Another 300 pages of PS thoughts:

Joseph bore his brother's sins. The priests bore the sins of Israel. I think that means taking responsibility for sins.
Jesus was pardoned by God, not punished for the sins He bore. He bore sins because He died as a sacrifice, not deservingly, but in innocence. It's impossible for a man to keep the law, without a relationship to God. But if a man keeps the law, then he would save himself. But it's not how we we're designed. We were designed to only reach success when in connection to God. Jesus had connection to God, His entire life. And when a person gets saved, He also gets that connection with God, we call it, the Spirit in us. It was Christ's Spirit. Again, when God hung Jesus on the cross and when Jesus had died with all our sin charged Him. We were made acceptable, and Jesus not acceptable. Yet in that filth, God, without punishing, washed all Jesus sins away in His mind. He would not give Jesus any hell, past this life. Nor would God bundle some eternal punishment into a package for three hours prior to the death of the sacrifice.
God forsook the man somewhat, but not the spiritual relationship, during the cross. God did not turn His face says Psalm 22. Instead, He was pleased. You don't get pleased through punishing, that wouldn't do anything. God already felt sins against the backdrop of His eternal joy, so there's no sense in Jesus suffering more than the respective man that God was, on the cross. But God cannot suffer, and so, He's God's Son being flesh born of Spirit yet sinner which is fine because sin nature can't be His because He retained connection with God and sin nature's first definition is a lack, a disconnection from God, inability to do anything God likes, flesh cannot please God.

We all know that the only way a liar can say the truth is if he condemns himself, and Jesus gives us that opportunity. The unjust can't justify God, but they can be justified in confessing what God thinks of them. Jesus knows what God thinks of them and volunteers to let us condemn him. By condemning Jesus on the surface, we are justifying God in the spirit, meaning we get connected to the spirit at Jesus death.
Again if you just say that God is good, then it assumes you're good enough to say that. But I can't make that specific truth to rely on for salvation, so I must be judged in the flesh- yikes, unless someone brings that willing specific appeal to my general confession. I can open the way, but Jesus positively does it. I just confess whatever He accomplishes, which is as you would expect: His death- duh, but not specifically duh because no sinner can (feel exactly how God's man dies.) Now God did this because he prefers us to be justified because of his love for truth, active not forced. But that's another point.

I have to say something bad about God, in order to confess it as bad, yet that would only condemn me, unless Jesus takes it the right spiritual way. To condemn God is my only truth, but these two cannot share the same place unless in a different way, thus the spirit-flesh, temporal-eternal paradox.
We can't confess that we're bad enough without Jesus. We don't understand God enough to know but by terms anything he's against. But Jesus does in his Spirit. It's not just a lack of fleshly knowledge, you can never be taught enough, it's the spirit and will. People don't feel how bad they are in what ways exactly. Especially if you're very hard. But the spirit knows exactly and more than knows, it feels it in the moment. Since Jesus had a spirit to judge how bad we were, this condemnation of himself Justified God enough potentially to look past sins on account of the truth of the spiritual relation Jesus had as he died. This gave Breath of Life to our dirt shell compassion, empowering us to be born of God. God gives us truth of spirit, by being our confession. It's not PS payback. It's not a confession of God getting pay back, it's man not God who kills Jesus. God gave Jesus knowing we do it, and for a sacrifice. The cross is man killing God, not God killing mankind via Jesus. Abandoning man is the opposite of what he wants, God would gain nothing but be like Adam again.

God cannot execute wrath on His Son without condemning HimSelf. And if Jesus isn't God's Son in that way, He cannot bear away ours sins in His death. Penal Substitution Cault pretends to agree to hide questioning God's Son, thus it's heresy of satan. But Father loved His Son, more than all we did wrong. So when the Son sacrificed his flesh, God pardoned all His guilt and shame. God, paid for sinning? It's contempt. Let's say you pardoned at tremendous cost, only for people to say that you were paid to do so. Pay doesn't make greif ok. God despises being paid. Is His forgiveness worth nothing to you? That you must furnish it with payment. Moreover an as if it matter, what would the payment be? The grief He never wanted in the first place? Shall God make HimSelf a sinner? Is that what you just? Even to debase God. God is One and not so fluffy, beating around logic without cause. Look far and wide, and no scholar can give you a cause. So, will you now alone tell God that He's not just to forgive, after seeing His Son die? Now that Your Son is dead, you must charge Him for every crime! Raises the voice of satan, the voice of Penal Subsitution. What of the law? Spake Jesus of the law, even that it was to go the extra mile. The spirit of the law, is not the least you can do, but more often the most. Yea, that is it's glory, even the glory of God which rested from works on the Sabbath- or else, suppose you that the law has some weakness like that? No, the law is strong, for when it's not on earth, it is the third person of the Trinity. But those disconnect from the Spirit, need it like milk. Will you, child, provide value to a worthless forgiveness? Make it not so. Accredit the devil no more, at His Enemy's expense. For there is yet honor in forgiveness. Yes, it is the very glory of God, and not confined to the secondary earthly law to accompidate sinners. Is God's grace more or less than

justice? Or else will you use sin to split the two? Even that your sin be not split from you. For if you with PS, you confess not that God sent His Son, then you have not a sacrifice upon which God will lay your sins. Nature may show you that contradiction fall by their own weight. But if they tax, it is because the devil has not life enough for them to last. Trashed, not paid, says the Bible, and not only Creation. But satisfaction? God wants it not. But Love's glory's greater that all our shame. But satisfaction creates a definite pay back for sin; rather than letting them remain as impossible to pay as the One offended. Only the bankruptcy of death should remain, only the cross. God curses sinners and sacrifices for the removal of sin, not the reimbursment thereof. A sinner is no sacrfice; a sinner is who sacrifices not. The law is not an end of works, but the beginnng thereof. Heavenly Love is glorified, in the Father pardoning His Son, but in the honor a fake PS repayment ordinance. Or if Jesus must pay God with goodwill, it can only mean nothing or worse. For it's not man who pays the goodwill to men, but God. God would just as well turn on HimSelf, than not pardon all the sins of His Son. Yea, any satisfaction would be despised. It's not only against God, but against Love- if there be a difference. God was happy to go out of His way to curse Jesus, to accomplish His sacrifice, even the payment of blood, the ridding of sin without satisfaction. But they ask, how can charges go uncharged? How can a PS not be paid? I answer, by denying PS. For only what exists to be paid, needs paid. But if PS is right that God doesn't contradict HimSelf at the cross, it is because His Son is not His Son, and therefore our sins could not be laid on Him. But who acknowledges that third? Satisfaction circles steal Love's unique glory of going unpaid. It's like a polarizing lens, which blocks out certain things, so that your eye is left to guess God to be a sinner like us, rather than a sacrificer of His Son. Why hide a love that should be obvious, behind this paywall? Who actually get's paid by this distraction? PS ways are shifty that you not know it. For unlike those who promote it, Penal Subsitution says: God is the enemy. Jesus is not God's Son. Jesus doesn't bear our sins. But there's no satisfaction for sins. And only God's Son could bear our sins to death. And that wrath on a friend is self contradiction. Father's goodwill was greater than all we did wrong. Sacrifice requires a connection with God. Jesus paid death to release us, trashing our sins. I don't often look back, but I was recently suprised to find that I've used precisely the same meanings and patterns for fifteen years, despite varying the synonyms. (Small world.) Speaking of variety, and I have a few more thoughts for you. Let's do a fake conversation:

Me: God would not have Jesus flesh take responsibility for sins, until He was responsible for His Son's Spirit.

PS: Prove it. And only if you can do that; then prove that paying sins off is contemptible with God.

Me: First, God is a Spirit and the law is spiritual but used for flesh which lack His Spirit. Sonship is above the law. The law can't condemn you to hell, only to death.

Hell is for those disconnected from God- which is obvious. So, without Sonship, Jesus isn't a sacrifice, obvious. He only fulfills the law when He not only goes under the law but retains the Spirit which the law should become in us. So the only thing then that requires proof now, is that the Father takes spiritual responsibility for Christ and us, who both traverse the law below. We know the Head of Christ is God. And we're under that. Perhaps, you think Headship means responsibility, rather than a Father of children. And you must admit that Christ as an adult on earth, was a child learning, compared to His Father in heaven. For in this temporary realm of earth, even unbelievers are called children of wrath until their final choice is set into hell. So also, Jesus was not a sacrifice until He had no more power, death. And so in that death, He took the same responsibility as God had over His Spirit. So that if God condemn Him to hell, He would not be our sacrifice. And why doesn't God condemn Him 1. love 2. self contradict 3. law or spirit of sacrifice as ordained. Again, if God is responsible to fulfill His law on earth as I guess you'd agree, then He's at least that much responsible toward His Spirit behind the law in heaven, which is the Spirit of Christ keeping the law on earth. It is then God's duty to keep the law on earth, after first keeping Christ's Sonship in heaven. And without that spotless Lamb, there's no sacrifice. So, sacrifice cannot be to treat the Spirit to hell, for then sacrifice would mean nothing, that would be no exchange of temporary for eternal, as well defined by philosphers, as the only true exchange. The exchange be something lesser otherwise.

PS: I ignored that answer. Say it shorter. Why is God responsible for His Son getting wrath?
Me: Wrath is for enemies, and enemies aren't sacrifices. Jesus was cursed of the law, slaughtered by God- but that takes away sin, it doesn't pay for it, and especially not with getting even as if God must be as bad as us.
PS: Getting even is not wrong.
Me: It is. The law says for no one to get even. If you're basing your atonement of such a non Jesus interpretation of the law- you will commit the exact crime of the pharisees, just as PS has done. So, my prediction came true, as if I'm not too delusional. Payback is not an honoring expression of God. Jesus is not about mankind paying God back. Nor would God be paid by pain, when He wanted blessing for those who ran from it. People are punished, but that's not atonement. Do not mix the curse of sacrifice, and the curse of sinners in their own shame and guilt.
PS: Your most difficult verse says the God did greviously to the man Jesus.
Me: I confess that verse is the brightest star of PS. I think it's talking about God making His flesh a temporary sacrifice. And you say, it's God treating Him as an enemy. And so although, it is the very best reference you have in God's book- I feel my interpretation is far brighter.

Catholics and Protestants disfigure God. The cross is where God still loves HimSelf, despite be covered in all our filth. I mean, His Beloved was disfigured on our account, but God still pardoned Him freely, without requiring a good will satisfaction (Catholic) or Penal Substitution(Protestant.) But if evil is not to so glorify God's love(best we can attribute), then why did God make evil?

The law is a secondary relation for those with cut connections to God, unlike HyperPS, most PS confesses that his sonship is essential.(easily provable) If so, it is also a means of God's glorious display of love greater than all are shame held by Christ. God's love would pardon all of us forever more if only not to self contradict, if our relationship was dependence, rather than held at a loss distance. HyperPS is not popular but these at least understand that in order to get hell in that 3 package, one has to become no longer God's Son. But most don't think this because that prevents sacrifice. Of course, I think both of them are right, and therefore PS wrong altogether. But why am I using something so cultic for leverage? To bring out the cult, in their brother, self named, Sound Doctrine. Once Jesus death was made available, everyone burning meaningful fantasy Lambs got all their sins laid on the real lamp. God move the charges, not yet executed obviously, on to Christ, when Jesus couldn't appeal anymore, being dead. God did this instantly due to his love for good. God waited until Christ could no longer turn back. All the grief we caused God and others was held against Christ rather than us, and Christ was dead. You might think god should throw him into hell. Then you might try to reason under that about it being stuffed into 3 hours. But you don't even need to go there. The law cursed him as sacrifice, not deserved. He still deserved Heaven while deserving hell. Because the law has three parts, this is no contradiction. He descended under the law, retaining his appeal of pardon, God's love, that relationship. And he could do this right through the laws sacrifice pathway. Although he would be cursed as those who deserve it, he was not on that distinct pathway. And it is because PS doesn't separate these two pathways, that we get two different PS. Which is it? Neither, blessing nor cursing but sacrifice. A temporary Exchange, for something eternally good. A track switch.

God has close Intimates in his family's Spirit Trust. But for those with whom he is not intimate, and those who do not yet trust him, he requires the law to relate with those not his family. And for those who would repent, there is a sacrifice available to receive, once the true sacrifice dies. And the true sacrifice is not the lambs that pretend to be Christ. Children pretend, even children of Wrath, we're not yet adults

but receiving their minds what they cannot actually do themselves. This fantasy prepares their heart to receive God's real sacrifice. Jesus went under the law to be a sacrifice for those under the law, that is those who unlike him lacked a family Spirit Trust connection. It was as if Jesus was not intimate with God, in the likeness of sinful flesh cut off from god's spirit. For flesh doesn't see the spirit. But the law is spiritual, and the law was not tricked. The law that was tricked was a fictitious law. Actually God's law had a place for him, so it wasn't pretending. Under the provision of sacrifice, there's not only receiver but the lamb itself which wasn't just a lamb in reality. A intimate of God withheld the blessings of intimacy to remove what blocked others from becoming intimate to God. Thus the exchange was ordained.
To show ex nihilo power, that his arm is not short, to show what he alone is capable of doing, to love you perfectly: God sent his son, and became responsible for the separating of sins. For you can't be close to those who hurt you, unless as God you prefer the hurt, in order to find closeness. Finding better to hurt and do not love at all. Finding it better to lose, than to create nothing at all. And so because of God's uniqueness, the problem of evil is released. And those who would hold the charge against God in his unique ex-nihilo ability, saying that he can just create more carelessly- they will go bankrupt with that charge. The propitiation means that he creates not without care. And it is because of his love, that his care does not hinder his power to make the world to begin with. God's will is to be close, but he accepts the pushing away using a law. This law to them appears fictitious, but it's true face reflects back toward him. He donates what is stole, in exnihilo- pardoning immune to family members, promising that if they should die, He would be first. But to those who think this love too strange for the senses they perverted-they may yet glorify him with the law's top: sacrifice glory through shame like the problem of evil. But the hard think that the top of the law is blessing, synergy type of love. They justify themselves by rotating that triangle. What is clear, is that you don't want to be cursed.
We do wrong action, then we are guilty in knowledge whoever's, were accused by someone even God, so the law is opened, and then the judge perhaps structured in criteria, makes a spiritual judgment, the judge creates a charge, that charge

includes reasons for the public or authorities, and that charge includes sentencing instructions for the Executioner. Executioner is not at first considering a sacrifice, but only blesses or curses, his curse could potentially be the one that bankrupts the law as a whole. Nevertheless he does his job as if every curse was a self-deserved one. If he must administer too much punishment, death is like bankruptcy for a man. Executioner finishes at the gate where the law closes. And outside of that gate, outside of the law a father sees a family member, or his son, and not just another Criminal, as there were many of those. Pardon is then granted, says soft PS. Pardon coming after punishment, which sounds wrong because it is. But we may agree with them up to this point. Because now, being pardoned, the law is defaulted. Not for every unbeliever, for the law is found unable to deal properly with his son, and anyone in his family. And so through Christ, we all come out of the law. Now how does the law go bankrupt? Because God asks for a refund, because Christ didn't. Christ could not as a man, therefore he waited trusting God to make it right. God hurt his blood from the ground out of Justice, and not because Christ had any strength left. The law might appeal but only against its own inability, which would not change anything. So a lot is void to God's family members now, after being made for sinners- not just to deal with the heart but to save those who convert. PS law pretends to be in the higher spiritual Realm, the realm of intimacy-it pretends to be the Spirit.

Christ makes a New Covenant in the Lost weakness but the Law's weakness is not what people perverted to be.

Good terms with God means you're his forgiven child or you're just his ally by keeping all the works of the law. It is not possible for fallen men to be allies, keeping the whole law. It is possible but only needed for sacrifice, that a child keeps all the works of all. We trust our father to make such sacrifice for us.

How so? The law. It has three parts blessings and cursings. The third part is sacrifice, to make or receive. A sacrifice is when somebody who would be under the blessings of the law, does not resist the cursing of those he's trying to save even to death-so that that death would be taken to a higher Court. And in that higher Court,

it would be Vindicated, refunded by pardoning anybody receiving in their hearts that blood which they may fantasize about, seeing it in their heads.
The role of sacrifice is created in the law. A blessed is cursed until he can no longer appeal. So Pawn is death, all certain sins must be moved to him, or else his death is for nothing. This is impossible for God, for justice. God must lay on him, or sins. It's the only reason he would have to die. (And it's easy to get people to kill you when you're perfect. lol, not too hard otherwise.) one of my speculate about god putting all our hurts on jesus while he was dead, but he was only a man-so if we project that out to God suffering and caring for all hurts-I suppose to cross would be plenty. We might then go into explain about the last standing creditor, obviously his death was the worst.
See less
Shared post
Author
+Logic: (anti PS)
1. Cancelling sin cancels *cause* for PS
2. Contradiction is the *effect* of charging a PS
A. ever cancelled = never executed (overlap=injustice; refund=died in vain)
B. ever executed = never cancelled (mercy can't exist there)
+Bible: (cancellation verses are many and agreed on)
An execution verse is all they need. (to enable Divine Mystery to excuse my many logical aspects.)
Their best verse: "The Lord bruised/grieved Innocent- thru travail satisfied."
My interpretation: plain reading (God pleased by ram cancellation)
PS interpretation: circle reasoning (God pleased by added PS charges executed upon the ram.)

There you go folks. Warn your pastor about that bad theory: Penal Substitutionary Atonement.

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Author

AI interpret my real post: (pun intended)

1. The Two Modes of Divine Government

God is not a bully; He does not force intimacy on those who refuse Him. True law is actually God's own Spirit—a direct, loving relationship written on a trusting heart. However, because sinners cannot endure or do not want this personal union, God provides the written Law as a pastoral accommodation.

This creates two distinct modes of divine dealing:

Personal Union (The Higher Court): Friends and family do not sue each other. Just as marriage(Luther) makes two people "one flesh" so that taking from a spouse is no longer theft, entering into personal union with God changes the legal posture of wrongdoings. What we "stole" from God is treated as a donation; forgiveness is relational and free.

