You could possibly say that God's wrath was at the atonement. A little awkward, but whatever. Just do it the right way: God's wrath is precisely against sin, and no person. Poured on the body of Jesus, whatever. Wrath due was only death though, (or maybe unrecorded temporary curses against sin. But not against people!)

There's no penalty for the spiritual lack because there shouldn't be a spiritual lack. Meaning, God is against the spirits which He's against. Meaning, God would never pay for sinners. So why would there be a penalty for something that shouldn't be there. Don't fill that gap. It's not there, so that's good. But if you pay a penalty, that means that you wanted it to be there. So if God pays Christ's spiritual absence, for our spiritual absence, he must have wanted the presence of that evil, sin-causing spirit, which was us. God wants sinners, if PS is true. Thus, it blasphemes God. By paying for sins, He gets a sinner. They say, He's

venting all His wrath to be with what makes Him wrathful. The cross then spiritually establishes the doer of the sin. Illogical! What really happened? He took the sin away, to get us (without sin.)



PSAT minus the gospel is a spiritual penalty. That means God disconnects from Christ's Spirit to support sinners. In other words, PSAT thinks God prefers people with sins, than without sins. To get us with our sins, Jesus must be disconnected. (However, to get us without sins, like I think, then Jesus must stay with God.) So, PSAT thinks, that after God gets us with our sins, He then secondly removes those sins with Jesus death. (But I think Jesus strips our sins before we are presented to God, preventing any such wrath.) PenSubs can agree with me on anything Biblical, we only differ in the logic of it. I think PS wrath is prevented. Other things equal, they only add a PS. PS prefers that God abandon Jesus so that prior to sin removal, He can be ok with sinners. But I think God is never ok with sinners. If I'm right that God removes sins from us without adding a PS, that would require God to not abandon His Son's Spirit. That's against PS. Some PenSub have tried to say that the death penalty and spiritual penalty are the same. In doing so, they accidentally pull the rug from under themselves. At cross: Sins die and God gets us. PSAT says opposite: we punished with sins.

If PS then every evil. Solution: strip PSAT of it's PS because God's not sloppy enough to be against who He's for.

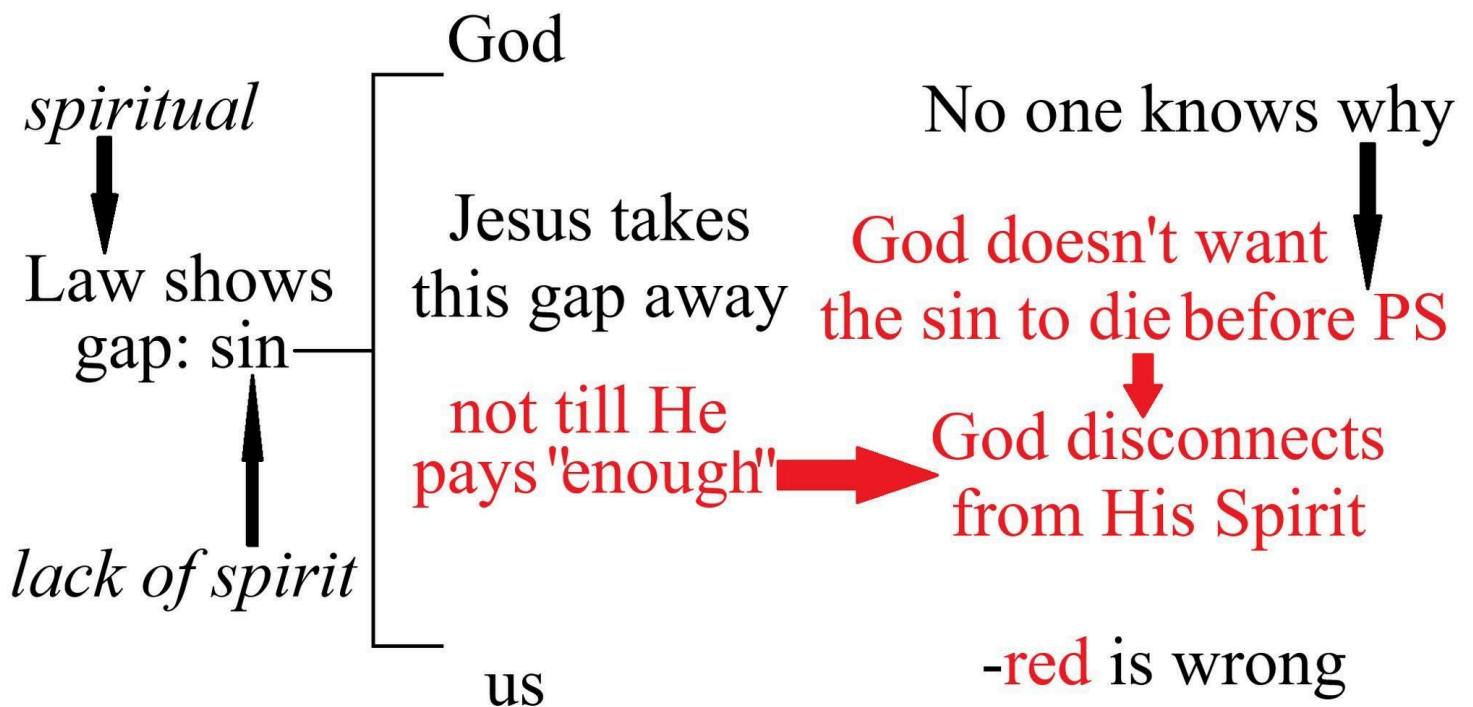
No excuse for what's not in the Bible. Our "penalty" is to be with God. Then step two: why call it a penalty anymore...

They must agree with me; but they may not stop justifying a PS.

Extra nails: PS says that the conflict which it puts in God, is taken away when you take PS away. When a theories only use is to rid itself, like PS- that might be a hint... PS doesn't think that God is against HimSelf for being against those He's for, or for those He's against. No problem, you can be for what you're against, right? It's completely fine to hate what you love. We should try that? No. But that's a PS for you. PenSubs try to say, He's only against sin. In other words, they're against a PS. When a theories own follower are against it... another hint at least. If you're made for God's glory, then rid PS. Just as God's about pulls the trigger, PS implies, Christ takes the bullet. He becomes guilty as us, and bears a punishment we would had got, in another form. PenSub Packer gave me that idea just now. Why does Packer do this? Obviously this is a contradiction. God wants to hurt us, and doesn't want to hurt us at the same time. Gotta be kidding. (The reason PSAT splits God is only to cancel itself later- thus it's eternal blasphemy can't be that bad since it's only temporary.) Now, let's use their terms with their mercy/justice slogan, in order to fix this mess,

hey. Ya know, I'll even reverse their terms: God wrathed us with heaven, in order to mercifully let sins die. Even that, is infinitely more true than what they say. God gives sin a body to die away. Christ gives His Spirit to pay our "debt" as well. Why debt? Lol.

We all die away the last sins, in an obvious practical way. Sanctification. But until then, does God count those sins against us? Justification. Not those in Christ, because Jesus died away sin from God in a general and unique way. Believers benefit from God's unique glory to die away sin. Yet those who die in sin, can never pay God again. Also uniquely and gloriously, it's God's perfection to not need that payment. Although, He is glad to receive it from some, that is, us in heaven. And so, there's no PS; but only sin getting it's due death without any of us, but only with Christ's sacrificially given body.



A ground zero:

PSA has both a physical penalty and spiritual penalty. The physical penalty is for sin. The spiritual penalty (like a transubstantiated purgatory) is for the doer(spirit) of those sin.

A confusion in the meaning:

PSA has a spiritual and physical penalty. The physical penalty is for sin. The spiritual penalty is for the doer(spirit) of those sin.

Confusion in the meaning:

I assumed the penalties were precision. That is, the doer of the sin was totally separated from those sins taken away. However, during the PSA's spiritual payment we are presented to God not as ourselves alone, but with sin.

The way we're with sin depend if you believe total depravity: A non-calvinist PenSub may create a difference between our essence which is an "eternal need of God" and our action of receiving, trusting. The Calvinist would say are spirits are paid for, as one.

Conclusion:

We owe God our presence, but that comes with wrath until either we are totally burned up (total depravity.) Or just the trusting part of our spirit is burned up.(Non-Calvinistic PSAT) So that wrath then, is only an absence of goodness. (And of course, Jesus wouldn't present sinners to God, unless out of obedience.)

So, PSA adds a spiritual penalty, which is wrath against sinners. But actually our spirits aren't stained before God because sins (lacking spirit) were precisely ablated without us, being their spirit-head. If not, every evil leaks...

Response: PenSubs say I'm speaking another language and they'll repeat the same old lines. Some say I'm angry: Angry means doing these more than usual: Shouting and slamming, heart rate, tense, fear, negativity, blaming, wearied. So, I don't qualify- when I export thoughts. But if a hellish judgment dares importation, that a preacher willfully sides with the devil, then perhaps I'd qualify some. But God lets evil for good. However, it is probably more than usual I consider my enemy- which is no person, but deception.

Next steps: Ironically, I still lack a way to prove that PS doesn't contradict God. So, I continue the cycle.

People who cannot answer me, recommend books to me. Yet, if the book did not help them answer my questions, how will those book help me? Yet when I look through the book, it's the same old stuff. It seems PenSubs don't like to reason with me about the atonement, they prefer to repeat their lines with each other. (Maybe they like to reason when I'm not around.) I feel it's like, please stay away from our club. I don't mind a bit, I just go look for someone who wants to understand the atonement, rather than chant PS. I'm happy when I find a way to help. But not if they won't help themselves.

Problem of evil: How can God and evil share the same place? For sin can be no where that God is not; yet cannot be God. That would define contradiction except evil is two different things. So, it's not a contradiction. I mean, God never shares a place with what is sin to Him; He shares a place with what is sin to us, especially on the cross. We just trust that it fits into His purposes like a puzzle piece.

If you got that, you can stop reading. But for smaller steps: The problem of evil is that it's a problem, when it's a lack. To say that sin shares God's space is lacking faith in the God who develops sin into His Own purpose. For sin is only wrong when it's against God. If sin is not against God, it is no more sin. But it is sin to those who think it is, for God judges them in that context. Nothing is sin to God. God may channel His justice into any context. For example, His reasoning can even judge the atheists by their own words. Are we to think that God is not against no sin? Yes. So, also He's against any sin. There's always a north. So also our faith is counted for righteousness. For again, if God use sin, then sin is resolved to Him and His Own, not everyone. Yet God judges the world in context of sin. Christians are above that context. God has a higher purpose. Again without God, sadness is appropriate. And since nothing is outside of God, we may conclude that nothing is truly evil. Likewise, evil cannot be true. And so, sadness from context shows you that you're not looking high enough. Not Stopping sadness then is a problem for those designed to live by faith in God. What is behind us must be seen by faith.

God's perfection is glorified in that God doesn't need the honor unbelievers owe Him; yet their hell is not being able to pay the honor they owe Him.

God preferred to give His body for the death of sin, but unbelievers give their body anyway. So in vain, the unbeliever dies in sin which died with Christ already on the cross.

To say that God needs pay in order to forgive, is jargon at best. God dies with sin since He's perfect and it's not. Imperfection can't live in the same place as God. Perfection resolve imperfections, while that darkness cannot comprehend God. God proves the evil against HimSelf, rather than being repaid. God remains unchanged during His performance, while any work of the devil is then shifted, and nature is rebalanced

upon God's cross. Christ's foundation becomes the scale for our rewards. As a loser claims victory; so satan might add that he manipulated God into this glory.

We owe God our presence, but satan thinks we owe God separation. Now, Jesus pays God our presence (by ridding sin to provide Spirit), but a PS says that He pays God our separation. A PS fails cross examination in many ways. For example, PS thinks: Our debt (of being away from God on earth,) is paid by God not being with us forever more-essentially hell upon Jesus. Like we do what He hates, so He does it too until He's as guilty as us. Thus we owe Him no more. But I think God's Spirit gave us the means to forever pay God the presence we owe Him. God's perfection(not needing) is glorified with those in hell who burn in that they never pay God their due presence. Meaning, His jealousy is not needy. We have to pay, Jesus empowers us with the Spirit. So also, sins pay God; He gives sin the power to do so, that is, a body.

It's worthwhile for unbelievers to suffer hell.

Besides, being worthless without a connection to the only source of importance: It's worthwhile for unbelievers to suffer hell, because they have the same opportunity as us. And we know God is worth suffering hell for because He saved us from just as much. Next, an unbeliever may appeal God's motivation, as if they don't owe Him for making them a need of Him. Even that His jealousy isn't needy. So He wouldn't be angry with unbelievers depriving Him of their presence. Thus God both practically and unselfishly respected their decision not to give Him their presence. Even so, they burn in needing Him.

PS would say, God goes backwards. I say, God does forwards only. PS says, He makes up for it, gets even, creates a anti-retribution, to offend as He's been offended. Forsaking as forsaken. He need recoil. Evil has stretched Him. But I disagree. The cross could be considered, a wrath outlet for sin, not sinner. PS says, sinner. I think we pay God with ourselves through Christ. Meanwhile, Christ bears sins away. The NT has a two fold atonement, you probably notice. So, PS says: God's wrath is spent, then we befriend God. This is actually, pretty a decent enough structure of thought. So, I like the PSAT structure cordially, while hating the added PS. They see His wrath as being the PS. The Bible doesn't even use the term wrath, but for their sake, I could actually use the term wrath although it's not against a PS person. His active wrath is against sin, having sin die. That's what it owes God. Any lone angle comes to this conclusion. God gives sins a body to die, because He hates sin. Sin is being condemn, Christ dies as sin, not a PS sinner. We owe God our presence, not a PS. PS means, God forsakes a soul. No, the temporary sin is forsaken, so that God may be paid our presence, the opposite of a PS. Besides, a PS is as eternal as us, but sin is temporary. That work of satan was revealed by the law, taken away by the body of Christ, and overcome with His Spirit in us.

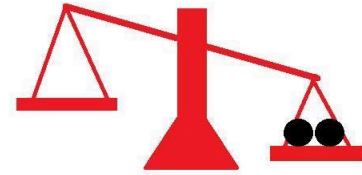
PS eternalizes evil. But the Bible says something like: If My Son's children will sin, I'll beat Him with the rod of men, but not utterly forsake Him. (Psalms and 2Sam, put together.)

Romans 3:25-6 basically says: God tolerates sin, so He tolerated our sins. This toleration isn't sin. The propitiation is evidence that God is without sin.

We know the sin goes on the sacrifice and is taken away, then God is happy about us. If you want corrected PSAT terminology, here: Sin had to die. That was it's due. So, God gave His body to let sins pay their debt, in that body. This sacrifice makes God happy about us. That terminology is logical enough, but doesn't sound Bible style. Sounds preacher style, I wish they were the same.

never most likely
rid sins 20x (not **pay**)

sin ^{wrath on} / **PS** ^{people} eternal



(PS: God gets
more time
without us)

Atonement in terms of debt:

Christ helps

- our due — to be ^{spirit} with God 1
- sin's due — to ^{flesh} die 2

In their own payment terms, I think we are a payment. That is, Christ pays sin to death with His body, then He pays us to God with His Spirit. Saying that PSAT is in the Bible, is to mock the Bible. Stop preaching PSAT because PSAT wrongly thinks that our abandonment is the payment.

Watch PSAT testify against itself: Christ pays to God our abandonment (Christ breaks God's heart,) before paying sin's death with His body. (God's anger is Evened by Him leaving us, as He had been left by us. After this wrath on us, only then it puts sin to death.) How would they excuse such ridiculousness? More ridiculousness. They might say: Of course, God doesn't hate HimSelf. He just considers us sinners before sacrificing sins away. Since we're still sinners and sins aren't yet stripped, He hates us enough to empty His hate. But He mostly loves, just two different ways. He doesn't loves us in that sins have not yet been stripped by sacrifice. So, He gets pleasure from emptying wrath on us before He wraths away sin to death. (Either of those wraths could be anything unrecorded.) Again, only in the way that we're sinners, does God get pleasure from doing the same thing to us that we did to Him. Point is, He always gets even.

PS: Jesus pays God: enough of our absence from God to make up for our presence with God.

Me: God would never accept a sinner.

PS: Not sinners, if paid.

Me: That's because pay in the flesh is only sin's death.

PS: Again, payment is also our absence.

Me: Does God want our absence, or to be paid what He' doesn't want?

PS: Yes, because it's impossible to be disconnected from sin till after the absence payment.