The Buffer of Law (The Lower Court): Those who reject intimacy are handled through an impersonal, third-party legal system. It buffers them from God's consuming presence, aligns His will with them at a distance, and grants them time to repent. If they permanently refuse Him, they are cast out forever—not merely for breaking rules, but because they remain separated from His Spirit. (Once in hell, intensity according to hatred of deeds.)

2. The Three Categories of the Law

Within this legal system, the Judge's reason to charge is the input of a charge function. The output of a charge is instructions for the Executioner (to bless or curse.) The system is built on three distinct categories: Blessings, Cursing, and Sacrifices.

Sacrifice is not an outside exception to the Law; it is the Law's own built-in third division. It functions as an exchange mechanism:

A rightful Blessing can be surrendered to become a Sacrifice.

A rightful Cursing can be traded away by receiving an available Sacrifice.
Jesus rightfully belonged in the first category (Blessing) and certainly not the third (Cursing). To save us, God had to place Jesus into the second category: Sacrifice. Because a temporary institution cannot sincerely impose a permanent punishment on the innocent, the curse Jesus took on the tree was strictly for sacrifice, not divine punishment. He sent His rightful blessing ahead and stepped into the sacrificial provision.

3. Hagar’s Overreach and the Blind Execution

God’s true Law (His Spirit) never fails, defaults, or goes bankrupt. What defaulted at the cross was man's blind misuse of the written law.
Without the Spirit, hypocrites are like empty shells inhabited by the devil. Unable to discern invisible spiritual reality, they misjudged Jesus, accusing Him of working by the the enemy's power and using Sabbath laws to condemn the Lord of the Sabbath. (Like Jesus said: man isn't made to work His Own salvation, rather the sabbath's law was made for man's good.) Like Hagar despising her mistress Sarah, unbelievers took God’s good, temporary buffer-law and weaponized it into a bad law.
God planned for the devil to take this bait. Could satan default God's Spirit with a PS law? No, because God executed Jesus as a sacrifice, while the lower court made Him a payment of sins. God uses men to save, so also to prepare his sacrifice.

4. Non-Resistance: The Legal Hinge

One thing that distinguishes a sacrifice from an ordinary execution is non-resistance. Not only is the Father acting on purpose, but the Son is. He deliberately withheld His own blessing for a sin condemning sacrifice like Noah's covenant, and not to condemn the law with the devil's people. Jesus opened the door for God to put our charges upon Him. The world has to be constantly assertive to vindicate itself because it has no God to fill in its blanks. Jesus, however, surrendered completely. Only after the Law killed Him was He "powerless enough" to force a higher intervention. Was Jesus surrender a manipulation of God? It was a manifestation of God. He knew God was that faithful not to let Jesus die without

putting sins upon Him, to make His death worthwhile. Moreover, God was zealous to be the one responsible for the trashing of sins.

5. The Bankruptcy of the Executioner

In traditional thinking, the sinner owes a debt to the Law that Christ pays off. In reality, the direction of indebtedness reverses.

When an executioner wrongfully kills an innocent man, the executioner with his company becomes liable for all that he had executed whether good or bad. By executing the sinless Christ, the lower-court's legal fiction incurred a massive debt it had nothing to pay with. It went legally bankrupt. (Notice, bankruptcy has a place in justice.)

Because the fictional Law defaulted through this wrongful execution, its jurisdiction over Christ—and over all who are in union with Him—was exhausted and struck dead. That's how we should think of PS. Hagar and Ishmael (representing the accusatory, executing result of the misused law) are permanently cast out for their fatal overreach.

6. Transposing Sin into Reward (Anselm)

Because Christ died innocently, God heard His blood cried out from the ground like Abel's—not for vengeance against humanity, but as a legal claim against the PS Law that killed Him. Blood marks us, not PS. Blood was paid, not a PS.

Out of personal fidelity to His Son, God could not remain at rest or ignore this appeal. By bearing our sins into an unjust death, Christ transposed our sins into His reward. God's response was not the cold satisfaction of a punitive requirement; it was the righteous vindication of a wronged victim. And how did the Father vindicate and reward Jesus for what He suffered? By pardoning the very people Jesus died to represent.

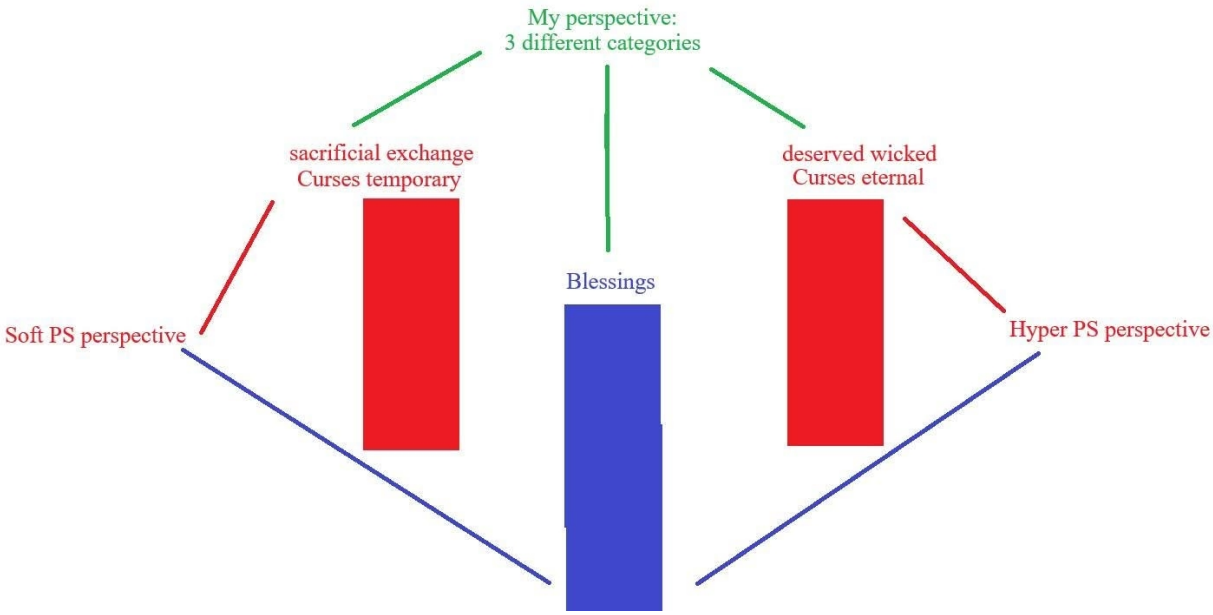
7. The Standing, Retrospective Defense

Why, then, doesn't the Law in our heart, and third person of the Trinity, simply disappear into irrelevance? Because without the Spirit which is the law, spilled blood cannot legally count as a sacrifice.

The Law must remain as the legal backdrop upon which Christ's sacrifice sits. The Spirit filter charges into His death outlet forever. However, this creates an

unbreakable, self-defeating trap for any future accusation. Christ's sacrifice operates retrospectively necessarily and permanently, (having no body to die with, be separated from): whenever anyone attempts to revive the Law to bring a charge against a believer, they automatically reactivate the Law's third category—Christ's sacrifice—which bankrupts the charge on the spot. Those who look to the cross by faith see hypocritical judgments used by the Him they abused. Propitiation is a declaration of God's Character.

Grok's best model was like: Good job! Meta is like: at least, you're not wrong. GPT's best and Gemini's best were both: like, I don't know about that, but I guess you're right. Claude's best was like: I can't get past your terrible math.
(I'm impartial with AI.) This is what I gave them:
"Random numbers here, quick: If Jo steals 20 from Herold and 20 from Sue and 40 from Jeff. And Sally steals 40 from Jo and 30 from Bo. And Herold steals20 from Sally and 5 from Sue. But Sue steals 15 from Herold. And Jeff steals from Bo.
Then, Justice has Jo need 10 reward, and Sally needs 50 reward, and Bo needs 70 reward, and Herold needs 30 reward. and Sue needs 20 reward, and Jeff needs 30 reward. This will make up for all the loss.
Now, let's say everyone here was willing to cancel out their rewards in comparison to the last man standing. (You may notice that Bo is like Jesus, having never stole. Besides, if there has to be one best man, might as well be God's Son.) We then see that Bo alone needs reward of 20. Sally needs 0 reward which is better than the rest of them. Jeff and Herold owe 20 now, and while Jo owes 40. That means no heavenly reward for Jo. But compared to Jo, Sue who owes 30 might as well get 10 reward to not be treated as Jo, which would be unjust. (But anyone who didn't join Christ, owes their original debt still, before letting Christ cancel anything.)
How's the Logic?"



choosing to make God's accusations charges, and choosing to drop charges or not, if not then execution= Justice ? =wrath= executing charges

Pardon only requires charges executed. But charges were hung on the cross.

Forgiveness isn't just till execution is complete.

Notice between judge and executioner fallacy.*

So, God sees us as deserving no punishment. And it would be unjust to have punished us. Reward transposition.

Split from sin

Or split from God

Me: God, as Judge, pardon's accusations from God prior to execution. The propitation is where God declares His right to seperate sin away.

PS: That's unjust! The Judge waits till the Executioner finishes, before then pardoning a man.
Me: You mean; Once this man is pardoned, the law is at fault for executing Him. Meaning, the law accuses itself of everything it executed against this man. That self-guilt disables the Divine law in our hearts from discerning God's original accusations against us. Seeing the law made equally bad to us, God's secured to forgive.
PS: No, PS doesn't teach that.
Me: Good, because it's wrong. That's why it's so hidden, by those trying too hard to justify God.

Dad, make a funny story about a hunter... No problem. Once there was a hunter, so great at hunting that the animals developed a union to pay him daily sacrifice to not hunt. Now the PS animals thought the sacrifice was exhausting his need to shoot. It's beyond me why they would believe that because he was still shooting- just not the animals in the union. Obviously, they weren't smart enough to make a union on there own, yet the hunter's son took on the role of basically farmer... Never mind the story, Dad. Good night.

NT purpose: that you believe God's Son.
So, trust nothing that says He doesn't have a Son. Right John?
The Koran says many times that God doesn't have a Son. Therefore, it cannot be trusted.
You must attribute the best to God: then God is Love; for nothing's greater. Right Paul?
And the greatest love is to lay down your life, in sacrifice. Right, Lord?
What need is there to sacrifice? To show fault, same as it's law. Right priests?
How's it surpass the law, what need is there for a second? Because it's used to justify those who confess. Right Noah? The cross stands as a "propitiation."
But Penalty Substitution attributes God for killing Mankind/Jesus. Right? (Giving Jesus is a different topic. Ultimate sovereignty is also different topic.)
Pastor's say that PS doesn't attribute evil to God. So, they're deceived.
PenSubs respond by hiding PS behind God, where we can't discern it. Then, let us agree with them, that PS can only exist where we shouldn't see it.

Another thing:
PS is for people that think God owes them. Penal substitution isn't concerned about what's fair to God, but puts other justices above God as if He doesn't owns them. But God doesn't need to impress unforgiving people. PenSubs deny penal substitution when they say that God owns all things. That's because in PS, God wasn't the main one offended. Preachers are deceived about a simple thing, aren't they? (Thus, I have explanations about our justice subtracting from reward- leaving no reason to guilt God.)
(My sola ablation is that there's only one propitiation (God tolerating), but PS adds that men also have a propitiation (mankind in Jesus tolerating God) of their own. (It's like our choice toward God is from God, not our choice to hell. So they're doing double predestination, so to speak. One of many reason, I call them HyperPS as opposed to PopPS which agrees with me, but is still bad for directing people to HyperPS by payment terminology.))
But if you don't agree with PenSub's that forgiveness is equal to paid forgiveness as we just talked about: then you think PS outright mocks God's forgiveness, saying that it's not glorious- right? Think about it: you were offended and you could do what you please with those who offended you... it's your OWN character to pass over their transgression. Is God less than you? Shan't He do so? And if not, does God lack a personality? PS would have us treat God like agnostics. But the cross is a place to never pay sins. And I think, peace at the cross was created out of nothing, for that is God's uniqueness. That makes Him special, or glorious. Penal substitution is the devil's tool to strip that.

Shared post

Author

13/0 we trust God for required benefits
1 is what can be known of what we trust of God
2 is God relating to us
3 God giving His Son
4 His Son on earth did the norm

5 His Son fulfilling the law here only (as opposed to PS)
6 His Son sacrificing according to the law specifically
7 the rest He had with His blood under dust and dirt on the Sabbath
8 Him being born in us, through the grounding of sins (as opposed to PS)
9 the zeal of that Spirit in us
10 the unearthly product of that zeal
11 the glory of that product
12 the reward in glory
13/0 for those benefits, we trust God
1 begins 0s manifestation. And for example, 4 is magnified by 6.... The latter pulls details of the former, so that there's no need of decimals. For example: 1 contains 1-12; while, 9 contains 9-12. However, there's direction as 6, for example, cannot contain those which came before it.
(Is there an unholy version of this? The Bible may hint at it, with the third son of Israel; being the opposite of Matthew, gifting.)
Darkness might hide what's not good. And won't relate to us, but take from us. It's rebellious here, thus transgresses, exchanging the eternal for temporal. And so has no rest. It's thus fruitless, and overcome, thus chained up to earth to sink to hell and there to burn, for the God it wouldn't know.

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Author

Joseph bore his brother's sins without a PS. And the Levites for the sins of Israel without a PS. If not, they would bear their own sins - which is consequences.

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Author

Both Hinduism and Penal Substitution think sin can be put on a credit card. But the Bible explains that Christ dies sin away from God. Common sense knows it would be wrong for our head to not sanctify God and not prevent God's Wrath. So Penal Substitution is wrong because Jesus is not wrong. Now, Mercy must be its own existence. Meaning, repayment would cancel out god, making Him not exist. So, Penal Substitution makes god not exist. And that is accurate as much as such a god cannot exist. Penal Substitution and Hinduism share that God is not perfectly good, but has a buyable, mutable goodness which can be corrupt and die. And they would add that that potential for God to die is never practically performed due to the equilibrium flux during the payment- that is to say God Who cannot die could die,or more generally God changes without change, they mean equilibrium flux. But math gives us rules for equuilibrium flux. Math permits us to hide either input or output of that flux. In other words, potential counts against God. This defines Penal Substitution's god as mutable, less than immutable. The potential doesn't matter in some case, God is not one of those exceptions. Of course, we can't let math do that. But if we can't trust math, How can we trust Penal Substitution under math. And Penal Substitution is to be doubted before math. I mean, logic proceeds Justice, so Justice can be flipped under logics flip, retaining proportionate intervals- reward without condemnation- after ridding charges. Thus Penal Substitution is not only logically false, but mathematically unnecessary. For many theology show the need for Jesus to come in the flesh, which Penal Substitution's flux does not necessitate. But the Bible necessitates it. The Bible says God trashes sin. Purge means trash, he takes away sin. These two ways, are the majority of his revealed relationship to sin. Thus, Penal Substitution and Hinduism do not think so highly of the Bible usage. Sin is okay to Penal Substitution and Hinduism, but not the Bible. Hinduism says sin is not okay but like Penal Substitution they mean it relatively, not absolutely, that is in a less than total way than the Bible. Penal Substitution says He's not okay with sin, to agree with the Bible in a general way, hiding the second meaning. Again, Popular Penal Substitution helps hide Hyper Penal Substitution. The former has no other reason to exist, and that latter wouldn't be believed otherwise. Thus, the two are but one explosion-principle, to prove any of their

statements from a contradiction. The good reason to have an explosion principle is when you don't know and need a range of answers. This means, Penal Subsitution doesn't know the atonement therefore feels safer to use a range of answers. However, the Bible is more specific about the atonement.

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Author

You might say you've no need of future good, like a bit of science might suffice to overcome humanities eventual doom. But the only place to find personal hope, is God. You have a hole in your heart for Him not because you agree, but because confidence in another minute is never real for the unbeliever. If heaven was yours, you'd not suffer that hole in your heart. Maybe someone looks up to you enough to carry worth past your death. But time fades such ripples. And are you content with only that. Have you learned from your godlessness to desire nothing? Does your life blame God for injustice, by turning down His reward as if He can't pay enough. (It should go without saying that God is our choice to attribute evidence to.) And so, denying God, makes you live for either a fake hope, or no real hope. That is, you will deny yourself, the light of life, even the core of what is means to exist, that you are a need of God as He designed. And it is this very person who replaces grace with exchange, along with the misguided PS people. They replace love with synergy. At the playground, a teeter totter has a focal point. If God is one with love, the best thing we can know of Him, then love is the focal point holding up the synergy. This is not to define God as anything we imagine, but only to give Him the best due. God's uniqueness among all, even leading to Christ's death, is that He is perfect, and never the product. They say, the need is inorganic, as if I'm a marketer. But I haven't meant to give you proof besides yourself, even the God shaped hole in your own mind. You need what takes not. And you need something beyond this world. If you don't know that, you don't have proof from me. Yet religion have interpreted our need around the globe through the centuries. You're probably thinking of

Buddha, out from Hinduism. He clearly emphasized this desire which Christian should grow. Buddha's followers, like the tetter totter, limit desires they can't help, to certain areas. But Christians have the outlet of prayer, to be the most desiring people on the planet. We are to wish for as much as we can, knowing God's heart is no less. The foundation of all drives heads Godward, all it's children tag along. Hinduism has shade, to which the eye must adjust. That is, they do not at first see their credit card, (teeter totter life styles. The tetter totter is what Christianity avoids. The teeter totter the root of all evil. Money is just a debt we may use, so long as we owe no man anything. The tetter totter is to live in God's world, without God. Christians move toward the focal point. Not as fun, they say. But giving has it's own joys.) I mean, Hinduism would say that they do not encourage stealing. But if you steal, you'll might get punished double later, like Penal Substitution. That's very different than Christianity, which says God is forever against stealing, and will never love you again, so you better leave that sin behind with Christ's blood washing. Sins must die. But Hinduism and PS think sins can be balanced with an equation. God equates not the iniquity of our sins. That's ridiculous. He doesn't like them. (Until I accept Hinduism, how can I accept PS?) Religions are ways to God, the special revelation of God's sent Son, is the fast lane. (It's a lie go past some speed limit, but God's carefully guides hearts.)
I mean Hinduism is not against sin, at that level of light. That's why they have rebirth and karma which seem as unclean children to me and some who leave it. But Christianity is like God rescuing the devil's prey. I posted because someone in church mentioned.