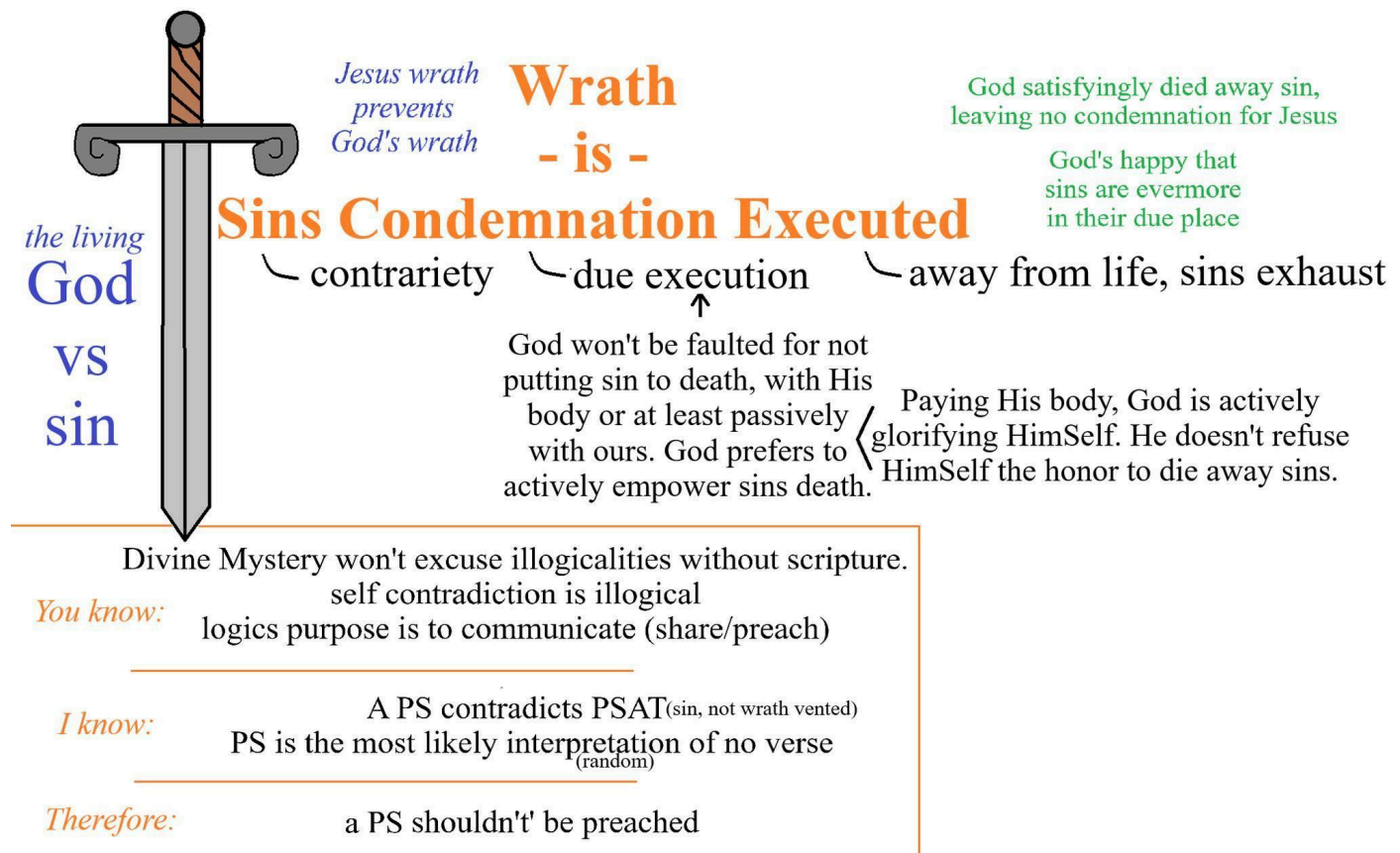
Me: You're not getting that from the Bible.

PS: But I can quote distracting verses.

Atonement: Christ helping both us and sin to pay dues: sin must pay, death; we must pay God, our spiritual presence. But PS says the opposite, about our debt. (Double on one side of the balance, bad as us... clear deductions they excuse with divine mystery invalidated by being specifically extraBiblical)

Only second to that, PS puts our payment prior to sin payment.

PS is the most likely interpretation of no Bible verse. But sin payment must mean "taking away/purging sin", 20+ vss



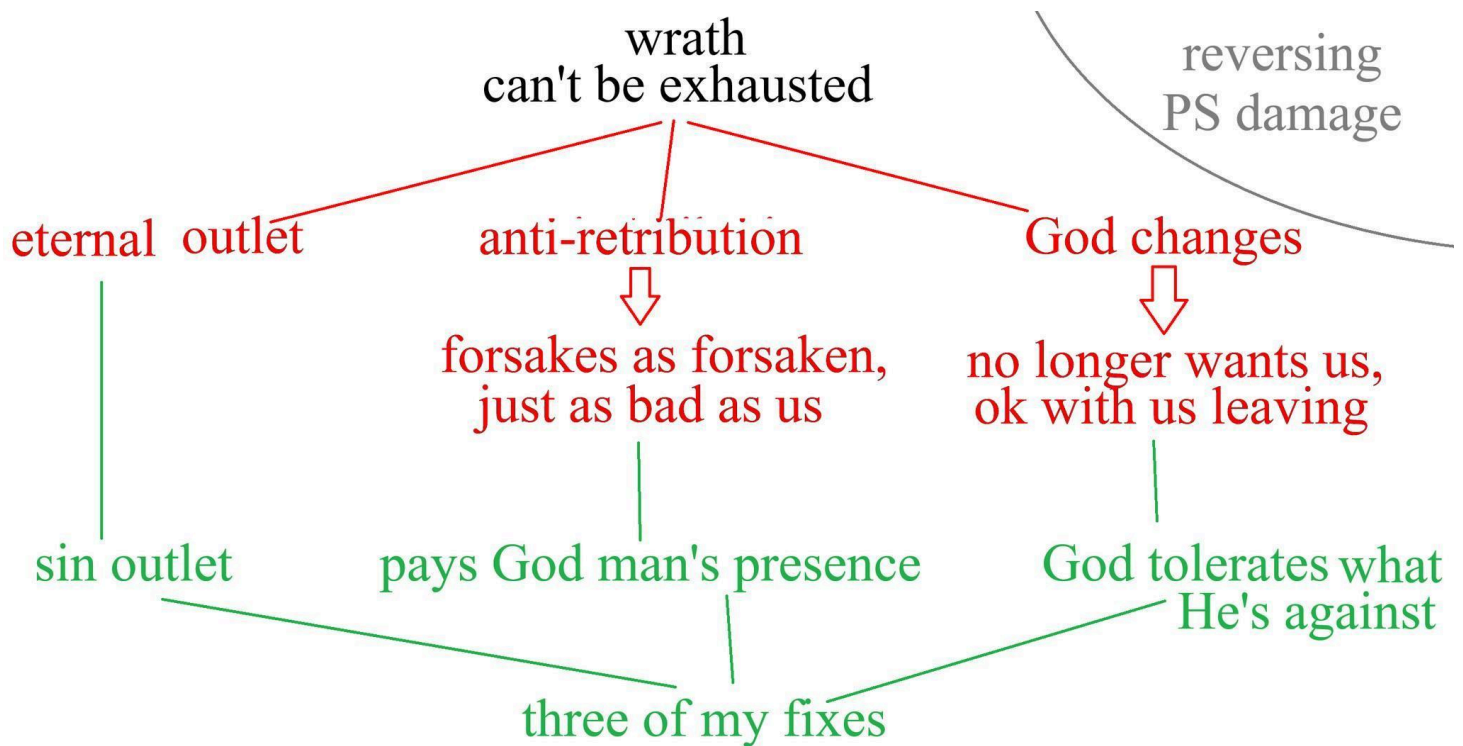
PSAT terms, minus a PS:

Positive passive: God, Jesus, is Importance, Worth, Eternal Life, like Light.

Positive action: His glorious pleasure of wrath was to share death on the cross, to purge away sins, to actively offer His body to absorb a payment FROM sin. He did this respectable and satisfying work.

Negative passive: God had a condemnation, a payment due for sin to pay. This temporary contradiction owned in God a debt, a temporary death.

Negative active: He exhausted sin by having it pay death in full. (using His body, yet as head He went uncondemned) Although sins condemnation already took place, it's still in the unsanctified flesh. Sin is not separating you from God, nor is it being counted against you by God. Thus you are dead to sin by the body of Christ. However, the flesh still has relationship terms with sin. Aka, law of sin. It's like when an evil thought comes to your head, and you quickly rebuke it. Thus, it frustrates. It has nothing to do with God, and must be put off sooner or later. However, you can't be condemn for it, as it's condemnation already took place with Christ's body.