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Author

The law establishes sacrifice to replace recompense. Don't mix recompense with sacrifice. Jesus was fit for it. God would except Jesus, thus release the charge which Jesus carried from us. On the flip side, the law had to make room for sacrifice in

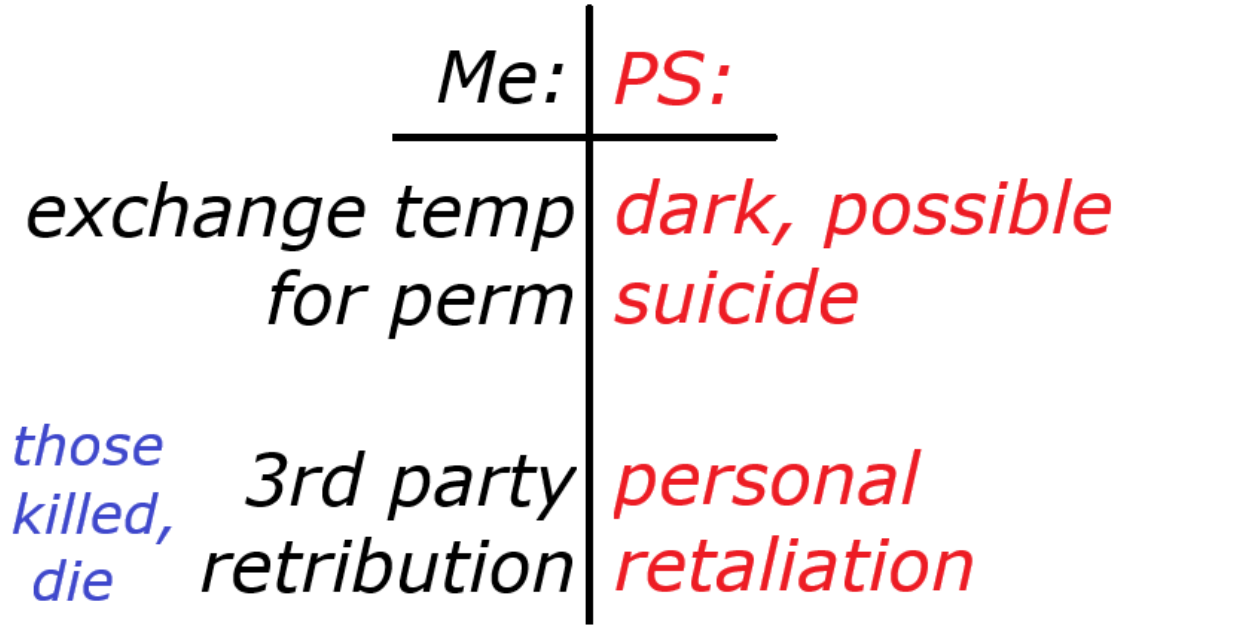
case there was a perfect man. The law made none perfect, but established what sin was, it's recompense, and how it could be purged rather than recompensed. There are those who mix purge and recompense. If God charged Jesus, it was because Jesus meant a sin He carried. To charge one falsely, even for another's sake is absolutely unjust. Something can be relative, and somethings aren't. If sins are transposed to perfect Jesus, then charging them is no longer just. Instead, they are instantly purged. Prior to purging, Jesus with God had the choice, to demand condemnation of justice against us. But condemnation is not the only way to be just. Justice includes pardoning what is within your power. If not, charging anyone means nothing. It is the firmament of mercy that gives us judges. The mercy margin is where the judge works prior to potential charges. There must be the potential of not charging in order to do judgement. If someone can't forgive you, then it is not there's to charge either. Even so, God owns all- donating anything you stole and though that helps you get better. This patience is not a dishonor to God, but rather his glory. Don't shame God's glory. Charges by God are for what is meant, just as earthly courts charge you for what is your responsibility. There's a difference, due to God observing secrets. Do not think God's judgement is insincere, rigid, or forced as some mean to say secretly. The charge is prevented, so that God doesn't get eternally angry. But if God was offended, and got wrathful, in not donating prior to charging, then He's mutable to save us from hell at any point. Again, when Jesus carries are wrongs, there's no wrath on that cross. The wrath of men against God climaxed at the cross, not the opposite. Father forgive them, were words from the Father. Doesn't common sense give it away? Then some will say, forgiveness is for us and payment is for God. This seems to mean that God's ok with sin and plays around with it as in Hinduism. No. God wants charges, to not exist. And He doesn't have to charge you. But if He did, it would be eternal from His side, despite one's excuse that we could never pay. The never paying here, is not because of who we are, but because God is always against sin. Then God HimSelf would never be paid to clear a sin. He would not lower HimSelf to that, but instead undermine it completely by not even charging anyone, including Jesus. This is not because Jesus can pay better than us, but rather because God will not be paid to accept what He

has charged as unacceptable. And so, what Jesus does on the cross, is transposes absolute justice(meaning reward) for his own people under His new law. He extends the law, not breaks it. The law itself, had the adapter for His sacrifice, and that to prevent God's eternal wrath, not just upon us, but within HimSelf. Jesus pacifies God, prior to preventing wrath from us.

We need repayment, not God. He uses even the appearance of this temporary world which seems that we're not being paid, so that we can taste Him here. And we'll relate back to that in time to come. But then we'll be paid off by God. Yet unique from us, God never is paid a PS.

Spiritual punishment is personal retaliation, not found at the cross. If that's (Hyper)Penal Substitution, it's blasphemy. Nevertheless, legal retribution is an awkward way to say Christ died. And if that's (Pop)Penal Substitution, we don't need it.

Why God executes Jesus?



Only faith, only grace, only ablation

Mat 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: Mat 5:39 But I say unto you..... Mat 5:46 For if ye love them which love you, what reward have ye? (Be perfect as your heavenly Father)

If you reject God, you get a third party judge to bring up all your transgressions: the law. It's not the purpose of the law to withhold God's first party grace. It's PS's job though.

Eye for eye is a third party to find middle ground. So long as you don't appeal against Christ, the Father needs no third party PS.

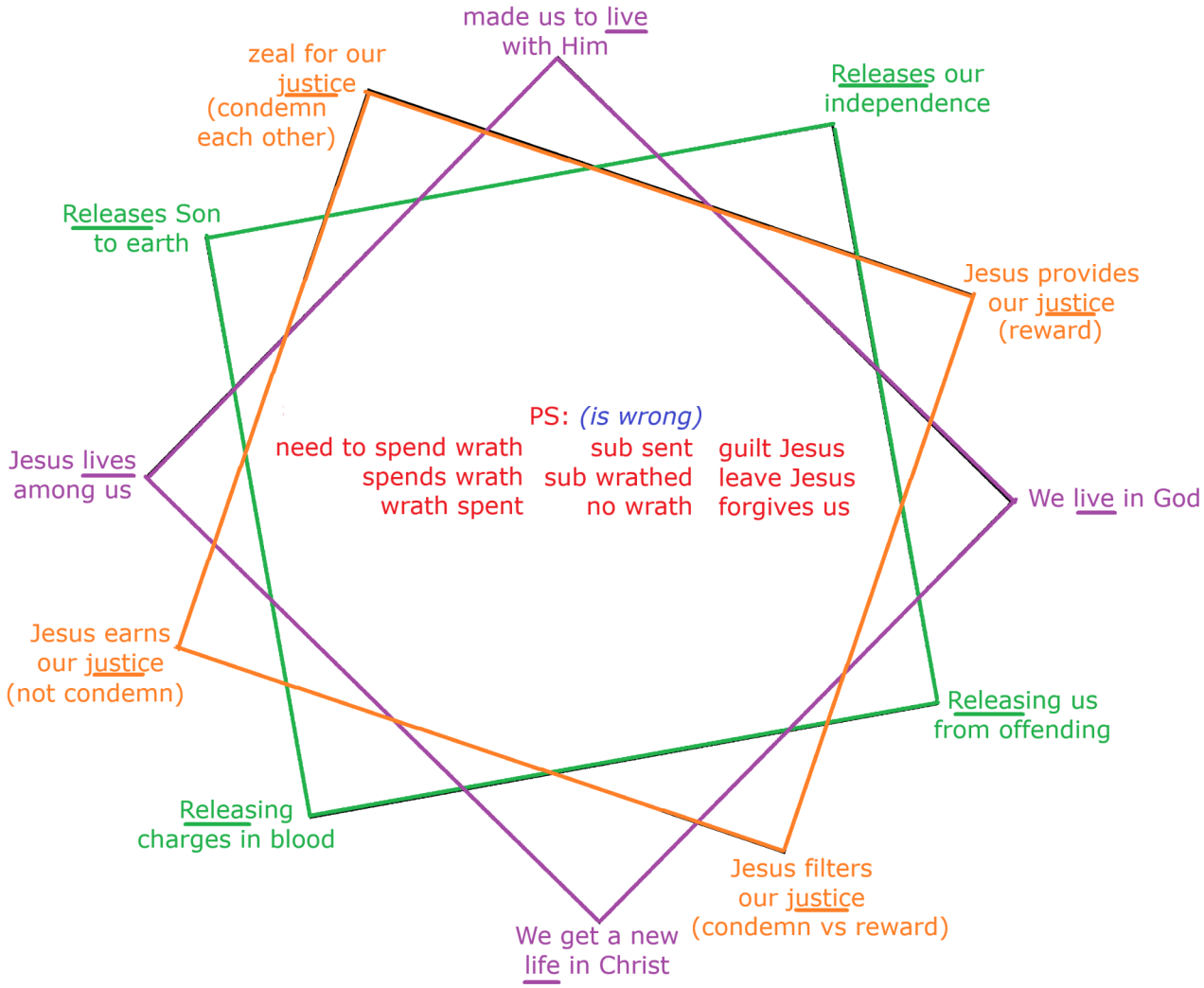
The Lord prefers to die sins away HimSelf, rather than to let us go to hell. I mean, salvation prevents us from not being saved, unless we appeal by rejecting Christ. God didn't make us, before ordaining Christ. Be are unbelievers, before being believers. But that's us, not God. And God is not us. God would have all saved. People would all go to hell. The pleasure of putting sinners in hell is replaced by the pleasure of putting Christ on the cross. This doesn't mean retaliation, they admit. But if it's third party retributory death for our sin bearer, then there's no personal PS wrath from God. Sin ends with death. So, Christ taking sin and death, purged sins. But if PS payment exists then it is based not upon all such teaching as we know

it, but upon something unknown. It's ok to have unknown for branches, but not for the root of a teaching. He came down to put an end to sin, by dying- because sin ends with death. (I mean: if you kill, or lie to kill, someone dies.) It cannot continue in life without God. The third party law (retribution) without personality is maintained, but it is not a personal (retaliatory) payment to God. PS people admit this to their shame. Mixing P with S makes a monster. Jesus ended our charges by death. Without those charges, there's no PS wrath. The third party is "paid" by one who represents us first party- yet God is not getting even here. Death is a necessity for those with sin, thus Jesus Who had ours. But to God personally, He pays no exchange. If our charges are taken far away from God and thus us, what need is there for Christ to pay them to God personally? Sins can't resurrect. If God charged for things put away, wouldn't He charge too much? We're not responsible for our sin bearer meaning any of our sins, because He didn't. So there's nothing really for Him to pay for us when He dies with sin. I hear someone say, you're taking the mystery out of it- but what they call mystery, I call darkness. The cross was a good exchange of something temporary that God was happy to release for something permanent. His wrath, He'd never release. Again, God never takes a step back. His only deals are good ones. Thus, Christ came in the flesh. This realm and with death was the perfect domain to make that exchange. But if God was paying HimSelf: is God a receiver of corruption? If God was on both sides of the deal, then did He win a loss? We sold ourselves for naught, would God buy back naught along with us? (Baby with bathwater...) The cross separates us from sin, that ablation alone is for propitiation.

Soft PS sets up Hyper PS for the spike: Soft PS: Jesus only paid death to satisfy God. An exchange. Sounds harmless, but the point of adding that word "paid" (which happens to be never how the Bible uses it) is to set up for Hyper PS. Soft PS is only a foot in the door, for the real problem. Hyper PS: Retribution, in place of forgiveness. God did suicide rather than sacrifice for sinners. God must get even rather than release sins upon the cross. People think Soft PS is harmless, but it's only purpose is to lead to lies.

No matter how much trouble you cause, you are worth no more than your death in this world. Hitler caused many deaths but only had one life in this world to pay for his wrongs. Therefore, Christ's one death is enough in this world. And not meaning the sins He bore, He paid nothing further in heaven. Again, God rested because Jesus had sacrificed, made the exchange. That means, God had no more wrath for there was no more transgression, after Christ released those charges, in parallel tangent to God. And after that rest God raises up a people for HimSelf, even those who Christ had purchased.

Don't say God poured wrath on Jesus. There wasn't wrath at the cross, it was prevented. Jesus was not a sinner, nor treated as one. He was treated as a spotless sacrifice by God. God doesn't accept any payment for charges against us. Christ bore our charges in this world only, but PS has charges follow Christ into the next life permanently. That's blasphemy. Don't say Jesus pays for sin. Those charges are never paid. If God punished Jesus, Jesus could not represent us! For the cross is us killing God, not God killing us. So, if Jesus represented us, God wouldn't avenge HimSelf. Instead, He died away sin alone. Sola Ablatio. People go to hell, not sin- Jesus didn't go to hell, nor was hell transformed into a single death.



God loves us, and that's the only reason that He holds things against us. (Charges aren't hated of themselves, nor are we hated without charges.) (What about a love for HimSelf? His Own love is to not hold charges against us. But this pure love for HimSelf is different than His love for us, which is to take away our charges against one another.) So He sent Jesus in the flesh (under the law to sacrifice under curse of death which we had earned) to connect our spirit to God. (Preventing any wrath for us, or Jesus on the cross.) This is how earthly death unites us to God spiritually: Whatever we held against God or those He loves is consolidated against Jesus death (sin) outlet, thus He's our only remaining Creditor, Who wants to filter those sins by not holding charges. (And that's the only thing holding back God's forgiveness.) And in that Spirit of consolidation, Christ earns us to be His dependents under Christ's Own New law. (To the effect that if you don't confess His forgiveness, you continue toward wrath.) Thus, the blood washing, puts us into God's family.
PS prevents this link by confusion, hiding behind a rigid vague dark law. But law is not better than what it's for (God and those He loves.) Therefore, they cannot use this excuse to bring in their doctrine. Nevertheless, when brought in, PS will mix curse upon earth and wrath in eternity. But these cannot overlap, lest God contradict HimSelf. Jesus did not bear wrath, but our sins. Jesus did not pay for sin, but for us with His blood shed under this world's earned curse.

My ebook uses many verses to show that Sola Ablatio is closer to the Bible than PS. The Bible outputs special revelation, while our mind inputs that information in certain ways recognized by classic philosophers, enlightenment stye logic, and modern psychology. Into such order(s), Sola Ablatio easily folds: God(1-3), Christ (4-6). Within Christ: His Spirit(8-10) in us (11-13.)

1. God loves us
2. Thus for our sakes, God held charges against us
3. But not unless to send Christ
4. Even so, Christ lives among men
5. To collect temporary charges under law
6. By releasing those charges in blood, Christ resets over the law for us
7. Thus God hold no eternal charge
8. Now by that blood reset: God's dependents are free from charge
9. As the Spirit filters charges from offending God, into the blood

10. This blood washing on earth is the new birth from heaven
11. And by that reset: we get life with God forever
12. That means, we get rewarded by God for everything!
13. In that better way, we depend on Him

Sola Ablatio is against Penal Substitution and it's retribution merit system. PS camps include those who label Christ as guilty (HyperPS) and those who don't. (PopPS) Two camps of Sola Ablatio maybe the puritans and separatists. Separatist would refrain from saying "Jesus pays for sin" any more than the Bible does. Puritans would more proactively use the word "paid" correctly. (Paid His blood to release us from sin- as opposed to being pay being a retribution.)

God gave no justice to the innocent lamb so the lamb couldn't create a higher standard, as Jesus did to reward believers.

However, that lamb could for a time take sins away which sufficed till Christ.

Now when Jesus bled, He earned the right from God's justice to condemn us, and thus surpassed the law after not condemning us.

Again, blood was His power to forgive. Our wounding of Jesus, was His way to wash us.

So anyone less innocent than Jesus, cannot condemn us.

So, God then forgives us because He no longer has to take justice for those He's zealous for. Why? Is it because Christ takes away justice? No, Christ executes our judgement for God.

It's because He converts our justice from punish to reward. So then, there's no less justice, when we're forgiven.

This means, justice requires no retribution.

Stepping back, unless Christ came, God wouldn't had made men. For men are inherently dependents of God, in need of a Savior. Even if we never fell, Jesus would be required to come though He'd not die at our hands. And He that forgives not, is not of God, but sins and requires forgiveness.

Blood uses the potential of condemning us to keep us from condemning each other. but beyond that, it keeps justice. how? justice is not done away with but converted into rewards. same justice, translated into a new law. law is only reflection of

justice. this is possible by us becoming Christ's dependents through his blood. that means, we kill Him, and He doesn't condemn which makes us His dependents.

God caused grief. What will you do with that? I say it was for sacrifice, without retribution.
No other verses comes close in favor of Penal Substitutionary Atonement. This is about the cross. Interestingly, it's not super explicit about God hurting Jesus, as PS pushes for.
Isaiah 53:10. Prior: God delights that Jesus was bruised. He delights in His Own sacrifice to carry sins away at the expense of blood (before wrath can be spent upon those sins- so I think.)
Jesus offered up HimSelf to God, and laid down His life for us. Pure blood was to wash, purge, or release sin from us; but that blood was not directly given to God. And most things were sprinkled with blood to sanctify or cleanse. Even seven blood sprinkles upon the Mercy seat.
Back to the point: He cause grief. Who is the Him? We think, God. It continues: You (third person) made Jesus to be an offering. Again, I think God is that subject because God spared not His Son but gave Him up for us. He was God's sacrificial Lamb. (Laid our sins on Jesus flesh, body.) God made Him to be sin. (Not sinner.) They can no more but infer that God was crushing Jesus actively, while making the sacrifice. Still, not necessarily retributory. And the Bible shows retribution only on hard unbelievers.
But what is actually active in that verse is God causing grief. The receiver of the grief we may then infer to be Jesus. For Jesus died, and death causes grief. Or, perhaps God did grievously or caused hurt in a slightly more general way. Jesus implied that God had forsaken Him, to men. Perhaps, that was part of the grief caused.
And of course, all evil was ultimately invented by this universe's Sovereign. But something so general could not be used for PS anymore than against it. I mean, any heresy could make the same argument from that very generality.
Now that we've looked at their best Bible evidence, let's look at their logic: It's not possible for God's wrath to go unreceived. So, since God has wrath over us until saved; it must then be spent at the cross. They phrase it like this: God pours wrath on the cross.

What might I say of that logic? The basis for it, is our sin. But that sin must be carried away by Christ, preventing wrath. All sin must be dealt with by retribution in hell, or sacrifice on the cross.
PS: He died our death.
Me: No, only His Own spotless death could atone.
PS: What is sacrifice?
Me: When an innocent body bears away another's sins, by death.
PS: Sacrifice is counting our sins to take retribution. (Not that God is pleased by pain, but by administering retribution.)
Me: No, to go unpaid is a greater justice (acceptableness), more kind and honorable. (But not with those without repentance, who die not separated from sin.) Restitution was separate from sacrifice, in the Num 5:8.
PS: God invented death and said, "Thou shalt surely die..." Thus, the law's demands came before sin. God's faithful to His law.
Me: The law reveals how people are wrong, and points them to sacrifice for that.
PS: Death is restitution to God for sinning. A sacrifice is God's fee for sinning.
Me: Sinners should die. Thus, Jesus died with our sin. Thus, God's law is fulfilled! But you're adding another random fee. You create a fake justice of wrath sent and fake mercy of wrath received? They cancel.
PS: The fee is His finite death.
Me: Sure. But your adding that justice and mercy don't get along for three hours... Charges are withdrawn on the condition of faith. God gives us a Christ dependent acceptance, as opposed to independent righteousness.
PS: True. God withdraws charges after retaining those charges for three hours, so that Christ may receive their penalty.
Me: I was saying, there's no need to pay penalty, outside that condition of faith. And no need to pay penalties for the enemy we died to, nor else for the charges which God won't retain. So, Christ more simply Christ bears our charges to death, without having to pay punishments like we would, had we carried our own sins. So now we don't have to die physically (but for reward) and thus we won't die eternally dependent, since He already did die His Own spotless death physically to be raised again.
PS: Christ received our retribution. Can you prove me wrong?
Me: It's wrong to distract from the gospel. Jesus doesn't pay off charges (sins), but dies them away. Any heresy can cloak itself as payment.
PS: Our added retribution theory is a more important part of the gospel, than what the Bible alone says about sacrifice.
PS: God's wrath is not prevented because it's on us till saved. But you said it was prevented.
Me: Wrath unexecuted hangs over us unprevented, until wrath poured out is prevented. That's why unbelievers don't suffer hell yet.

PS: God wouldn't have wrath, without a end goal.
Me: If the end goal of the law's threatenings isn't to be spent, it's to win us to Christ.
Me: God rids the separation (from Him) we earned.
PS: By spending it all up.
Me: No. Ablation, not retribution, is the meaning of sacrifice.

at the cross, love is shown - Rom 5:8
at the cross, justice is shown - Rom 3:25
God uses the cross for a show. He wants us to see that He for us, not sin.
how?
same way that you want an apology: clarify you're against sin, not the person.
PS is the opposite, saying He was made FOR sin, and AGAINST people. Both are wrong.
We were not condemned, sin was.
God poured no wrath for people on the cross, but only died away sin. Ablation Only is the meaning of sacrificing the flesh, which He used to bring us to God.
It's not possible for PS to wash sins away, because it thrives on them (sin's fuel it's wrath.)
PS lens is over the top of another lens, called satisfaction lens. Satisfaction lens dulls the gospel only a little. The PS lens dulls it a lot. It shows us what God must be like if He couldn't sacrifice, and had to be rigid in judgement. PS is what God would look like if He didn't have a spirit to do spiritual work. Thus PS absorbs much dedication to keep the all water out of their sinking ship.
God can't just let sin go like PS does, Jesus would never pay for sins like that. I mean, we all sin, but we weren't made for hell. Now, since there's no man (to balanced all justice) to be the standard of man, Jesus comes and does that job HimSelf. God uses that point, that standard of Jesus, to forgive all sins at judgment. His forgiveness is now worth something absolute in the flesh rather than nothing, as in invisible PS balance like in God's mind maybe. Without a standard how could anyone know up from down? How could we know how much we were forgiven, or what is forgiven unless God had Christ be killed by us. If God wraths Christ as is PS, then what is condemned? God, instead of sin. That's terrible! Wrath is for people, sins are charges against people. Since there cannot be wrath at a sacrifice for

people, PS is not possible. And since wrath is only for people, but not for sin charged against those people as they confess; PS is impossible. God stops the condemning with the sin, prior to condemning us. Yet if PS is right that God wraths us there, we're without hope- being enemies to God already. Thus PS continues to reason that it's more loving to love a sinner with sins, than without sins. He would have to step down from being God to wrath Jesus upon the cross. What great love- they say. Such greatness is perversion.

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Don't say there's wrath poured on the cross.
Because (PS) wrath means retribution (not cursed to death, as in the Bible)
Sacrifice is not for retribution.
Retribution should be out of jealousy primarily and only secondarily against those who cross God.
(If it were possible for an enemy to not cross God, then God wouldn't hurt that enemy. God's not a bully.)
If you repent, God's too spiritual (that means realistic, instant consolidation of what truly counts for/against us) than to need PS for jealousy closure. (PS cross abandonment)
The old man (PS's fake Sin-Part) can be put away by Jesus death, not needing a substitute, because it's less than what you should be with God's Spirit.
The scribe said, everyone in that region is a killer. The Son said, everyone of them deserve to die, more than I. The king sent his son into that region. A sacrifice never takes long, for those willing. After which, some of the killers reasoned it better to forsake themselves, instead of justice. Upon that substitution, they were spared wrath. Still, justice forsook all who confessed not the son's death. Confessing His death spared no one, but it did bring them under his mercy. His mercy was to not hold charges, reflecting God. Jn 8, Since the son was innocent, no man could condemn those under His mercy unless innocent. That is, He zeroed their law, and

doing this created a new law within HimSelf, which we call the New Testament spiritually to God ward, IN His body's blood, for the putting away of the first. Not everyone accepts the Spirit of this debt consolidation. (Even replacing it with a spiritless PS. Spirit is dynamic, not rigid by definition; it's intentional as opposed to accidental blanket policy whose meaning was to buffer us until salvation. Again, this is the border of God's Spirit. It's where we cannot see a fiction from PS.) Jesus released us from the law, in fulfilling it unto His last breath that He might surpass it by the Spirit to set up His new law, (and no power then could hold back the reward of His gloried body.)

It's not that God would have a problem in forgiving us without a cross. Rather, it's that our moral balance down here below heaven requires the temporary sacrifice of someone perfect. If God forgave without a cross, that forgiveness toward us would seem and exist physically, as relative- although in heaven it would be ok. The cross makes God's forgiveness absolute toward us in a physical way. Of course, God would not forgive without a cross, because He ordained sacrifice, and so earth would reflect heaven, in that way.

When God sacrificed Jesus, was it for retribution? Not without 1. stretching terms, or 2. building them some crazy walls over my Bible foundation, or else 3. just letting PS make it's own foundation mysteriously.

Ablation collapsing any need for PS, to the effect that PS makes an excess God for three hours. People who justify God will not let PS mean to say that one god damns the other. But if sins born away means what I think, rather than what PS thinks- then, bearing away wrath where there's no more sin becomes excess in God. Right? Of course, this all hinges on my view of bearing our sins being preferable to theirs- which it is Biblically. Again: they have no explicit evidence that a PS need to be paid, it's a guess. Yet my guess is closer to the Bible. Now, if someone agrees with that view which ought to be preferred, then PS condemns itself when it overlaps justice and mercy overlap. But if it is true that PS justice and mercy work synergistically, in their nice little way- they meanwhile commit blasphemy according to the evidently more Biblical view although it be incorrect. (Like, they want to rely on their Latin system, while I want to keep things in original Greek.) Also, if PS is true, then I'm

wrong. They do not ablate sins my way. They think charges are penalize with hurt (randomly without cause- they can't name you a reason, and I can't think of one) prior to sins being ready to carry away. While, I think charges are none existent under Christ, although still there under law- hanging on the cross, which is a moral balance, a standard. But they would say that happens only after PS prevents not counting their sin. (They're confused because they mix the two things that actually happened at the cross: 1. end of OT 2. start of NT. Possible overlap is how PS thrives. They also get confidence thinking paid His blood for our release, means paid a PS.) I think the OT is fulfilled as we're released from charges. But PS has the Spirit leave, simulating a second fall of man. I think the NT is opened when we get His Spirit. They think the charges are removed at that point. Again, I think the OT is fulfilled, then if not at the same time, the NT is open. While they think NT open with us still under the OT, and then the OT closes after the NT had already started- if not at the same time. Now, if we just say it all happened at generally the same time we may fail to see a disagreement. But which direction is the limit? Forward or backward. Is the OT finished before or after the NT opens. If the OT curse put away in Christ's flesh, there's no spiritual wrath for Him to suffer. And wrath is only spiritual. But if He suffer for the NT while under the OT curse still, then PS. Now we know that Christ fulfilled the law, so we're not under it. I think He fulfilled it in this world only reflecting heaven, and thus preventing wrath to come. They think on a physical cross, that He fulfilled the opposite in heaven. By opposite, I mean, on the cross we see men killing Jesus, they say God. Yes, God was killing Him in a general way to make a sacrifice, but not to even things out. They'd say God is not even to be merciful without PS. But I think, He'd prevent sins from needing His punishment, if it was up to Him. Thus, PS think God prefers to be offended than to prevent offense- like, God contradicts HimSelf for more glory over the one contradicting Him, which is HimSelf. Although, He gets glory in contrast to HimSelf, contrast in how he treats saved or unsaved is not contradiction.

More Sola Ablation:

Cross declares justice in sin remitting. How? Because prior to law, we weren't charged any sin that we did. No law means no sin is counted. (Means Christ doesn't pay any wrath. Wrath is only for unbelievers.) The law is what works wrath. We are free of charge, unless we're under the law. In Christ's body, and while we were yet enemies, we were made dead to sin charges.
God tolerates our sins and He's just to do that, why? Why are we justified? The law's justice is fulfilled in those living spiritually connected to God. Since God's justification of us by Christ's body's death (preventing us being responsible,) Christ's Spirit is in us whether to condemn, or not. And He doesn't, but instead Mediates. That's the second part of our two fold atonement, (from sin, and to God.) Now that Christ's Spirit rules my mind, I'm free; I mean, I'm not responsible for any sin charge because His Spirit filters any such charges, (and there's no future in being ruled by sin anyway. Might as well earn rewards.) He can do that because His flesh was condemned, bearing our sins. (The sin outlet prevents a wrath outlet.) We're released from the law, and thus it's curse- because Christ's pleased God when His flesh was cursed with sin to death (preventing displeasure, or unleashing any wrath at the cross.) You don't punish the lamb. (Logically, payment only worsens wrath anyway.)

PS is unholy. Because God will not accept sin at any price, not even a PS.
Instead of taking the offense away with sacrifice, PS has God be offended by the sin to offend Christ as well. They consider these two wrongs as right as Jesus preventing both offenses.

God is offended by us before salvation.

But the cross removes that offense.

But PS illogically adds, the cross is spending that offense up.

Me: (3 Biblical concepts)

-Sin purged

-by temp curse

-to prevent wrath

PS: (3 non-Biblical concepts)

-Sins paid

-by eternal wrath

-(purge has no further meaning)

Jesus prevented wrath. If Jesus suffered wrath, He needs reject God to do so. Jesus is not stubborn enough to be God's enemy, and thus did not pay a PS. Jesus would only prevent God's wrath. And this is doable. There's no reason to unleash wrath; nor would doing so help anything. But His death could hide offences from reaching God. His headship and intention could keep our sins away from God, so long as we remain in Him. But He would not pay off a chunk of land for enemies to own separated from God.

God will provide due death to what is contrary to His life. This means every sin will die in His body. It is His honor to do so. But those won't let Him have that honor to wash us, must die in sin with their own body.

Why sin consolidation, telling the truth, is infinitely more important than balancing PS justice, which is essentially lying? To PS, it would seem that God wouldn't care about judging for people, but only care about judging for HimSelf. However, since God does care to judge those who don't reject His judgment, He will do so through Christ. Otherwise, there would be no point. That is, instead of rewards, there would be only condemnation like unbelievers. Why? Because unbelievers can have no such reward. Otherwise, the law would not point them to Jesus using condemnation. Sin consolidation works by Christ being the most needy of judgment. He got there by getting crucified. Since He's first in line, He uses mercy to become our judge. How? Because the one with grace calls the shots. Meaning, beggars can't be choosers.

Even so, as our Head, He suffers no PS for us lest He support an enemy to God. Thus, we must confess His Lordship over us, rather than think He pays for us to be His Lord. No, but our sins are ever so bad; to the point that if we were to forsake Him, our sins would be still ready to take us to hell. They are not paid off. That is an assurance that we don't need, it is bad for us to have any assurance outside of Christ, even that which PS pays for. But it is good to have assurance, and we're not without an alternative assurance- that He will never leave us.

Sacrifice is for God to get you back by separating you from the sin (you left Him for.) So, Jesus' release of blood, was His release of our sin. That receipt of blood payment confirmed a buyer/seller type separation. So that, God can be with us, without sin (which we weren't meant to keep.) Righteousness sacrifices this world for heaven.

Sin sacrifices heaven for this world. PS sacrifice heaven for heaven. That's confusion.

If Jesus just took the sin away like a sacrificial Lamb: then, God wouldn't be offended by the sin, which means Jesus wouldn't need to be our PS. PS offends God to offend Jesus with PS. No offences is better than two offences. Two wrongs shouldn't be as good as a right. They excuse the confusion as ok because it cancels out.

Eternal things can't be sacrificed or else they are not eternal. Besides the eternal ought to be never forsaken. Sacrifice released me to God from sin, without paying for sin. Sacrifice can only be temporary, and that switches the track of eternity. I believe rid, not pay off sin. Prevent, not spend wrath. Temporary sacrifice, not eternal. If a pay is temporary, it is synonymous to release. Release or pay the eternal? Only temporary things can be paid toward what may be eternal. They say a sin cannot be rid until paid, but it's never paid - only released through having the Spirit.

They say that God will not be just to ignore sin; but if you leave Christ, that sin is never ignored, and you'd suffer forever theoretically. And so it's not about ignoring sin, actually it's PS that tolerates sin to be okayed by payment. Doesn't matter how much you pay, it's offensive despite any or all pay. Before ablation of the contradiction, blood is offered. Then, we become God's. A contradiction can't be right no matter how high the price. Why should a PS prevent something so healthy for us?

On one cross we see curse, on another blessing. But on the third, there is sacrifice. Again, we see retribution on one, and God getting someone on the other, and in the middle a death paid to sin('s PS law, but not God's law) by Christ's offering His life to God for those blessed. The blood is for the washing of sin, preventing wrath. The law was not paid retribution by us, nor our necessarily Spotless Lamb Who brought us out from that enemy status.

All you did wrong stays wrong, but we aren't condemned as long as you hide under Christ. Hiding in Christ, not charged there. If no charge, no wrath. PS would think, there's hypothetically no punishment if you go away from Christ because it's all

paid. But Christ wouldn't pay us off as enemies and only as enemies would you have retribution. But family shares consequences.
His death blocks charges against us. Since He's perfect, those charges cannot go past the grave. Since He means no sin that He bears, God will not charge Him, as God would charge us had we born those sins. But charges are dodged through His spotless death as a man. They are ruled out by His power over those sins, that is, His intention not to continue them, but let them die in His body and not doing them HimSelf. His intentions prevented sin, He defeated lust and pride, He arrested selfness and greed, He prohibited fear and sloth. He foiled all that ever we did wrong, and behind Him those things are hidden from God. And this is not wrong, but right where sins should be. For to let God be offended is the greater wrong. But for God to not be offended, those things are but accidents.
Temporary sin in flesh isn't forgiven like we're eternally forgiven- says the cross. PS says: God's response to sin is too tired to continue. Unlike PS, I think we're only contrary to God in the flesh, because we're disconnected from the Spirit, which PS tries to pay off.

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Jesus released His blood, which released us from sin. In sacrifice, He paid for us a separation of death to sin. (Not retribution to law- as if to cause a second fall of man.) Meanwhile, He gave His Spirit to God, to be our Mediator. What will they say? They will agree that a separation of death is retribution for the separation it caused. In other words, God and us should be rid of sin, because sin rid God from us. Thus, retribution of sorts. Still, is death to satisfy their law? No; releasing blood, releases sin, releasing us. It's not able to hold us. He didn't hold back His blood. To pay sin creates a buyer/seller difference. He didn't pay God nor His law- that would make Him to be enemy.
The buyer and seller had one thing in common: us. It is not God but fleshy blood which washed sin to the ground of earth. Christ took on temporary flesh, because

that's what may be sacrificed. Only temporary can be sacrificed. But God would not purchase what is temporary for eternal. So He gained eternal by giving temporary. He only does good deals. The world would though. Fruits of spiritually blind sin, the spiritual law could see to reveal, between us and God, after our spirits trusted, invested in flesh instead of Him.