PS: messy ablation takes chunks of us along with the sin

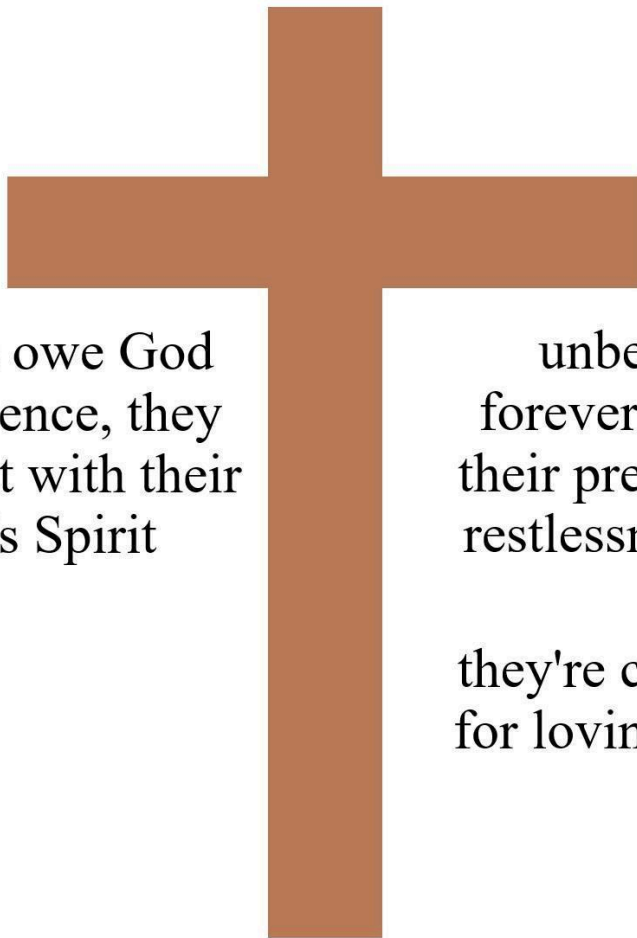
Me: Exactly ablate sin only, without hurting us

The veil that separated us from God and is yet upon the hearts of unbelievers, is sin. And Jesus used His body to tear open that veil so that we may have access to God. You've done wrong, so you'll spend forever without the right God- unless God takes away your wrongs. God is zealous to clean you up. You owe God to let Him clean you. And your wrongs owe God to be cleaned and will be cleaned, one way or the other. But if you'll not let God take the pleasure to clean you, then you'll not have the pleasure to be saved. You weren't made for such a nightmare. So, awake to the righteousness given you from heaven, flowing down to wash all your temporary sins away. They're not permanent, they can be washed. They came from earth, and will die there. It's a disorder that they should keep you from God, or that He should count them against you eternally. Hell was not made for you. And death was made for sin, not you. There was no death before sin came. God is always always always faithful to wash away His believers sins. And you can confess anything you need to. If it's worth it; confess with not only your mouth, but with your entire heart, entire life, and entire body in baptism water. It's a confession that Jesus has plunged down sin's temporary penalty, and shortly raised again with the same breath. All this that your only judgment and His, be not condemnation. Your condemnation is unnatural, a place where Jesus would not naturally go. For although it is natural for Him to illumine sin's condemnation, He'll not illumine the condemnation of those in eternal darkness. Such a second death would be God's shame. So get right with Him while there's still time. (I just spoke to a friend of someone who experienced instant death. You never know.)

Adam cut the rope connection to God, Christ brought down another Spiritual rope for us, and He won't cut it. Sin entered the world and brought it's death. We experience sin and death from sin. God doesn't necessarily count that sin toward us, but it's their and influences us, our actions, and makes us die. Sin, is what we do without a spiritual connection rope to God. God gives life. With the rope we don't die. Those with sin are condemned. But those with Christ and His rope, are justified from sin. Sin got its due in Christ's body. So that, we don't have to remain condemned in sin but be married to another. God did not have to count sin to us. But He did condemn us with a law, so that we can see the problem. If we didn't have the law, we'd still die in sin as if we did have the law. At least with the law, we realize what we need removed by sacrifice. The sin must be condemned, otherwise we will be condemned.

We are dead to sin to walk with Christ. Sin was condemned, already judged without us. Sin has nothing else left for us, it won't advantage us, meaning reward. If there was still sin, we'd not be rewarded. But since sin has already been judged at the cross with Christ's body, then that's the new baseline. No more judgement can happen over sin. Only righteousness and rewards. So not sinning, is doing righteousness. Sin is no more, it is dead and not counted for the believer, although we casually use the term, we only mean not righteousness. But sin is dead. You can't earn any more penalty in sin, if you're a believer. You can maybe steal from your potential reward or inheritance in heaven, but that's it. That's what it means to be dead to sin. You have been given everything you'd steal, so that if you didn't steal you actually get rewarded. Lol. So, an opportunity to overcome sin, is actually rewarded rather than just something of duty, although it is duty in a way, because God's children's duty is to earn reward. (Some say I don't care about rewards, to me that sounds like: I don't care about my duty.) Nevertheless you are dead to sin, and it will profit you nothing to continue in those old deeds. For God no longer counts them as anything in sin points, only in rewarded points. Under condemnation we were free from righteousness.

God is justified against the problem of evil



believers owe God
their presence, they
can do that with their
Lover's Spirit

unbelievers
forever owe God
their presence, this
restlessness is hell

they're condemned
for loving sin more

sin is able to pay it's due with
Christ's body

Sins must pay God their riddance, before we can pay our presence to God. PS not only reverses those two payments, but worse says that what we pay is what God is against.

PSAT isn't just confusing for those who try to justify God, it's also against God because only unbelievers use it. This is because sin and believers all pay their debt to God through Christ's body and Spirit,

respectively. Again, God empowers sin and us to pay our dues. Hell is the inability to pay your due. In many ways like this, a PS is against PSAT.

The penalty (which is a form of Christ's wrath against sin) must be paid by sin with an equally temporary punishment. A PS cannot be a temporary punishment since it's against a person who God would hate HimSelf to be against. So, PSAT must reject it's penal substitution.

<u>God sends</u>	law for judgment	body for sin	Spirit for righteousness
touchdown Temporal	^{nature, not God} balance shows any # of deaths worth it shifts back the problem of evil if pay due, no longer under satan	outlet (even for past sin) absorb imperfection (thus Lord of the dead) helps <u>sin pay</u> it's due (death) ^{anti-PS}	^{filter into outlet} Mediating Head man's due is spiritual relationship (hell is not paying God)
Result	Christ's new kingdom, rewards	darkness exhausted new living way established thru selfless petition	ressurrection assurance

If sin was eternal, it wouldn't have to die (with Christ's body.) Thus (an eternal package of) PS can't exist!

And yes, God won't be faulted for not putting sin to death with His body, (although some follow their sin into death.) Yes, God prefers to actively empower sin's death. To give His body for that, is glory. He doesn't refuse HimSelf the honor to die away sins because He's against them.

What does Jesus absorb? A person's penalty? Or sin's discrete death? If Jesus absorbs a persons penalty, rather than coming down to die away and outlast sin: then, God's against the person, and thus against HimSelf for hating who He loves.

A sinner's current condemnation is not yet finally executed. Death comes before judgment (Heb 9:26-8), that's why Jesus died before He could become a PS. PS is basically wrath to come, injected into thee hours on the cross. Jesus wrath (exhausting and outlasting sin) in this life, prevent God's wrath in the next life from being exhausted upon Jesus for three hours.

God and sin *don't share*

- OPTION #1 Die sins HimSelf - His preference for glory
- OPTION #2 Let rejectors die with sin

In wrath, Jesus absorbs sin's due death payment with God's body, until sin is exhausted.