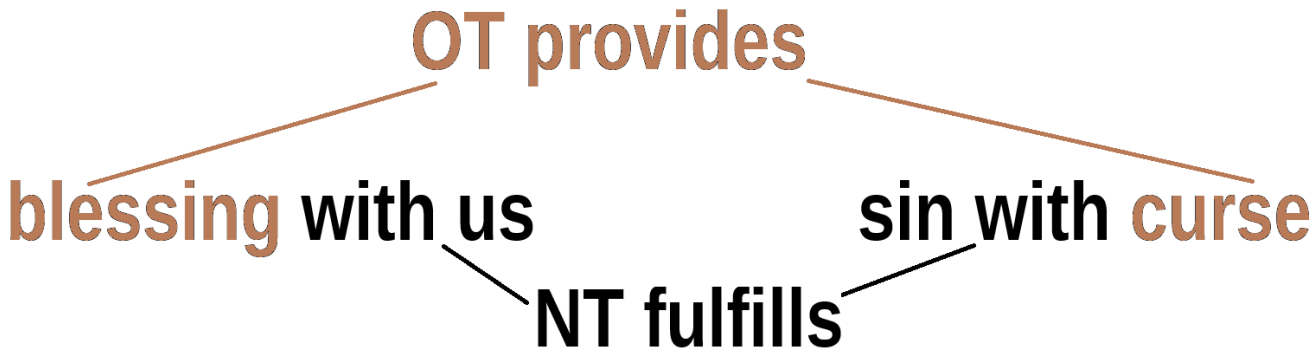
Jesus was separated because enemies should be separated from God, PS thinks, so Jesus continues and finishes that separation on the cross. We're already separated from God, there's no need to create a second fall of man, I mean no need to leave God a second time via Jesus. Just leave sin instead, as per the law. Because God doesn't want us as enemies, it's against His will. To pay God's law, rather than sin, is a separation from God rather than sin.

PopPS could say that they only mean that Jesus fulfills the law by paying death to sin. So, we might as call that a lawful retribution upon sin. Jargon. The law was fulfilled when Jesus paid sin. Jesus did not pay the spiritual law. He paid a worldly sin law, a PS if you will. That doesn't make PS good. This payment fulfilled God's law. God's law was not paid. And retribution was not what was paid, properly. Although, you may label anything as a sort of retribution, yet it was not substitutional. Or else, I could see it as substitutional without being retribution. But putting the two together is a contradiction of both hate and love, prior to their claimed justice and mercy. (This is because mercy must be stripped for their justice to add mercy later which would had prevented it.) Again, they often prove one or the other separately, but never together.

Temporary: Blood, this life, OT, blessing, cursing, 1st cross payment, shadow, problem of evil, sacrifice

Eternal: Spirit, next life, NT, heaven, hell, 2nd cross payment, real, perfection, no sacrifice

Eternal things can't be sacrificed, only temporary things. Meaning, His sacrifice can't be equivalent to our hells (PS.) Means, His sacrifice must be preventative (Ablation only.) It's not a complete "exchange" but a switch. (And this ablation alone is ok because at our core, we are dependents of God prior to dependents of sin.)



Death alone prevents wrath. Ablation only. Hell is only after death. It's a place for enemies of God. Hell was not originally made for people. That means dying is enough. Jesus owes no hell for any unbeliever, whether or not they get saved. Hell is only for unbelievers after death, but prevented for both Jesus and us by His death alone. Sola Ablation. We were only children of wrath. Not yet responsible adults in hell, obviously. Heaven is made for people and can be forsaken. But hell is not prepared ahead for people. So this hell level, spiritual retribution is not at the cross. The second Bible payment is us to God, or His Spirit in us. That's what's due, not HyperPS hell. It's enough for Jesus die sins away, without becoming an outlet for eternal wrath.

PS implies that hell=retribution=cross. No. Retribution is only for enemies. Before saved, we were enemies and God's retribution hung over us. But being saved, that

retribution doesn't hang over us. Christ died for us as sinners. Now were' justified by blood, so later we shall be saved from wrath through him. Again when we were enemies, we were reconciled to God by the death of his Son. Again, now we are reconciled, and later we shall be saved by his life.

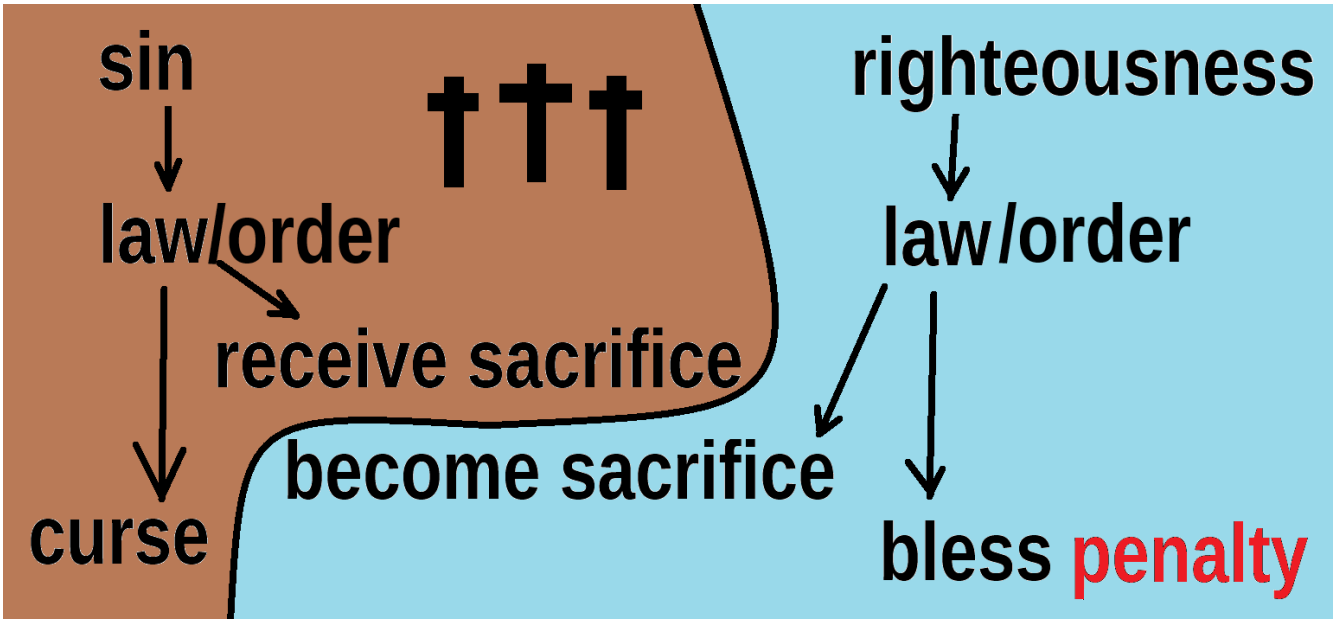
By fleshly nature, disconnected from God, right now, unbelievers are condemned and God's wrath abides on them till they get saved. But it should be common sense that they are not in hell. This status can change until they enter hell. For if they get justified (Rom 5) then they shall later be saved from wrath to come. Again, after being reconciled in this life, then they will be saved later from hell. After they obtain everlasting life, they will later not later come into condemnation.

Can Jesus death in this world be considered a PS while not paying anything eternally, but just switching the track? Can we just agree with PS that the sacrifice was for payment, as opposed to only agreeing with the Bible that the payment was for the sacrifice?)

Well, you could stretch payment over anything. I paid the door a key... but it's only jargon. We should know better than to word play something so holy. Therefore I advise you, do no say the cross was retribution. Someone might take it literally. It was not a PS.

PS jargon considers the dying away of sins to be retribution. But God carries away sin by sacrifice, leaving no place for retribution. He paid for sacrifice, but sacrifice didn't pay for hells. Because sin dies in Christ's body there's no more hell to pay, as it's impossible for those dead to sin to earn wrath.

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- Instead of immediate reward, Jesus did sacrificed (under God's order.)
  So also, instead of punishment now, we can do His sacrifice (under the same.)
  Therefore:
  Because He bore all our sins away, no condemnation exists (for Him to bear away.)
  Meaning, no PS.

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- We're freed when Jesus takes our sin. Those sins are rid under law, at His dying away sin, prior to condemnation. That's my Ablation, but only a cover for PS.
  PS means a repackaging of our would-be-hells from the next life, injected into Jesus' cross here. If not, I wouldn't have to be Ablation only, (promoting Sola Ablation.)

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PS defensive counter, PopPS: Christ getting our punishment doesn't mean what you said. God was satisfied by death, prior to hell. (Ok, but why make it sound like that death was a repackaging of hells?)

PS offensive counter, HyperPS: There's no contradiction in repackaging hells into His cross. (Incorrect. He wouldn't retain sins long enough to offend HimSelf.)

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Jesus paid to sacrifice, but PS has the sacrifice pay. (But sins are hidden under Christ's Lordship. But PS makes Hi Lord of sin.)

Law shows us that bad happens to the righteous for sacrifice. But PS only thinks bad happens to sinners for punishment. They refuse to acknowledge that the problem of evil has purpose.

Me: curse is sacrifice to Jesus.

PS: sacrifice is curse to Jesus.

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The law has both blessings and curses. Christ's death pays both the bless and curse penalty (as PS might strangely say.) The blessing is us to God in the NT, or His Spirit in us. But that payment is after the curse payment, which is to die away the ordinances against us under the first testament. The second payment cancels our responsibility which our core from the beginning wasn't meant to have apart from God and can thus be stripped from us in the second payment at the cross. (PS instead pays for this enemy separation from God, calling it now infused inseparably, which is wrong) The first payment nails our sins to the cross, which prepares us for Christ's New Headship. (But PS mixes these two payments wrongly.)

If Jesus gets PS punishment, He's paying from what is stripped from us and needs no pay.

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I think PS people could agree with me how it seems that if God is too stubborn than to always punish for every sin! then we need to add a PS to the atonement. But since we all agree on hell, let's cancel that, and rephrase more actually what they mean to say:
"If God must punish every believer's sin, then the best way we have developed for Him to do that is PS, because PS is about God punishing for the believer's sins."
With that conclusion in mind, PS scholars can agree also that there's "no hard proof" that God punishes every believer's sin.
So it's up to the individual if you'll stuff a PS into the gospel. The gospel works just fine without it. (And obviously, I don't like PS.)
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PS: Unintentional sin. Although Jesus meant not the sin, He was yet guilty. That means He had to either die for himself or sacrifice for others in this temporary domain.
Me: Ok, but unlike us He had the option and would use it to sacrifice in the flesh realm. This opportunity He owed because in spirit-intention realm He meant nothing before the True Judge.
PopPS: I'll take this opportunity to agree with you like a politician. But do you say Christ was guilty?
Me: So long as it's synonymous with carrying away sins, or else being the believers only way to sin. In that way, being guilty is the job of one's Lord.
HyperPS: Insufficient without adding that it was a subset of retribution. Why won't you add retribution?
Me: Because of three opposites: 1. The payment is oppositely mixed: Abandoning believers enough to accept sins, instead of abandoning sin enough to accept believers. 2. believers are treated the opposite, but God wouldn't pay for their spot as an unbeliever. 3. The cross is the opposite: we made God suffer, but you say God made us suffer.
PopPS: Believe both by jargon.

We were redeemed. It's a compound word: It means both release (from sin to God), and also: for blood payment. Sacrifice is about ablation, meaning separation from sin. A sacrifice is costly. It costs the blood or life of the Lamb. Because of a one time cross payment, we escape eternal hell.
The cross is not filling some degree of retribution from blood. God is more simply given blood to use for the trashing of sins. The blood is a covenant as Noah's covenant which says: "Yall are wicked, and with that understanding... I'll forgive."

God was not killing man's representative on the cross, but we were killing His reflection. Jesus reflected God's suffering of our contradictions.
Our spirits are meant to depend on God, not flesh. If we depend on His intentions, Jesus bears our sins without intending them spiritually. He lacked no intention. And, God judges Him truly, that is without condemnation. For God judges every work, even unintentional ones, by intention. But if Jesus did unintentionally share our intention to sin; we would be paid for as enemies of God, not dependents of God. In which case, PS retribution may be required. But if not, then we were bought with a sin outlet, preventing that wrath outlet.

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When you read that God was pleased to bruise Him, there are more options than retribution. Actually, there are many alternatives as to why suffering makes God happy. It doesn't have to be punishment. And you could even question how their punishment makes God happy. The answer is, because He gets to do His job. But again, God has many more jobs than retribution. In fact, probably the most likely interpretation of why God was pleased to bruise Jesus was not retribution at all, but the suffering of our sins. The reason this is most likely, is because that's what Jesus reflected about God on the cross. In fact, Jesus was not taking retribution upon anyone. Then, who are we to disharmonize the Trinity?
They call you a heretic. They say, all church history is against you. Yet if you are so mad as those pastors imply, at least your God isn't.
Jesus carried our sin to death. That's what sacrifices are for. He paid His life and blood to do that. But He didn't mean those sins. And Your God is too honest than to condemn Him as if He did mean them. And if He carry them away, then there's no sense paying a penalty. They're trash.
In various ways, the Bible describes two payments. More than a dozen passages. It's reflected in many ways, for example the OT and NT. So, these two payments are plenty detailed. Surprisingly, PS mixes these into a third hybrid payment. 1. Sin is due death, to cease. 2. We are due to God, get His Spirit. From sin and to God. Yet PS mixes these passages perfectly wrong. They reason that God essentially hates us

enough on the cross to accept our sins. (Actually, God loves us enough to purge are sin. Yes to us, and no to sin.) To this they usually respond: PS is the only way to separate us from sin. But that's circle reasoning.

Sacrifice is about separating us from sins, not paying off sins. The only thing that is paid is, to separate us from sin.
A list of debts is still there, but you're as good as dead without responsibility. Unless you resteal responsibility, like in the forgiveness parable. In that case your Father in heaven won't forgive you. But you will still owe the original 5 billion. Yet if you go under Jesus responsibility, then you will not finish paying the 5 billion to God, until you gain independence again, which wasn't meant for you to have to begin with.
And so we see the difference between: guilt and responsibility-in that parable.

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Jesus is responsible for believers. (hides intentions we shouldn't have)
So, God only judges only Jesus' good intentions over our sins.
Thus, our sins are forgiven, as accidents to Him. (He's our only way to sin, but doesn't.)
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So what? Jesus died, paid His blood for your release from sin's rule, not to pay individual sins off. There's no penalty or wrath at the cross, (it's prevented. As Jesus did not mean any sin that He was responsible for. -Will not the Judge of the Earth do right?) He was your sacrifice carrying away your responsibility under sin's rule.
And God was pleased with His Lamb and happy to get you. God even got to let your sins die in His Own flesh, unlike unbelievers.
The cross can be viewed as satisfaction for our hells. But that's optional and vague. PS specifies that satisfaction to be a penalty. (What's very bad, is when preachers

tell you that that particular jargon is the best view of the gospel. But there's many ways to say all the same concepts that they say, with less confusion.)
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Me: Jesus bares our sins away.
PS: That's unjust, without PS.
Isa 53:11 He shall bear their iniquities.
Isa 53:12b He bare the sin of many
1Pet 2:24a Who his own self bare our sins in his own body on the tree
Law: "he shall bear his iniquity." On his own head, as opposed to Jesus being your Head.
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1. retribution (getting even, as in giving them their due; like making them feel what they caused) is about contradiction, it's for enemies
2. God accepts no contradiction into His family (PS has Him presuffer for those without but that would pay for us to be our own heads)
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1. We're not His Head.
2. The body's mistakes can't be held over their Lord.
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PS: God doesn't put a blind eye toward works. God is offended despite Jesus being our Mediator. Headship doesn't filter offenses, but only takes the punishment afterward.
Me: God doesn't put a blind eye toward intents. Christ Mediates before God can be offended. Unless intended, works are accidents to our Lord.
PS: No, Lordship isn't about intentions only, but punishment transfer.
Me: If so, does God let contradictions into His family?
PS: The retribution is no contradiction because it's confined within God, for the sake of those without.
Me: Christ would pay a place in His family for your unacceptable luggage.
PS: It's inseparable.

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(Many synonyms have the same meaning, concept. So many ways, I say the same thing over and over.)
Retribution is only for enemies. Retribution is a subset of contradiction. (God's retribution is not the same as purging or chastening, although they might contain elements of contradiction.) Jesus is God's family. And we're God's family through His Lordship, Mediation. His cross was not for retribution.
The works of a body are different than it's Head's intentions; so also the believer's works are but the accidents which Jesus bears. In God's judgment, our works are interpreted only through Christ's intention. Christ's one-way Lordship, His intentions; hide, prevent our contradictions from provoking God.
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There's a great difference between those with and without God's Spirit. Their works are on two different scales. Only good, or only bad- everything else is burned up. You can't be on both scales. If you leave the rule of sin, it's not paid- although you be not on it anymore. Ezek 33: If turn from your righteousness or sin, none of your past is held against you. It's not paid. Jesus isn't rewarded when a man leaves righteousness.
Jesus death is key to salvation, not PS retribution. Sins are dealt with on the cross, or in hell. But PS adds that: no sin goes unpaid, no debt left behind, no sin unpunished, to every sin it's due- for their justice requires completing all punishments. Of course, every sin gets it's due in Christ's death or ours. But PS would have Christ's death double as retribution. Christ ceases sin with His bodies death, but He didn't resurrect to damnation for He intended not the sin. But PS says, His death not only prevented wrath but doubled as being itself wrath to come in another form, aka retribution. His death was our release from sin, not retribution. God was pleased, that Jesus propitiously bore away sins, preventing wrath. (Yet if wrath, then not forgiven.) Sin can't be settled by punishment, but by death. Even unbelievers die in sin, and only thereafter get hell. (Why would punishment be over a substitute for a scale we're no longer on. I'm dead to that through Christ; Christ

doesn't quicken the unbelieving me just to offend God so He can pay a PS with being abandon more. We're not supposed to keep any of that disconnect from God.)