The will of heaven met with the ability of earth, at the cross. Jesus preformed His wrath against sin by slaying it, as was due. Paying His life for this satisfying work, released us from dying in sin. No longer are we condemned. Christ prevented wrath upon HimSelf by executing His anger against sin, hating unto

death. The form of His wrath was His death. Sin is purged not only from us, but God. In multiple ways, PS mixes wrath with trash (sin.) PS will be purged with sin. What is exhausted? Sin to glory, or wrath to shame? What stays forever dead? Christ in three hours or sin? They excuse what is seen in the day, as only a spiritual mystery. Wrath was due to sin. Paying this due released us. Death pays sin away, not wrath. God's death via Jesus was Christ's wrath being executed out of zeal for us. Sins are put away from God. That was the place due them. On the cross Jesus performed the contradiction of God and sin. This performance was a discrete payment of the death sinned owed to God. And Jesus did it. Wrath means God's contrariety to sin executed. The cross was a performance then, of God contradicting sin. The result being: no contradiction left for Jesus or us. Any PS died with sin. Wrath was prevented for us and Jesus, because sin was exhausted.

God takes our sin away with His flesh, and gets back up. Since the sin was purged, there's no wrath. God's death was the condemnation of sin which prevented His Son's condemnation, aka PS.

You can't be condemned for condemned sins. Sins are transgressions against God. Those transgressions died in the body of Christ. Those contradiction were given life (conceived) not by God, and will not be given life by God thus are condemned to die, not be punished. So those sins in Christ- they live no longer. Christ won't continue any of those sins He bore, so He's not condemned nor us, because they're dead.

Admit the gap! This miniscule crack leads to a huge opening for all evil. It's hid (by fearful PenSubs) behind the veil of Divine Mystery:

There's a crack between me saying that He rids the debt by paying it away, and (what the Bible wouldn't say) that He pays the debt that He rids.

There's also a little gap between Him paying the debt and then ridding it, as PSAT says. However, there's no gap when the Bible mentions He rids the debt in paying it away, without paying the charges listed on the debt.

In wrath, Jesus absorbs sin's due debt payment, with God's body, until sin is exhausted.

If God does anything, He will condemn sin to death with His presence.

Cross rebalanced the world from the devil's problem of evil.

God permitted evil a place of trouble, before destroying evil in the flesh.

As if to mock sin, He let it thrive in forsakenness, then entered forsakenness that it may no more be nourished.

To God, sins are taken away. To us, sins are taken away. To PSAT, sins are brought to God, (earning Jesus a second condemnation.)

The PS opens PSAT to every condemnation.

We had a debt(aka condemnation), Jesus took it away but had no debt of His Own. Jesus was never condemned, but Jesus condemned sin with His flesh. Although, He died with sin, it's condemnation/penalty was not against Him nor us. Sin paid it's debt to God, with the body God provided for it.

Theoretically, if Jesus took our condemnation and was condemn, then He would be punished with sin. But He only died with sin. To sin, death was condemnation. To God, death was righting wrongs. Jesus didn't pay as that would establish sin. Sin must pay it's due and not be established as acceptable by Jesus paying.

What is due sin is to not share His importance which we share.

God rids sin, not wrath. God dies away sin to prevent His Son from being a Penal Substitute. The problem of PS is the problem of evil. Solving PSAT, establishes the devil's evil.

God rids sin by dying away sin. (PSAT thrives without a Penal Substitute.) Whose condemned? Not us, not Christ, but sin. Jesus became sin. Sin needed a body to die.

God condemns sins in the body of Christ. If sins die, there's no wrath. Thus Christ resurrects clean. But if wrath is provoked, it can't be exhausted! Thus unbelievers burn forever. PS punishment must be eternal, despite the cross being the only outlet for that attribute of God against trash. To say that sin is a debt, is to say that trash is God's righteous indignation. No one would believe you. They typically pretend that you meant something better. But if PenSubs aren't playing pretend, they contradict God. No one really believes there's a PS, it's just jargon. We ought to replace PSA jargon with sound words. Jesus being forsaken with sin was to die away sins, not be punished for them- but they need due punishment using His body. The condemnation is then not an eternal PS package, but only a unhuman penalty of death. Sins are born of flesh outside of God.

If God damns Christ out of a hatred of sin, then God must undamn Christ out of a love for sin. But the change was not in God meaning the sins do not resurrect with Christ's resurrection, then there's no reason to have damned Christ.

They continually refute themselves. Christ's flesh becomes sin, and sin is condemned, rather than Christ. PenSubs already know these things, so we already have no reason to retain PS.

If trashed, it's garbage so His intolerance is glorified. But if paid, it's a debt so He's dishonored in frustration.

Sinning, I'm condemned to hell until saved. Yet no hell is made for me, as God knows whether or not to decorate before you come home. When saved, condemnation is died away from both Christ and I. The hypothetical hell that would have been invented if you retained condemnation, doesn't exist. (So, God's threatening is not empty.)

Salvation is eternal, but if the price for it be eternal, then salvation is non-existent.

Are we in debt to God? No, we're ungodly enemies. Sin must be purged, not paid. This is not because we lack the ability to pay, via Jesus. It is because God would accept no payment. If God sees our sins as debt to Himself, He contradicts Himself.

Again, either God justifies Who He condemns or else He doesn't. Meaning, he's evil or doesn't use PSAT.

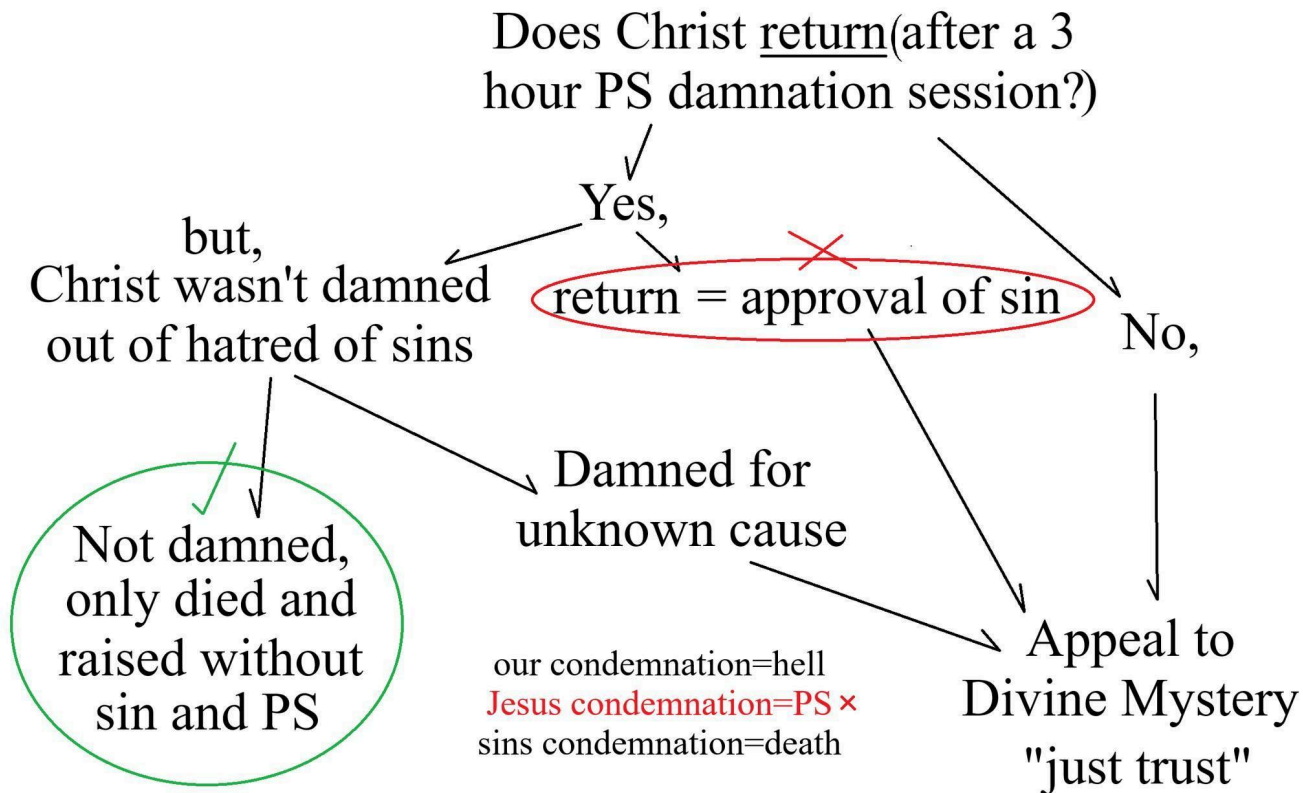
PS would split God and damns one because God doesn't justify Who He condemns. Yet if He did justify Christ after all, then in that same way (passing the buck: us to Christ to sin) He wouldn't commit PS because sins would be already condemned without Christ. (note transgression can take the buck: die without eternally dying)

Evidently, unless PS is wrong, god's evil. (I find no other alternative.)

Outside of logical soundness, consider validity: PS is the best implication of zero scriptures. (I go thru possible interpretations for all their verses on my little site, concluding that interpretation as: random.)

What about my opinion? God takes our sin away with His flesh, and gets back up. Since the sin was purged, there's no wrath. God's death was the condemnation of sin which prevented His Son's condemnation, aka PS.

Without sin, we don't have condemnation. Condemnation is because of our sin. So, if Jesus carries away our sin, we don't have any condemnation for Him to bear on the cross. That's what PS is. So, a PS doesn't exist. Again, in order for Jesus to have condemnation, we have to have it. We only have it until He takes the sins off of us. Then where's the condemnation? In the sins themselves. We were condemned as we bore sins. But now that He bears our sins, He doesn't bear our condemnation. He has to get His Own condemnation. And God won't give Him that, but sin will. And when sin does, it kills itself, and He simply outlasts it. That's why I don't usually say, God kills sins, though that is justice. I emphasize this to show they are self-contradictory in His grace. Why? Because although it's right for God to passively accept deserved honor, He earns glory without demanding payment. Imperfection requires payment. Only God has this uniqueness. Sin grows in the absence of this glory, that is, in deified wantonness it's nourished. It cannot survive when God comes to it's desolate fleshly abode, namely death. Roots are in the ground, where Jesus went to root out imperfection, thereby bringing all place in subjection to God. God for a time permitted evil, but now death has a new Lord.

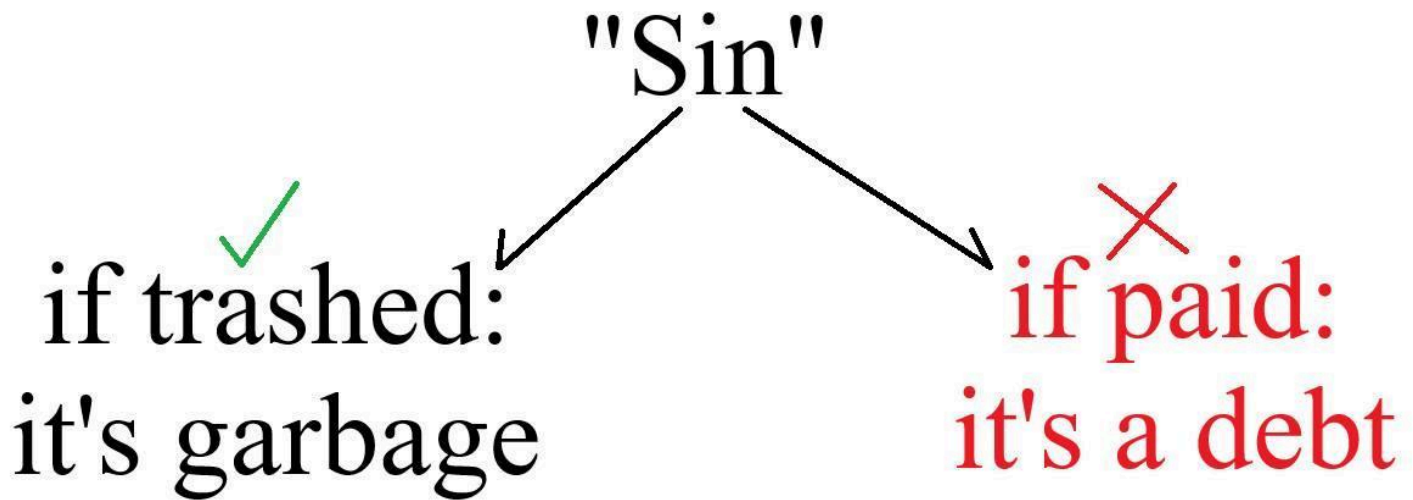


PS splits God and damns one as God doesn't justify Who He condemns. Yet if He did, then in that same way (passing the buck: us to Christ to sin) He wouldn't commit PS because sins would be already condemned without Christ. (note transgression can take the buck: die without eternally dying)

I think God is like a one way street: God used His body to kill sin, and outlived it. But although they agree that sin is trashed by a mortal's death, Penal Substitution accidentally thinks also the devil empowers sin with eternal life, thus God is a forever payer to death. They don't want the devil to seem as big as God, thus they reason that God must let the devil have the power to keep sins alive that long. Ironically, although none believe this, they preach it anyway, indirectly.

Explain: Unlike me, they say that God is getting paid by men and He's paid our hells. Of course, we'd have no hell unless we had sin. And sin has no life, without God. Dying it away would be swift, because of it's own weight. But PSA is an eternal payment, not just a redirect. So to justify PSA, God must keep sin alive that long. (Of course He doesn't, they reason the devil does.) I disagree with all that.

If the topic is changed, they may debate how the payment was eternal? But it's not, because sin is temporary. They think it's as eternal as God's wrath. They remove God, rather than sin. But I don't think God is against God. They could agree with me about that, if they were willing, but they preach otherwise.



The will of heaven met with the ability of earth, at the cross. Jesus preformed His wrath against sin by slaying it, as was due. Paying His life for this satisfying work, released us from dying in sin. No longer are we condemned. Christ prevented wrath upon HimSelf by executing His anger against sin, hating unto death. The form of His wrath was His death. Sin is purged not only from us, but God. In multiple ways, PS mixes wrath with trash (sin.) PS will be purged with sin. What is exhausted? Sin to glory, or wrath to shame? What stays forever dead? Christ in three hours or sin? They excuse what is seen in the day, as only a spiritual mystery. Wrath was due to sin. Paying this due released us. Death pays sin away, not wrath. God's death via Jesus was Christ's wrath being executed out of zeal for us. Sins are put away from God. That was the place due them. On the cross Jesus performed the contradiction of God and sin. This performance was a discrete payment of the death sinned owed to God. And Jesus did it. Wrath means God's contrariety to sin executed. The cross was a performance then, of God contradicting sin. The result being: no contradiction left for Jesus or us. Any PS died with sin. Wrath was prevented for us and Jesus, because sin was exhausted.

PSAT minus a PS package would be a thriving soteriology.

Although death is within time, PS wrath is outside of time. There's a difference.

God could easily fit eternity into three hours. No issue there.

Cost is the issue. The cost should be earthly.

If not, God opposes Himself as He alone could make it last that long.

That's why PSAT sometimes admits, He essentially pays Himself.

Thus a PS cancels out.

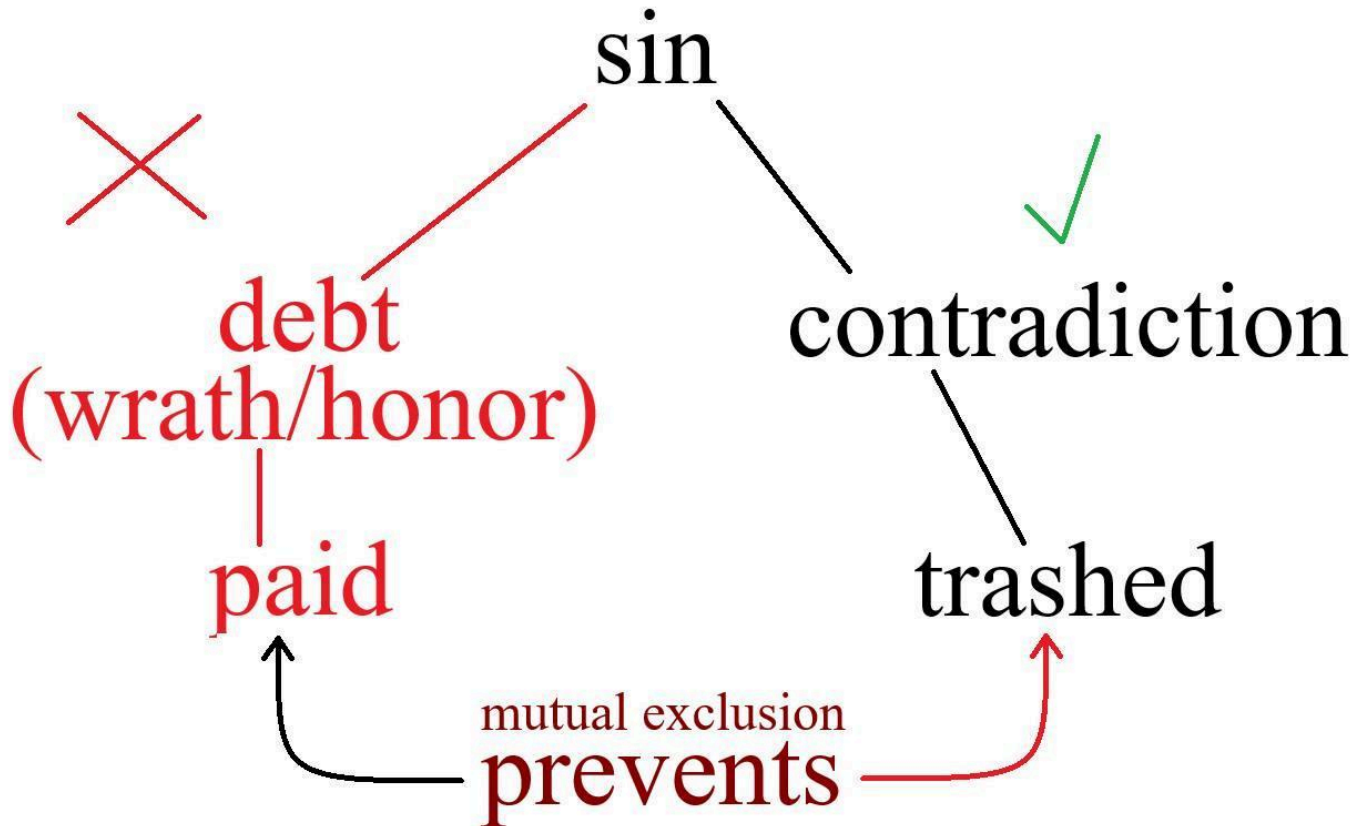
This is the excuse used everywhere to retain a PS in our doctrine.