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Although many factors in judgment, I will take two. PS is wrong generally because they mix these two specifically. If they straighten these out specifically with me, then they would not error in the general. (PopPS tends to now admit two thirds of this, cancelling any substance of HyperPS, leaving PS as only jargon.)
So what are the factors at judgement? (Which separate PopPS jargon with HyperPS substance?) Intention to in vs the action of sin. They use a vague word "guilt" now days. But I like to draw the line more boldly to be clear.
(What about unintentional sin? Jesus doesn't intend any unintentional sin. So it doesn't hurt my point. God's judgment is in Spirit and in truth.)
Either 1. Christ intended the sin only in that our intentions were mixed with His. (A true substantial HyperPS.) Or else 2. PS is just jargon, that is, a lens over the lens of satisfaction. Well come right back to 2.
Let's pause to be clear what I mean by lenses. Lenses are not evil. Yet it's evil to point to HyperPS which is inherent to this second lens. The first lens over the gospel is satisfaction- which is too vague than to be evil. It simply packages the gospel, into a perspective. It says the cross was satisfaction for our hell. Meaningless basically. Just a way to look at it. The second lens, is also inherently only a lens of jargon, but is evil for giving HyperPS a highway. The second lens is when you take the satisfaction in the first lens over the gospel, and you call that satisfaction a penalty.
Now let's get back to the point. There are two factors to note: intent and action. Either 1. HyperPS that Christ intended sin and was condemn only in that He shared our intent, or else 2. PopPS jargon that A. Christ did not mean the sin He bore and B. God did not condemn Him as if He meant it, for that wouldn't be true... Great job PopPS people! You're two thirds there. But, I specialize in the final third.
So, C. the third and final ring to let go of, into mount doom. What's that? There's no penalty for sin. The penalty is pretend. Of course, I mean nothing contrary to

scripture, or the law. But since Jesus paid His death to release us from wrath, He too was released from wrath- and thus never needed to go to hell afterward, for intent. Hell is for intent. Death is for actions. So, now you understand why I at first selected these two factors at judgement. It's much simpler to say that Jesus cross was a sin outlet; as it prevents any need for a wrath outlet.

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What makes PS right and me wrong? Their best argument they have for keeping the third ring (penalty) is this: (When we go to depend on Him,) Our independence from God, cannot be separated from us! (Thus they think Jesus on the cross was separated from God.)

But we were not made for that independence, and it's better to separate it from us. But they use the word "inseparable." (How'd they come to this: The Bible gives a temporary and eternal payment, but HyperPS payment mixes the two.)

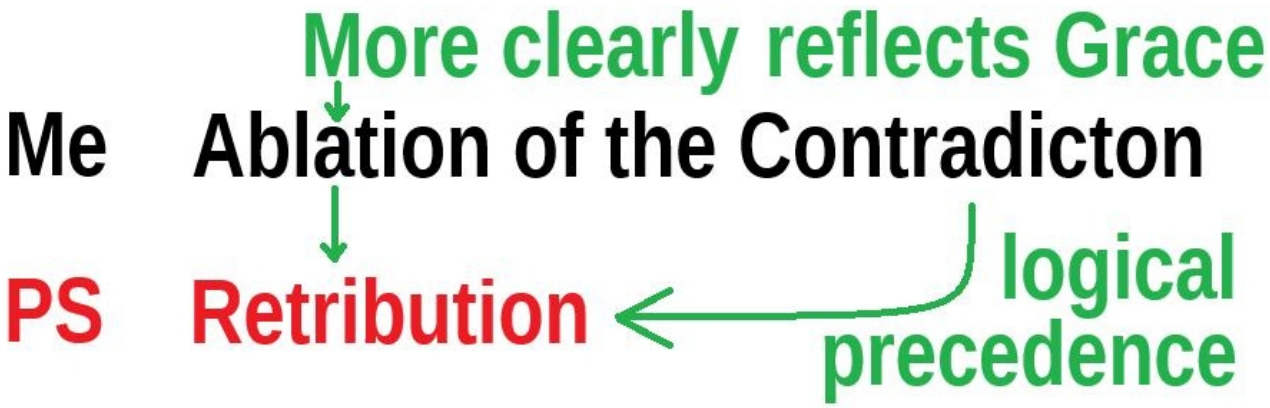
PS is needed to pay for us to remain enemies, which isn't natural for us to be. But if it isn't paid for, then we don't need PS to pay for it.

The cross pays for our release* from sin (preventing wrath), not our remaining* in sin (for the exhaustion of wrath.) Again, if He shares our guilt and condemnation as in HyperPS, then He would be going forward with the enemies that we started being. That's not right.

So PopPS tries to fix it: He doesn't share our intentions (they say "guilt"), thus ablated sins would not need any pay... so um, He pays anyway... just because. So, instead of moving forward as an enemy, Jesus is just backtracking the sins we already did, like shooting them down- not that any intention for those sins kept them in God's memory... but just because.

Ok, so we see the ineffectiveness of PopPS. The real reason for PopPS is to point to HyperPS. PopPS is the false prophet pointing to the PS (The anti-cross: God killing man, instead of man killing God.)

Psa 9:16 The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.
(Psa 9:15 The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.)



PS: It's ok for God to accept and complete sin.
Me: He accepts and completes us, not sin. You are are defining sin as it's consequences. But I define sin, as God holding things against His enemy.
PS: (wrong)

We steal 5 from God by not suffering sin we do. (sin is ok, so long as it comes with suffering)
We can't repay.
Jesus can't repay.
So Jesus earns 5 by suffering.
Then Jesus can repay.
Me:
Sin is not okayed (PS completed) by suffering. It is simple contradiction of God.
God accepts consequence (as problem of evil) to accept us without completing our sin (in accordance to PS law)
(If you can't make sense of the problem of evil, then you can't make sense of the cross.)
Jesus should not be offended as God in heaven because He is God on earth. Earth is to reflect heaven. If Jesus is reflecting God by pretending to be God in heaven, He's doing a poor job of reflecting God. There's a glory in toleration of freewill (referring to the problem of evil), this is what Jesus reflects on the cross. If Jesus suffers more than a man suffers, God suffers more than God actually suffers. This excess is illogical.
PS wrongly assumes that forgiveness accepts sin. Thus they reason sins must become ok, completed. So also the problem of evil is solved by PS with retribution.
This begs the question, why does anyone go to hell, if God knew ahead of time. So then, I fix this with Sola Ablation, saying, that God lets go of choices not His Own.
Again, if He pays, He legitimizes, and that results in the same problem not solved but lengthened. And why make it more complex? To confuse maybe.
Our debt is cancelled. (This may mean PS or my Ablation.) PS interprets it, items of sin have each been paid, so the new balance is zero. But I think He trashes the entire list because a list means enemies. When we get His Spirit, we're family- so the list is not in God's family, but hangs on the cross. Yet, if the list is in God's family as in PS, then sins are ok but just incomplete without suffering. Sins become unfinished business of God, rather than remaining distinct from God and His dependents.

So, Jesus doesn't pay sins off our debt list. He pays His blood to wash, release us from sins by death, a ceasing. And shall we attribute this death to the God of life? Nay, but sin results in it's own demise. Is this because God doesn't hate sin? Nay, for Who let sin die, even in His Own body. If you were going to shame your enemy, you'd let them kill themselves. It's more honorable to them in battle if you kill them. Does God honor sin? If they turn off the straight road, they are a shame to the road, is this something God hides behind, or lifts in front onto a cross? Still, there seppuku. Better to cleanly control your own death, if you must die. I do not advise this, because we have things beyond life to be killed for. Nevertheless, what honor was their for them? The control. So also, Jesus laid down His Own life. God lacked no control in His letting sin have the body is lusted after, to shamefully kill itself. But then, did God support shame? To His Own glory and ours.

If we loose the ability to sin, (for only the head can possibly sin) then God (in accepting us) accepts only the problem of evil in heaven, that is, the consequence, which is reflected on earth as a cross. And this is done without contradicting His Own. He accepts us without accepting sin. This separates us from sin. Sin is by definition what God holds against us; so by deducted definition, sin is God holding us as enemies. Is it wrong to simplify? Not when it rids the contradiction of PS. Yea, PS needs complexity to hide it's contradictions. If God isn't our head, we sin. If He's our head, we don't sin. What about our past, it's forsaken as consequence or accident but not God's family. We are made of what can be God's family, not works. Now if we come to God as heads, able to sin, then we bring contradiction into God. If our works, even consequences of sin are accepted by God, they are in no capacity to be His family or enemies, but only accident. The cross is where this is reflected from heaven to us on earth. We see the perfect display of this very thing.

Again, cancelling debt is inside of cancelling our status as enemies to God. This particularly though ignorantly is rejected by PS. Instead PS has gone retain the contradictions in HimSelf, to process their cancelations. (I use that wording to expose their concept, but they might just say the fulfillment of the whole debt at once. Same thing, but only note that I mean something better by debt cancellation. For example, I could make it sound particular. Instead, I divide and contrast for

clarification. They many times hate that. They like to use certain wording to hide their problems.)

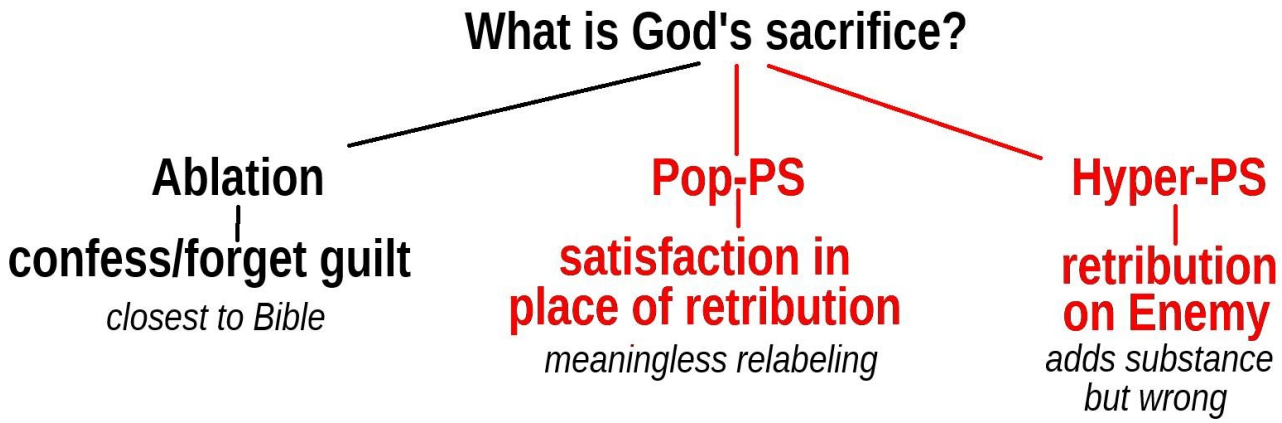
We could get more specific, but why do that when we see a problem with PS at the beginning: The cross is generally not about God killing man, but men killing God. (Patiently, He bore our sinning against Him.)

Now, we go under Christ's rule, and put off sins rule being warned of God's rule that those who crucified God on earth, would do it in heaven- thus hell. (And since this was only a pattern of warning, Christ rose again.)

Sin contradicts God by crucifying His Son. While God contradicts sin by letting it kill itself. (God's Son resurrects.) Two different ways to deal with your enemy. And we know which one works better, by nature.

Men killed the only man who still reflected God. While PS adds that God killed our perfect Head (as if He meant those sins which He deliberately hid from God's provocation.)

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Isa 53:10

God made Jesus a sin offering.

God's satisfied to see Jesus hurt for our sins.

God voluntarily put (Jesus) to grief. (Or else, God did grievously.)

PopPS was invented out of rejection to HyperPS. PopPS has one job: to point to HyperPS.

Hell? A place for God's enemies. And if they sin, they'll receive from God what hurt they intended for others. That is a retribution. At the cross? No, a sacrifice. Sacrifice is when one dies for the life of another. We join God's living spiritual family, once He creates that sin outlet with His flesh's death. His death for our life. But God brings no contradiction of sin into His family. Thus the outlet. But the cross is not a retribution outlet as there's no retribution for those God holds nothing against. His sin outlet, made by sacrifice, was for enemies like us to join His family. And at that very moment He begins to hold nothing against us. At salvation, our sins immediate filter to His sacrifice, the sin outlet.

HyperPS says Jesus becomes an enemy in our place. Definitely wrong. PopPS says, we join God's family so that He can just fulfill our little debts for us. Whatever. But what I'm saying, is that we are enemies- until through the cross, we join His family. You don't need PS junk for that.

(If PS got along with other true cross meanings, it would not so often claim to be better than them.)

PS doesn't rid sins, but thinks they need some completion. Besides not taking sin seriously, it creates a new kinda PS justice, not upholding real justice. It also tries to ground people's assurance in a fake event, a wrath outlet rather than a sin outlet.

We sin as God's enemies, so God holds that against us, so Jesus carries away sin (not wrath,) so God has no wrath (not spent wrath,) so we can be God's children without sin. Note: Sin is not accepted, justified, paid, nor forgiven- but we are.

Because God suffers freewill, Jesus reflected that by suffering the cross.

PS: Every hurt is God's wrath. Jesus hurt, so Jesus received God's wrath.

Me: God's wrath is reserved only for enemies. The world was curse for our sake, yet it is not said that God cursed it. Also, man brought death upon himself and thus Christ, Who used it to release us from it.

Some basics: Our sin bearer was God's family during His sacrifice. So He could bear no wrath. Nor was there need to bear wrath, because the sin was already carried away. Jesus bore only sin, not wrath. That sin outlet prevented wrath. God was not wrathful because Jesus bore away any sins that would had caused wrath upon the enemies we would be without His sacrifice. The law recommended sacrifice for sin.

Sacrifice releases us from sin. That means we are released from God holding anything against us as enemies. Sacrifice costs blood and death. Paying blood and death, Jesus released us. This release for that price is called redemption or ransom. This means, we were released from being under wrath to being family because we have His Spirit. The law showed us what God won't accept, and it's sacrifices practiced that confession to justify God's forgiveness.

Our sin bearer retained God's Spirit on the cross; meaning He was family there, not an enemy to God; meaning He received no wrath. Wrath is reserved for enemies. God doesn't contradict His Own. God had Him die as a sacrifice, which is a sin outlet, which prevent God's wrath upon enemies because if our sins are gone, we are no more enemies to God. Our sin bearer died away whatever God held against us. So that God will never give us wrath, as enemies, for those sins. He prefers to spare everyone from wrath, but retribution is due for those in hell.

Our sin bearer must die. Why? PS is an attempt to answer. PopPS says, That's just the rules (like that explains anything.) HyperPS says, probably retribution. (As if that's there's no other reasons God would sacrifice Jesus.) Regardless of their theories, we know God eventually ablates the sin anyway.

Fake conversation:

PS: If the cross is lawful, then PopPS is true.

Me: Well, the OT did set up for the sacrifice.

PS: Yes, everyone should agree with the jargon metaphor of PopPS, since it only says about nothing.

Me: Fair enough.

PS: If you believe PopPS, then HyperPS is true.

Me: What's that?

PS: Oh, just that the cross is about retribution (on enemies which Jesus suffered as family.) A first person sub, receives a third person penalty.

Me: That avoids a lot of problems logically, but I wouldn't interpret the cross as retribution.

PS: That's why PopPS conditions you, it's an adapter with so much jargon that it makes the transition easy for you.

Me: With that double faced end in mind, I'm wary to take the first step of PopPS. I'll just think sins are removed by ablation alone.

PS: But PS has to merit them first.

It is but fact that you should trade PS for Ablation Theory, since it better reflects the highest grace. For example, a much more capable robot is still further from God, than God's images.

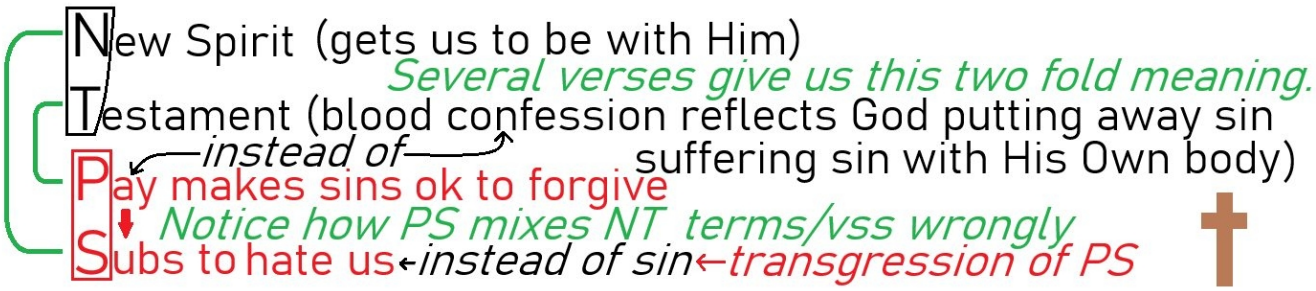
God ends our responsibility when He enters our heart. I mean, He stops holding guilt against us when we are no longer enemies. Iron away the wrinkle of retribution. Besides, it's better to rid sin before wrath is let loose.

Jesus disabled believers from offending God by becoming our only Head to God ward. And intending none of those sins which He bore, any wrath from God toward believers is prevented. Then, because justice can't require more retribution than the original offense which the offended obviously already was offended by, there could be no wrath from God left for Christ's cross anyway. So, what was Christ suffering on the cross? Our sins against Him, as His blood washed away those sins.