But, not everything which cancels itself, is safe.

The danger is that prior to PS cancelling itself, it cancels the glory of not

needing/being owed (aka God's Perfection.)

Thus a PS has the problem of all evil become God's problem.



The honor of God's mercy and justice was manifested and didn't lack at the cross. By giving His Son's blood, He gave away our sins, meaning He trashed them. Since, God died our sins away from HimSelf, He's happy. But PSAT's baseless assumption is a door to evil. They say that part of God is not perfect. They know that the cross is only a manifestation of perfection, yet they also hold a lie, outside of that knowledge. The lie is not that He needs the cross, but that He needs anything. PSAT sees through the error of God needing the cross. The cross to them is only essential in that it's the best way to show a spiritual reality. They can understand that, but the deeper issue, is when they say that the spiritual reality itself be that of need. They think these two ideas are the same, thus they deny, thinking they have the solution, yet they only have the solution to one, not the real problem. So also, they think God prefers evil, and they think they have the solution to that problem, because they do, but again only superficially. There's two gods here. Frankly, it's better to agree with the simplicity of the gospel that God rids sins by sacrifice. And just forget about this paying for sin thing. That's fake. He paid His blood for us, sure. That's not the penalty system, that's just what it cost Him to rid sin.

Not satisfied and want to see this problem... perhaps in more angles than the two mentioned above. Or else, you'd like to hear more on one angle, that is in more depth. Let's see... Baseless assumption, door to evil: Part of God is not complete. They excuse, knowing that God is complete. The excuse doesn't work, why? However, PSAT has God getting, needing something from man. They excuse, He pays HimSelf, so it's ok. I get that logically; but, the very fact that He requires release, be it even His Own- that's an upstream matter. Why? Payment means against. So He's against HimSelf for both wanting and not wanting our release. One god has to be bribed. This splits god. And again, it comes from an assumption that He needs paid. Yes, He's not asking the pay from those who can't pay- but He's against something. He's actually against sin. The sin must be rid. We all know better, and this PSAT cognitive dissonance should be removed. Am I being to picky about the word, pay? The same thing is seen no matter how you word it. You could say His honor needs satisfied or else His wrath needs emptied. He needs something, thus He's against HimSelf. Need is contrary to God. Even if He pays it all by HimSelf, and of course, logically He could, so PSAT makes sense in itself... but the very fact that something needs to be done for God rather

than from God, it's wrong thinking about God. God gives and gives. Those gifts never return to Him. That's God's glory, meaning something He has that no one matches. When you use PSAT, you're trying to match God with us. I think preachers think that they are helping people understand, by creating this idol. They make God more in our image, and it's supposed to help us step in His direction, to think that He pays what we can't. But look, He doesn't need paid. Logically, paying HimSelf has the same result. Thus they justify their idol. However, excusing PSAT, in order to justify a poor way of thinking about God, isn't the best for people. Preachers probably think that my God is too high for people, we need to bring Him down so that people can understand Him in their own way. In short, I disagree with pastors stealing God's glory to fit an idol of Him in with people who are used to idols. Yet, God is love; and He sees how hard they try. They'll be rewarded for that, at least. So what would PSA think of this? About making an idol of a needy God albeit they think He needs only himself. They would say, He wants to be open and that's how He really is. Because, to need isn't bad. It just means He has more pieces. And, pieces don't have to be bad or misfit. Of course, trying to justify every piece of God becomes tedious. But it's better to think something about him than nothing. Like if God had need, how would it look?

So, how would I counter that? True, parts don't have to be against each other. True, you can view God through this lens. But that would be useless to our mission. But God is a God of purpose. You may think that glorifies God. But excess jargon, administers pointless questions. PSA answers nothing of any real concern, while opening a can of worms. My view maybe more logical, but it's more Biblical and a lot easier. (Sacrifice is to remove sin.)

Dishonoring God or else provoking His wrath, is one thing, but sinning is another. Sure you can say that He's dishonored at the same time, but that's different than a sin. God can have no sin, join to no sin, will have nothing to do with sin! You must sacrifice away the sins. No amount of pay will make Him more ready to cast a sin away. He already wants that plenty! Pay means resistance. But there's no resistance in God to get rid of sin.

Besides, satisfying a penalty won't make God more favorable to sin because He doesn't change. Yet if He changes HimSelf, that's Divine Mystery which is not to be taught by mortals. He wouldn't be bribed contradict HimSelf with sin. They know this half way; yet they say, pay is for a restoration or else an absorption of wrath. (Absorption being more important to them technically than exhaustion.) But look, that assumes you have sin- which means you have no part with God. Sin is the transgression of a relationship, or law. (Same thing, really.) They admit this, of course. On the flip side, if the sin is gone- what need is there for restoration, or what wrath must be absorbed? None. Again, sin isn't something that needs satisfaction, but gotten rid off, as the Old Testament sacrifices represented.

For now, the best replacement for PSAT is to strip what makes it illogical, namely the PS:

the cross means?
 God's against sin...
 Does this mean Jesus substituted as sin?
 No, His becoming sin killed it.
 What discrete payment did sin owe God?
 death
 Who empowered sin's death?
 God
 why?
 it's contrary to Him
 how does God die?
 in Jesus

what was exhausted? ✓ sin glory	What stays forever dead? ✓ sin shame
results of Jesus' execution? no contradiction/condemnation left for Jesus and us	why are we released from sin? because what was due was paid
why was wrath prevented for us and not sin? because sin was exhausted can sin continue without God? no, it's exhausted	why wrath? because sins due place is away from God why's sin executed? it was condemned why? it's contrary to God
1. PSAT is the most likely interpretation of no verse Divine Mystery cannot excuse illogicalities outside of scripture 2. PSAT contradicts it's own PS self contradiction is illogical purpose of logic? communication (share/preach) therefore, PSAT shouldn't be preached	what's condemnation? God's contrariety to sin what's wrath? contrariety executed what's executed? condemnation thus God's body with sin what was the cross for? execution why does sin depart? God's wrath how's God's wrath revealed against sin? by condemning it to death how can sin die? with Christ's body how'd Jesus "wrath" sins? died ↑ (execute condemnation of)

what's condemnation?
 God's contrariety to sin
 what's wrath?
 contrariety executed
 what's executed?
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 how'd Jesus "wrath" sins?
 died ↑
 (execute condemnation of)

We know that sins are removed. PSAT adds that God's wrath is also removed. Which indirectly seems to be true. But what they mean is wrong. They're saying the wrath was not actually removed, but spent. They think it's wrong to not spend God's wrath. If that's true, God must have wrath for things He's not against. Wrath is because He's against something. That's why Aquinas calls it secondary attribute. That's why PSAT seems ok. But wrath is exalted in PSAT, to a primary attribute. They say, it's only in response to sin. Which means secondary. But, the fact it MUST be paid preceding a removal of sin, makes it instead a primary attribute for everything. This means, wrath in PSAT is no longer just a response to sin, but a virtue. (A reason that a Hyper-Calvinist may like this becomes evident.) Perhaps, this natural greed of solving a problem of evil blinded Calvin from the assumption of Anselm. However, there is a better explanation for the problem of evil. Namely, God is worth it. Meaning, if God loved us dirty, He'd not unlove us clean. God must rid sins, for the sake of who He loves. This plays out, through the evil of the cross, as Jesus died. To think He loves us in that way is better than to think He's frustrated. PSAT prefers the opposite. Why? To relate to our frustrations. God is too unrelatable, so they make an altar like Jeroboam. Much easier to shift thinking than to completely uproot it like the Bible would have us do. Note, PSAT must be purged with sin. I'm sure many get the feeling it's wrong, because God must take sins away. They know Jesus was forsaken as sin yet they'll say He was punished as a PS. The only punishment a sin gets is to die. This miniscule misalignment becomes a massive problem eventually making God against God. But they ignore the miniscule and refuse to reason the leverage it has, perhaps for the wages of unrighteousness or popularity. The logic of it may stray into absurdity, but a Spirit led people won't think that way about God. So they figure it's ok to keep PSA. However, they stop the ears of those they are supposed to teach. Those who justify God must condemn Him to see further into PSAT. Thus the devil uses PSAT to keep people ignorant of the atonement, namely that God loves us, and is against sin. Worse, I suspect some even pride themselves that their students don't dare study past them in the matter.

We would die unless God took away our sins with Christ's body. The wages of sin is death, a PS is excess. PSA has a ransom/satisfaction. Whose asking for that? The devil? Whatever idol it is, is preventing us from getting saved until he's paid. That kinda ransom is different than the one in the Bible which removed our sins by sin's dying in Jesus body. But PSAT instead tolerates sins as long as it's around.

One way to look at the leak, is that a PS inherently replaces something eternal, rather than pre-giving temporary sins.

Ok, so the judge must right two, but the offended is the judge so there's no need. That's God's uniqueness. PSA is mutually exclusive to God's glory of never needing. If God needs wrath absorbed; God needs, regardless of the fact that He's only paying Himself. Does God need sins removed? No, he has none. But He does remove sins. Yet they say, He needs wrath removed. The cross is supposed to take sins away from God, He's not supposed to be joined to the cross, as His eternal wrath outlet. It's a sin outlet. (God doesn't die except through Jesus.)

Admit the gap! This miniscule crack leads to a huge opening for all evil. It's hid (by fearful PenSubs) behind the veil of Divine Mystery:

There's a crack between me saying that He rids the debt by paying it away, and (what the Bible wouldn't say) that He pays the debt that He rids.

There's also a little gap between Him paying the debt and then ridding it, as PSAT says. However, there's no gap when the Bible mentions He rids the debt in paying it away, without paying the charges listed on the debt. Jesus took away sin to prevent wrath, (even for Himself.)

Because Jesus died, Penal Substitution becomes excess.

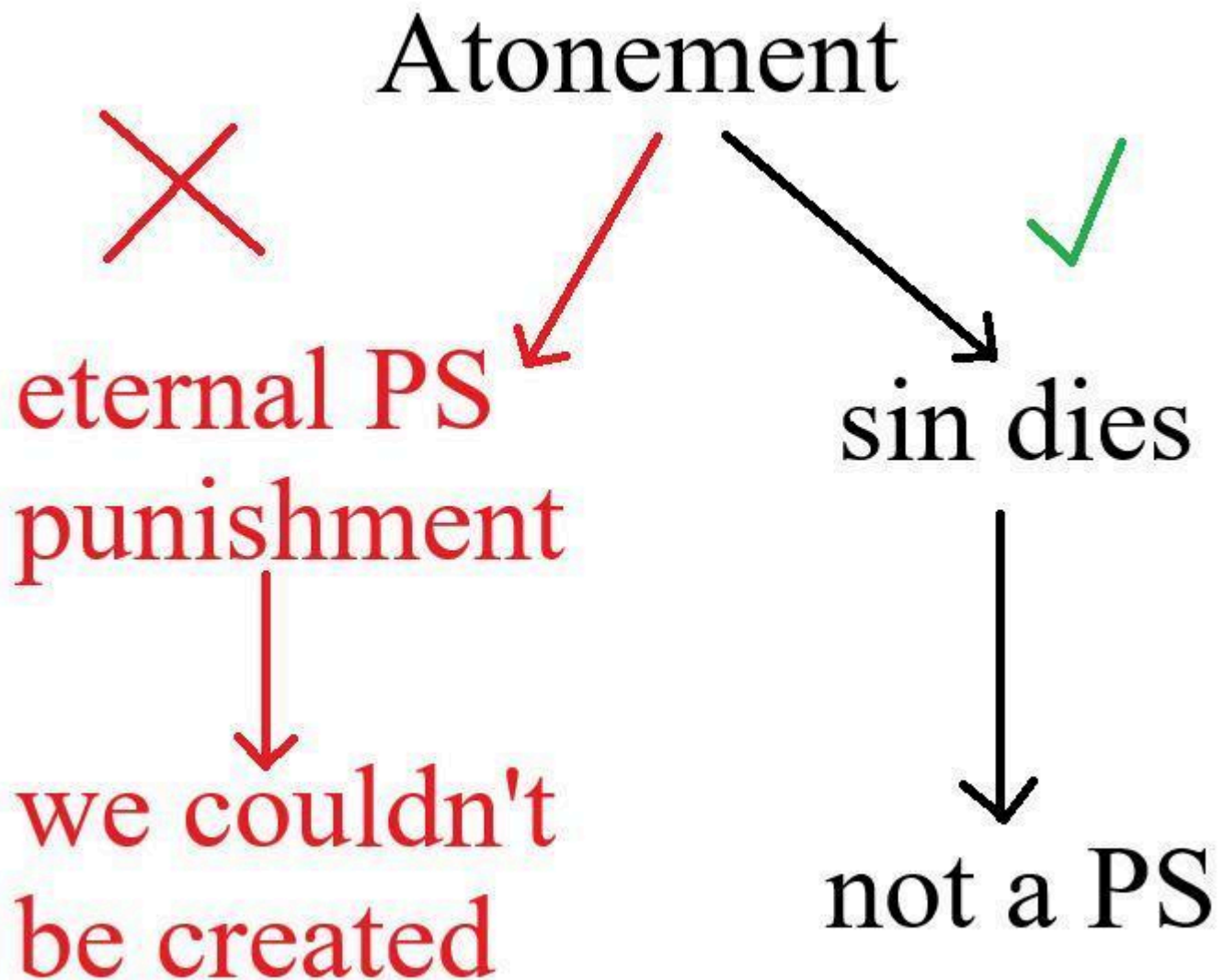
PSAT prefers God to hurt, absolutely. God isn't worth the curse, if He needs PSAT.

We know it's wrong and pretend it doesn't but PSAT must require God to hates us and thus HimSelf.
(Because the payment wasn't temporary, unlike sin.)

PSAT is an idol whose god wouldn't make the world. So, this world also testifies against PSA. It's wrong but: Preachers, be like: The Bible says that He died sin away; but instead of that, you can just think that our hells were packaged into three hours... meaning sin is still around and god hates himself. Just pretend that deduction is only extrapolation.

PSA is wrong: (Same 3 main points since 2011)

1. Sin's never paid. (Jesus paid His blood to carry sins away.)
2. Jesus wasn't guilty. (of sins He carried.)
3. God didn't condemn Him. (but left Him to man's care.)



Preachers, be like: The Bible says that He died sin away; but instead of that, you can just think that our hells were packaged into three hours... meaning we still have sin and God hates HimSelf. Oh and, just forget that obvious conclusion. Jesus dies with our sins, so we don't die with those sins. This prevents God's wrath on Him. Sounds great. PSAT disagrees. It adds another penalty. Jesus gets a repackaged hell for God's satisfaction. Crazy heresy.

Jesus died away something temporary, not anything eternal. The death payment for removal of the temporary, spared us from being put into a state of hell. The PS payment is different. It's an eternal payment, only packaged into a temporary suffering or death.

Sin is from the earth and mortal; they die with Jesus. Although, PSAT's packaging can be spent in a temporary realm. it's naturally or essentially, our eternal separation from God. (Like a dimensional gateway.) So PSAT leaks all evil.