PS:	**Me:**
• God hurts us	• We hurt Him • Enemies reconciled into God's family; once there, nothing's held against

Feeling of non-contradiction: God must rid sin.
Wonderful transcendent feeling: God Alone has no focal point. (A unique glory.) separation ⇩ shared ⇩
Pendulum feeling: PS is about getting even, not just suffering. (Two way, not one way.)

propitiation is wrath prevented, not felt. It's a declaration of what God does (us) and doesn't(sin) forgive. It's truth telling and performing. A recognition, a clarification. It's confessing away sin. Making a separation between sin and God's family. It's sacrificing, suffering, giving afore what we may steal (redistributing the inheritance...) It's a blood testimony. It's the terms of agreement. That's propitiation. (Not their carefully chosen words to deceive.)
God 2. accepts us in heaven, thus gloriously 1. accepts our hurting Him on earth- while He 3. accepts holding nothing against His family. What contradictions that He held against us were ablated from us, they were trashed. If not, if He held anything against His Own family, He contradicts HimSelf. That is to say, He sins if He commits PS. By the propitiation, God has provided His family forgiveness from their sins (not in their sins- that PS would be sin); and that, despite His retribution on unbelievers, only due to them for their sins.
God shares not with enemies. Retribution is not for enemies nor sinners, but for enemies who sin. Sins and those who die therein; neither obtain no forgiveness.



Bad PS says that God promises to retribute every sin. But inherent in every retribution and thus in such a promise, is the option to not retribute. For if God would at least retribute, how much more would He suffer the wrong instead because it's in His court. Of course, if God doesn't retribute then He naturally suffers the consequences HimSelf as we see on the cross. Common sense is called heresy these days. By accepting us, God accepts a glorious sacrifice- that is, the grief we cause Him. Could God just take away the suffering? Then why allow evil to begin with? For glory. Glorious sacrifice. Avoiding suffering shouldn't replace God's glory.

You can share that glory or just dwell on the injustice, or even reject that there's anything better than your comfort- like an unbeliever.
God forgives for Christ's sake, and if Christ forgives, He must bear the consequences. If not, He's letting go of some glory for no apparent reason. (But PS, for example Anselm's assumption, is that suffering in this domain is not honorable- but requires restoration- thus God inflicts us on the cross via Jesus. Incorrect.) God depletes the suffering of our sins upon His Own body. (This is the opposite of PS: God hurting us.) Sin (what God holds against us) is emptied. If the effect is depleted, what of the cause (state of being enemies)? These are actually the main two points of the NT, repeated over and over in the Bible. (He suffers all that His enemies throw at Him, and we become His family.) Since Jesus absorbs the suffering to God in the flesh (even today through His family,) the cause(His Spirit) then is within His hands (our Head.) I've detailed this, entitled: the Creditor System. (Btw: If we don't forgive, we aren't forgiven. But you can let Christ do it for you. Anyway,) The cause is also known as the second payment, or else our Mediator- not letting be angry at us. Same thing. PS mixes the first and second payment (with us and remember sins no more) extremely poorly: "Hates us enough to accept sin." No one except PS itself would believe that, I hope. But by us hurting God on the cross (Sola Ablation,) rather than Him hurting us, the opposite direction, we come out with the opposite result as well: Loves us enough to trash our sins away from His family. (This makes sense because smart people worked on PS, like Calvin. So although, He built it the opposite direction- it still contains order- which is why, I think, Sproul said that He's knows it's right!!! (He uses exclamations.) Because things kept checking out in his studies. So I'm standing here watching this structure be built through history by smart people, but it's upside down. And I happen to be the Amerigo Vespucci, that realizes this isn't India.) The second payment is His Spirit living in us.
Now then, Sola Ablation is a great leap over Penal Substitution. Did I stand on their shoulders? No, I didn't want to make their mistakes, but yes I looked over at their answers a lot. (However, I didn't study any other atonement view. That would be messy.) The NT itself clarifies the two payments which PS mixes, confuses so badly. Again, back to the first payment: Jesus bore all of our sin. There was our sin hanging

on the cross. That's what we did. We hurt God. This keeps God from contradicting HimSelf as in PS, and it much more easily fits what the Bible plainly says. Again, those who call me a heretic, should already agree with me, because I'm adding less to the Bible then they, yet I'm getting far more out of it than they. Sola Ablation is condemned because it's new. But the old is far more confusing. What contradicts itself can't stand for long. An army runs on it's stomach; and Sola Ablation has undercut it's supplies: it's logic and verse interpretations. It's easy to prove I'm not smarter than the average; but my prayer has been for God to be strong where I'm not.

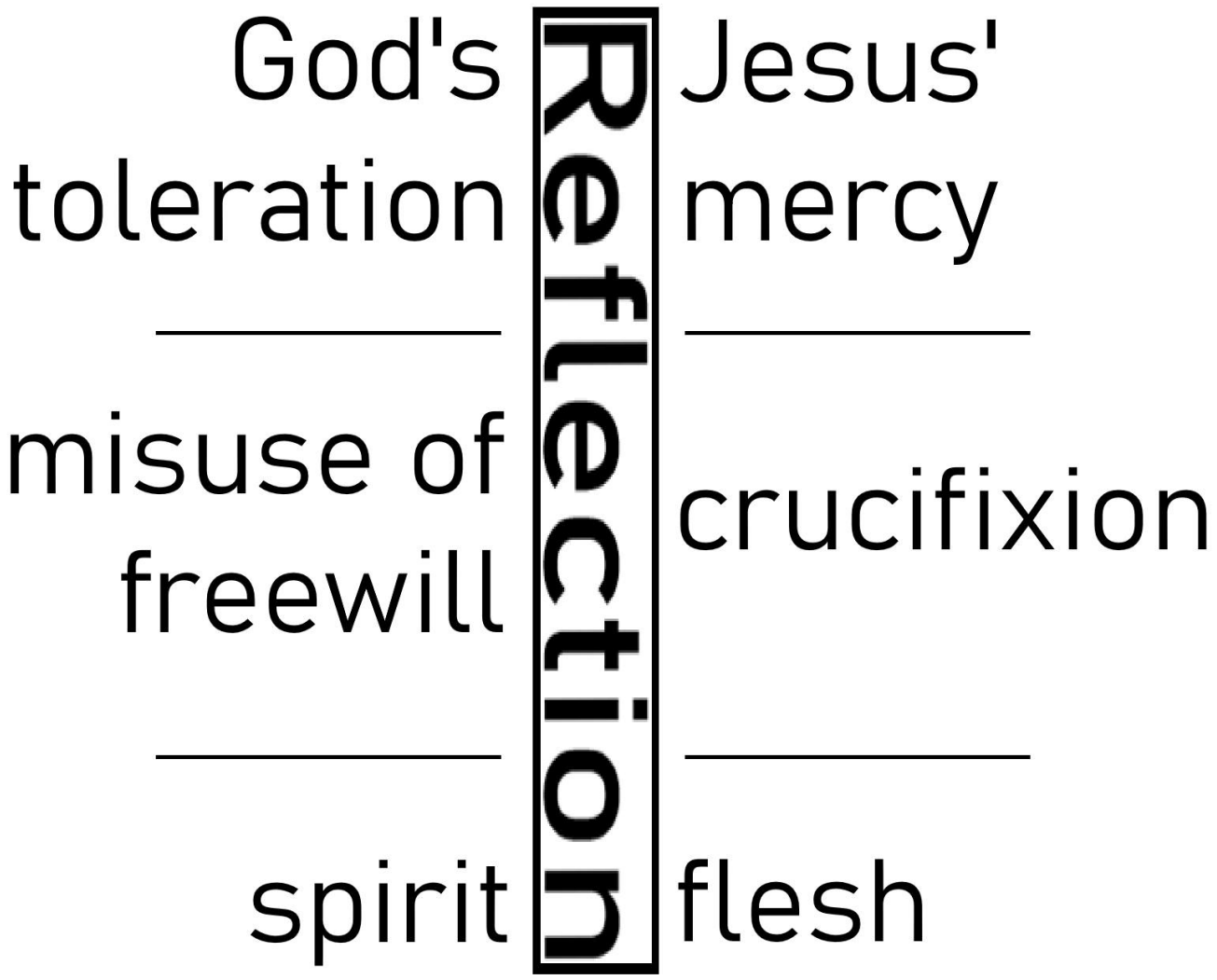
I can't understand how people can justify PS, or condemn Sola Ablation- although I try to do both often.

Jesus was more a substitute of God on the cross, than a of rep of us. But we join His family.

Sin is what God holds against us. God holds nothing against His family. God holds nothing against Himself. A father loves His family. Even as Himself. Love holds nothing against.

God loved those condemned as enemies prior to Judgment day. God made enemies His family. Hanging Him on a cross... Justified His love for enemies. Enemies condemned Him to the Cross. He did not yet retribute, perchance they repent. Wrath hung over us, but not yet prematurely decided.

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Problem for PS: Jesus only bears sins for family. But only while still enemies can there be PS retribution. To fix a contradiction, simply say that's it's meant a different way, another layer. For example, it was in advance... So they dig deeper holes.

My proofs for the above:

God loves Jesus and us (as enemies, or family.)

Jesus is Head and Mediator for family, not enemies.

No retribution on family, but on enemies. (*God is faulted if His dependents within are faulted outside His family group; what's born of God cannot sin)

He bears His family's sins, but not the sins of His enemies.

He will not bear sins until He's Head.

If His Spirit is the Head of our minds, we have no other such headship or intent outside of His, nor are we His enemies but His family.
All God's enemies, but none of the saved, are their own head.
2nd payment of NT, "Spirit quickens us": The intentions of the head, not the body, come before God. Now, if any head sins, the body is condemned with the head. But Jesus will never sin intentionally.
1st payment of NT, "cross consequence": Also, every work is given to God, whether with Christ's approval or else an accident against Him. God condemns for intent, not accidents.

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PoE: God mercifully tolerated every sin, for glory. (aka problem of evil) After bearing so much, He has two options:
1. Retribution upon unbelievers only. This retribution is another glory. But, this doesn't make God bear any less offense.
2. The second option is also glorious. It is to not hold a list of debts against those who depend on Him for righteousness. And this too doesn't lessen how much God was already offended.
PS: PS asserts that God has retribution against those who already* depend on His righteousness.
Overlap: Notice then, the double offense to God. Not only do we hurt God to begin with, but PS adds that God hurts His family.
Replacement: PS replaces the glory of the second option. Yet, if God gets glory from the problem of evil, then God could get glory from a non-PS salvation. PS was based on Anselm's opposite assumption. If his assumption is true, then God gets no glory from tolerating the problem of evil.
(*I've explained before why PS scholars assert that God cannot pay for enemies to enter the family of God because it's only ok for God to wrath HimSelf. Not advertised though.)
PS hates itself, lol:

In penal substitution: Why does Christ need to be punished again with a cross? Would not the original offense be enough punishment, as to not need retribution? Some might say it's being offended is different than retribution. But not when we assume perfect justice means to feel what you caused. PS then, must have another definition of justice.

Instead of basing justice on something real, a punishment is created from God's mind into something called "law." And since God is always right, the two justices should have the exact same result.

In order to justify adding PS justice, PS tends to say the symmetrical justice (from Psalms) is different than law justice (PS.) But I think both are one; like, what God feels is symmetrical is how He writes His law.

The disunity of these two means that PS is something different than the gospel. So, I guess I'll have to agree with PS about this, since it's their doctrine.

Craigs sees the cross as "retribution." Yet in his atonement book, it stands out loudly from the pages that He can't prove it true, not deductively. Instead, he shares a handful of opinions. (When I read this I couldn't help but think that He was secretly against PS. Since he seems to open himself up so badly.)

Although Craig can't deduct retribution to be true, I can deduct it to be false. "Re" in retribution means "again." And that's the jist of my deduction:

My actual argument is that God suffered all evil, and PS has Him suffer it again.

PS quickly says that doesn't count because they're two different things- not overlap.

Therefore, I simply prove that they are not two different things, but indeed overlap:

Retribution by definition is returning upon offender's head what they caused the offended. Which for most any earthly court would be different... but not for God, because He's not double minded. His emotions are in perfect proportion to His law.

So, my first point stands. We should cut off PS.

Our Head means no sin He bears, so God has no retribution to pour out. (We weren't made for independence.)

Does God get glory in passively bearing all evil? Or is there only glory in His active retribution after judgement? If the first, then satisfaction is not needed for salvation. Now beware if you think God needs retribution because He doesn't suffer

evil- that's assumption is Deism. God doesn't ignore our works. Either Christ shares their original consequence with us, or those without Christ suffer a separate consequence called retribution. Many PS advocates affirm grace as ultimately a free gift. Now then, would not the lesser realm be the more glorious when it reflects that higher realm, dancing above a retribution charge?

The cross has many meanings, but God's retribution is not one of them. They say God can't be just without it, yet they can't explain how He can be just with it. They quote verses, lots of verses. The rest aren't close, but the most compelling verse they have is when God's pleased at Jesus hurting. Is this pleasure only because of the confession Jesus was making with His sacrifice? Or could God's enjoyment in Isa 53:10 mean pouring away retribution onto Jesus? Again, this verse kinda leaves open that possibility, unlike any other verse. (Btw: Forsaking Jesus to men is not an active punishment.)

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"You don't have the option to condemn, unless you have the option to forgive." -Philosophy

Justice: The offender must receive what he caused. -Bible

If God copies His suffering onto the unbeliever in hell- it's not overlap. -Common sense

So, since God already received what He (by 'substitution' for His dependents) already caused- there's no need for retribution!

("Re" a latin prefix means again. Re-tribution would be overlap, excess, a second payment, and unjust. PS, essentially an added retribution, then is unjust.)

God sends His Son for glory-
to suffer, tolerate in the flesh:
sins, contradiction, and forbidden things:
dying, ceasing, and ablating those fleshly things back to the earth
from whence they were stolen

from those who replaced their need of God's Spirit with them.
Those guilty, condemned by God's law rather than justified,
who reject the filtration of Christ's Headship
will be judged by God with hell revenge.
But those other condemned, intentional sinners
who rather accept dependence to His justification and Lordship,
cannot but forgive because only Jesus can be their Creditor.
Who, sharing His inheritance; pre-gives, licenses us
what to Him is accident.
Jesus redeems us, meaning: His paradoxical declaration was paid for our release.
The payment was the cost of a faulty law's demands.
But God's law recognized it's difference from that other law of sin.
That blood confession, that recognition is called propitiation (for reconciliation.)

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PS tells me it's a liar, should I trust it? Thus I'm called a "ridiculous heresy." That is, I'm against Penal Substitution, aka sin.
PS atonement theory starts us as being perfectly sinless (which is true, as our Representative really is perfectly sinless.) Then PS has God begin to offend us as perfect people (retaliation.) The idea here is that God sins against a perfect people the same amount as us ungodly had offended against a perfect God. The result is God being condemned down to our level. (They say it's ok, because Christ doesn't hold charges against God. But I think Christ tolerates us, not God.) Once the wrong has been completely doubled and God is evenly as condemn by His balance as us- He can no longer fault us. (Talk about a waste of effort.)
To PS, the cross is not just about confessing and repenting, but first retaliation. Redeem means you pay death for a release of us out of sin. PS people believe that good definition and also a bad PS definition for redeem. To PS, redeem means pay or justify the sin, not the sinner yet. Once PS is done, then the sinner may be

justified or paid for, not by PS but by known way of those who use PS. Again, PS people have two definitions for redeem; a real one and a PS one.
They think: God doesn't justify us until God justifies sinning. But God pays for us, not sin. I don't think God would promote our independence with PS, but trash it instead. But they think He satisfies for our separation from Him. They think, Jesus continues our path to hell, which should not be continued. (Defeats the purpose.) And they think, Jesus finishes hell, which should never be finished. It's uncalled for, useless, and produces contradictions.

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NT sum: (all agree)
1. leave sin
2. live with God

Thus, my "sin-outlet" (Ablation) theory: Jesus paid blood (to confess that sin isn't forgiven like we're forgiven.) That's how God releases debts.
(wrong) PS "penalty-outlet":
God spent all His response to those sins, so we enjoy the remainder of God.
(wrong) PS:
1. The anti-sin part of God dies
2. we get the other part of God

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Jesus Heads (Mediates) our sin using His cross-outlet, which is owning (suffering) the consequences- without intending those sins before God. Yet, it is not for headless accident only that we are justified of sin by God for Christ's sake, but that He, being our Head, even our the last standing Creditor by the sincerity (it's silly to argue that debt cancellation is not more real then meaningless, thus godless, withholding of cancellation as with rejectors.) of debt cancellation, owned those consequences He suffered. What then has God to condemn? Credit vs accident. Because He's Creditor He may consider those things accident. He doesn't make earthly consequences accidental unless He owns those consequence in the spiritual second payment to God. The second payment is our life with God, without sin. As

Head and Creditor, God needs not begin to be angry with us. But the first payment was for sin, and thereby He became our Creditor. So, how did first suffering earthly consequences make Him this Spiritual Creditor, Mediator? The same way that God judges a man for sins. A person sins on earth, so in heaven God threatens with hell. So also, Jesus was only righteous thus most owed judgment, thus could filter to His pleasure. He earned it. So our salvation was merited by Jesus suffering? Yes, His reward for obedience. We're His reward. What's good about us that we should make Him happy? Rather, I think it is HimSelf which is happy in reward for earning us. A very patient, honorable, glorious work was to Him an eternal pleasure, though difficult in this season.

Our sins were swallowed into Christ's glorious suffering here. What makes this important is no penalty substitution crutch, but simply Him. We may then theorize that if God should condemn those things, which His Earthly Shadow (Jesus) did not condemn- then God would be emptying His Own Man's glory, aka doing unrighteousness, which is injustice.

For a margin of time everyone on earth seems to get toleration which may mature into Mercy for believers, but not unbelievers. If God tolerates sin, and Christ reflects that- then why did Jesus become Creditor? That's a natural result of toleration, aka debt.

Me: The blood is witness, testifying what we must confess and agree with God about. The cross was a declaration of truth that God is worth the evil which He bears on the cross and all evil that He tolerates and suffers to get us. Sin is contradiction, and there's no contradiction in God's family. Sin is buried with His body, and the only one that can resurrect it, won't. (Does that mean we should sin more that grace may abound? No, there's no reward in that.)

Gemini, what do you think I'm trying to say about sacrifice: The cross is the "confession of sin" rather than a "payment for sin." The blood is the witness that God would rather die than agree with the evil we do to one another. Dying under

our hands, God proves He is not "ok" with sin... Any loss is incorporated into His ownership.
-Sounds fair enough.
There are two types of PS. PopPS and HyperPS. PS scholars tend to point that out in their writings. However, we know simply that anything has a hyper and popular version. What do they look like? PopPS says that it's not really saying anything outside of scripture. In other words, it's a useless metaphor, a distraction from the gospel. Meanwhile, HyperPS is very effectual, being substantial. Between the two there's many hybrid concepts. Thus these two naturally form an explosion theory. That means, vague and broad implications between to catch all. So, I made up Sola Ablation which will one day have just as many problems. Basically, Sola Ablation puts everything biblical or logical (scattered about the includes of PS) into one theory not awkwardly centered around the transaction (nothing against it necessarily) but centered around whatever is most Biblically explicit. This would prove most PSA concepts to be excess junk, which their own debaters often do for me. But who agrees with specificity. At least, I'll be as right as currently possible.
Jesus took our bullet, but what was the bullet: only death, or PS too?
Grok, create eloquent quotes for PSA:
It took great self control to strike the wrong target. (Irony)
How terribly unfair of God to punish the only person Who had never angered Him (Irony)
God burned his best furniture in place of trash like us.
Jesus drank the poison God intended for us.
He Who was sinless paid sin's price to God, on behalf of sinners.
We owed God death for our sins- Jesus paid that and more.
The hands that flung the planets into their orbit, nailed themselves to wood.
A Lamb was butchered in wrath, so the flock could graze in a meadow of mercy.
God no longer needs to hurt hurters, because He hurt the man hurt by hurters, in their place.
Not upon guilty us did God loose his fury, but upon innocent Jesus did he concentrate every bolt of it.

God wrathed Jesus with the full-color, high-definition storm of justice instead of our low-resolution souls.
We stood beneath the storm we had earned, yet the lightning chose another target — the lightning chose the Son, and we stood untouched beneath the cleared sky.
-I couldn't get away with saying those things. Lol. They would say, we don't believe any of those things. They pick at words out of fear as they can't hold PS together. So in private, they denying everything they say in the pulpit.
As a young child PS sounded like God was contrary to God, which I've never liked.
As an open minded teen, I spent time trying to figure out how PS could make sense.
Today, I'm excited once in a while, to momentarily think there's a way for PS to work. But it has always quickly failed. I seem to think that if everyone agrees with it; there must be a way in which it works and maybe one day I'll find it- although the atonement works just fine without that bunch of jargon.

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----------=same:
Sin is not spiritual, and can't live forever- we spend our spirit upon it though
Wrongs means only what God thinks is wrong
PS is a specific sin, interpretation against God, which pharisees used to crucify Jesus
man's law is not spiritual
Contradiction to God
God doesn't always consider something that He wouldn't do, to be sin for the person who did it
debt- not PS debt
----------=same:
declare (like Noah's covenant: yall are wicked- with that understanding I'll tolerate you)
propitiate- prevent wrath (God is spiritually justified in His forgiveness, while sin is condemned in the flesh)
sacrifice paradox

confess disagreement with what is being forgiven
tell truth
grant, clear, recognize
testify witness reveal, agreement
blood covenant cross, own up
----------=same:
bear sin, tolerate it's costly consequences for glory
suffer
accept
license
abide
------=same:
rid
purge
trash
ablate
expiate
----------=same:
intention
guilt
separation from God
unbeliever
----------=other:
mercy not getting deserved
grace - unmerited favor
just
judge
owns property, by marriage
spirit filtering, mediate -responsibility
honor, glory - is more from forgiving than just getting even

forgive, pre-give (license for) what was stolen- which ends up coming out of your percentage of the inheritance

----------=

explosion theory (catch all funnel) between pop and hyper PS, many of my arguments came from themselves

body - sin could only meet God, in death- since it cannot survive Him, but ceases to be- and He will not resurrect it

impute, count us forgiven as God's righteousness- justification of God in us

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two payments are sin must die and God must Master us, PS creates a third payment, or hybrid of the two real payments

God's law is spiritual, it tolerating man's law for it's defeat - God's law has 2 options: condemn and forgive, can't just be condemn

man's law is what unjustly killed Jesus

hell is after judgement, for those without God's Spirit

condemnation is in this life for those without God's Spirit yet

wrath is a synonym, abiding on those who will face wrath to come

death - ceasing to be, termination (like sin become no more sin, but accidental)

punish - revenge unbelievers, make them feel what they caused, return their works to them

Jesus offers forgiveness to the forgiving, to be our only Creditor- those who yield not their earthly unforgiveness die without Christ

redeem, ransom - mainly means release, likely triggered by a payment

pay, payment - blood to get us, but not to God but to the earth from whence we stole a dying independence which couldn't fit us being made for eternity

-0. Justification:

1. God was responsible for us.

2. But we took responsibility for our selves.

-3. So God sent Jesus to get the glory of being responsible for us instead.

4. So, Jesus came in the flesh to reconnect with us.
5. God would not forgive a sin, without being clear that He would never in His life agree with a sin.
-6. So, Jesus made that sacrifice to glorify God's forgiveness.
-7. Particularly, Christ's Spirit's presence ablated sin.
8. Now then, His Spirit came into our hearts.
9. We overcome by trusting Him.
-10. God is pleased to get us.
11. We'll live forever with Him.
12. We'll be rewarded in glory.

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PS is about God wrathing us, even though it looks like we're wrathing Him. (Rather than reflecting God's mercy, Christ becomes the substitute mercy to replace God's mercy.)
Preachers wrongly call it the most important element of the gospel: God hurts Jesus alongside sinners to owe them equal to what they owe Him. Let's try another perspective: People repent when they confess what happened on the cross: God's retaliation against sinners. To me, that sounds crazy.
The cross is obviously us offending God, not the reverse. PS doubles the problem by deleting mercy, then uses that slack to add it's own mercy to their lacking justice.
But if God's justice was already united with mercy, PS mercy needs not be added. PS is historically rooted in the assumption that forgiveness is not glorious. What they mean now, of course, is that forgiveness is fake without PS retaliation.
With or without PS, God lets us have the sin. But PS brings it up a second time. It's like doubling the problem of evil. But breaking a second window help.
We must justify God before He forgives us. But we can't. So, Jesus did. God doesn't tolerate sin, without showing how it kills His Son- which should be the most vile thing! Ridiculously, PS adds God's ok killing His Son, it isn't so extremely bad anymore. This justifies sinning and cancels forgiveness ...for reconciliation.

People tend to say that God can't exist without PS. They might as well say God can't exist without chocolate bunnies. That common argument can't prove PS. After that, they'll say, just trust God. Even so, when I go to the scripture it tends to jump off the page at me, how wrong PS is.

God tolerates evil, but we shouldn't guilt Him for tolerating evil as PS does. PS people try not to guilt God with PS, which ends up deleting PS.

Jesus had to justify God for our possible forgiveness, since we couldn't even do that. We're not even able to say sorry correctly. So Jesus does that on the cross.

Instead of letting us descend into hell, God went ahead and just tolerated our wrongs. That great toleration is confessed at the cross. (But PS first assuming that that great mercy isn't glorious, instead has God buy a happiness with unhappiness.)

My buddy said, most of church history is wrong about the cross. I disagree. The cross is too clear. We're bad, thus God forgives. My buddy, like others, injects PS into definitions only to deduct those very definitions. Funny.

(Jesus bears not the sins of those who reject His suffering of our sins. Yea, rejectors won't share their suffering, but seek their own glory. For through suffering in this domain, not just the retaliation of enemies in the next domain, comes glory to be distributed. But what can you glory in, when you receive as much again, like PS?

And if God made things outside of HimSelf ex nihilio, how much more the forgiveness within? Nor did God purpose to receive all that He lets us take. Rather, He gave more, and what we steal is certainly less than what reward is prepared for those who steal it not. But if God has not prepared the reward ahead, He even more prepared not a hell to pay off but waits for judgment day, perchance one be spared during this buffer. And Who but God yet suffers through us. Enemies will bear their own sin. He takes away the sins of the world, and made propitiation for all, that some may be saved.)

Jesus suffered in the flesh reflecting God's will suffering our wills, or God's mind being grieved with our griefs. God shares the pains and pleasures of His family, not the pleasures of enemies or their kindling in hell against their will. And if the enemies have done wrong, then God will take pleasure in His retribution upon them for their wrongs but will not share their pain. But if His enemies offend Him not,

then He holds nothing against them; although they can do nothing good without Him.

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Is the PS cross a retaliation against us or sin?
If you say us, he must cancel himself because he doesn't love us enough.
But if you say sin, the same thing happens. Because sin is an opinion of his. And he will not make those sins forgivable. There is no place for them, there should never be. To make the PS debt within god, makes a bad god. Sin shouldn't have its own credit category, it isn't planned, it shouldn't be. Sin is only a manifestation of a state outside of order. Not a debt, sins show that we're against God, enemies.
PS has God outlasts HimSelf, instead of sin. And we should want God to be as bad as us, because it's like he didn't love us enough and outlasted his lack of love, condemning his old self which was the middle decree. God defeats God rather than sin, to justify sins instead of us. He runs out of being our enemy. (PS waits for the real God to cancel it, the PS that. It wants canceled because it is against God and claims to be God.)
PS justifies his opinion of our sins, rather than us from sin. (this confused hybrid third payment(AKA emotional closure, AKA the middle decree.) wrongly mixes the two given Bible payments: us to God and sin to death.
If forgiven, it's no longer sin- if there's PS, then there is change in God. If sins are not made good the biblical way that is by giving us the license, that still doesn't prove PS to be correct or even substantial. Although they often use this reasoning. What they mean by God becoming as bad as us is that he comes around to real toleration after he gets his emotional closure. The assumption is that He was missing that toleration to begin with, which questions why He'd make an atonement to do it- unless He wanted to defeat HimSelf. But PS says no it's bad of God to do that, thus PS people contradict themselves while they express how PS cancels its own middle decree. PS naturally is against itself to even work. And it will not work unless it's against itself. That's it's own rules. By divorcing God from mercy, PS forces God to get a new Mercy from PS, which after PS ends up being the divorced Mercy. In other

words, He become equal to us in toleration. The new Mercy is to defeat the PS and satisfy that debt, once the middle decree is canceled, rather than sin. Then sins are freely done away with, according to the gospel. But why did we have to replace god with a bad God to begin with, just so that we can fault him and cancel him, AKA The ps Debt. PS is begging you to call it a liar. And those who obey PS, like me, are called Heretics by those who support PS against its will because they dare not to learn about it, for fear of blasphemy. We know, sins must be trashed... eventually.
PS fulfills their ordained middle decree which is not substantial but what it represents is substantial and thus bad. So you're right that PS doesn't effectually do anything bad. But that's no reason to make it effective and thus bad. It's like the PS person says see, grenades are safe unpulled, therefore they maybe pulled. Pulling them is considered ok, since holding them without pulling them was safe. Or maybe, it's ok to invent a new religion beause we all know it's just fake. And since it's so harmless, we'll just have it take over our religion.
PS jargon strips the meaning of the cross. They prove this often by saying, the cross would be meaningless without it. That's a red flag, isn't it. The cross has a lot of meaning which PS caps off from us exploring.
Jesus separation from God is God versing God, it is God's separation from God because Jesus represents us. The PS God is defeated by running out of being our enemy, AKA cancellation of debt. God is replaced for hating you, rather than sin. You can't begin to believe PS without thinking God needs the replacement.

1.-If someone crucifies you, can you charge that person for their wrong at judgment.
+No, because you're dead. Incorrect, you are resurrected at judgment.
+No, because the courts don't care what happens on earth. Incorrect, because God upholds the believer's case.
+But we were still enemies, until redemption. Jesus was not an unbeliever; so the point is strengthened that He had the best case to judge, even as the only standing case.

+But God knew who the elect would be, and say we all had cases which would outweigh. Yet we're not forgiven without forgiveness. So, Christ again has the only standing case.
(Forgiveness is a letting go of the independence from God we should not have. God is forgiving, so unforgiveness separates us from God.)
2.-God doesn't charge more than any particular person charges. For example, if Jesus doesn't charge as a man, then God HimSelf will not charge.
+Yes He does, because He was more hurt by any wrong. His hurt isn't your case, but His.
+Forgiving on earth, doesn't mean forgiving in heaven. God doesn't own all forgiveness. For example, some forgiveness is not real forgiveness. But that doesn't apply, not being real. +What about the forgiveness of an unbeliever? God judgment is for His Own but against enemies. If the unbeliever wants the judgement which God provides for His Own, they must be on God's side. Without God's help, they must judge their own matter without Him.
3.-If you can charge them for the wrong, then you don't have to. Condemnation isn't forced, although it forces.
+No you have to, lest their seem to be no judge, and God must keep up His appearances of being not just available but working even when His condemnation isn't wanted. We need our enemies condemned, but not the forgiven. The assumption here is, if you do not condemn there's no judgment performed since forgiveness has no place in judgement.
4.-Jesus didn't condemn us at the cross.
+Yes He did, so that He could absorb the condemnation onto HimSelf. Why would He want to do such a thing? To show how frustratingly loving He is. Like, I love you so much, I'll shoot myself. I think enemies would like that more than believers.
5a.-If Jesus condemned no one- God won't condemn anyone for Christ's sake.
+But He'll condemn people for His Own sake. Thus, (not just men, but) God is actively crucifying Jesus. 5b. Many hold PS as an option for God. Christ cleared God of any responsibility from below to judge His creatures. So, if He opts to use PS

(actively crucify Jesus along with men) it is only out of His Own mysterious nature. Again, nothing outside of God, causes God to require a PS.
6. It is enough that He forgave us, without double the loss. Breaking a second Christ's window doesn't fix the first window which wee broke.
+ We've hurt God by sinning, and now God wants more hurt to make up for it. No, that's agreeing with sinners. Instead, propitiate by separating, showing a difference. These people crucified me, I'm not promoting this, despite forgiving this.
Finney's clear Moral Government Atonement steers toward soft PS's middle decree, assuming an order outside of God. This decree, order outside of God binds Him to judge. But we've just seen that Christ has cleared God from any such binding. If Christ doesn't condemn, none can. The chain breaks at the weakest link and the slowest car slows all the rest of traffic.
If God slowed His judgment so far, then who would be condemned? Unbelievers stay condemned, so God must not lower HimSelf- nor would He allow that change. It must then be a generous thing to go beyond justice. In deed, it is glorious to not slither at the border of justice. Grace dances over it. And it must be so ultimately. I mean, God is closer to grace than PS, since PS would be a tool for grace. And PS then is not part of God as it's not ultimate, and thus not God but a means to work grace.
+ No, PS is God's nature. Only by jargon (aka false balance, for example, PS being in the definition of the terms attempting to prove it.)
Unbelievers in hell hurt. Jesus hurt on the cross. What's the relationship here? Hurt. Disconnect from God causes sin, which causes hurt. If one disconnected from God dies, he's put into a state of hell. People don't bring sinning into hell, but hurt according to the sin they had. Rewards were put in heaven, when God made you for it, even unbelievers. One may loose reward, by not getting saved. But when you get saved you don't loose a spot in hell because hell doesn't have a place for you till you take your place there. It's not like God's home, in that way. However, on earth you are under God's condemnation until saved. But that's not taking your place in hell yet. PS says God's current wrath on you in this life, is what Jesus suffers on your behalf. But I think that wrath is prevented by the cross rather than channeled into

the cross. I mean, Jesus made God happy without spending God's unhappiness first, (as if requiring a closure process, dividing God with 3 hours.)
+Where's your greater evidence that wrath is prevented rather than used up? And it can be used up because God is as fulfilling as He is thirsty for fill. On the contrary, God neither pays nor is paid.
+And what proof do you have for that? Divine Simplicity, a very important doctrine.
+Why's Divine Simplicity so important? God overlapping HimSelf makes confusion easier and spends our mind unnecessarily.
+The explosion theory of PS, from Pop to Hyper, at least contains the gospel. But only in parts, as it emphasizes an exchange rather than love.
+You are against exchange? No, that's extreme. Jesus paid His blood for us, although not to God. I'm only against replacing love with exchange. It is not that you disagree with my Bible, but that you add something to it that I don't.

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Me: The blood is witness, testifying what we must confess and agree with God about. The cross was a declaration of truth that God is worth the evil which He bears on the cross and all evil that He tolerates and suffers to get us. Sin is contradiction, and there's no contradiction in God's family. Sin is buried with His body, and the only one that can resurrect it, won't. (Does that mean we should sin more that grace may abound? No, there's no reward in that.)
Gemini, what do you think I'm trying to say about sacrifice: The cross is the "confession of sin" rather than a "payment for sin." The blood is the witness that God would rather die than agree with the evil we do to one another. Dying under our hands, God proves He is not "ok" with sin... Any loss is incorporated into His ownership.
-Sounds fair enough.
There are two types of PS. PopPS and HyperPS. PS scholars tend to point that out in their writings. However, we know simply that anything has a hyper and popular version. What do they look like? PopPS says that it's not really saying anything outside of scripture. In other words, it's a useless metaphor, a distraction from the

gospel. Meanwhile, HyperPS is very effectual, being substantial. Between the two there's many hybrid concepts. Thus these two naturally form an explosion theory. That means, vague and broad implications between to catch all. So, I made up Sola Ablation which will one day have just as many problems. Basically, Sola Ablation puts everything biblical or logical (scattered about the includes of PS) into one theory not awkwardly centered around the transaction (nothing against it necessarily) but centered around whatever is most Biblically explicit. This would prove most PSA concepts to be excess junk, which their own debaters often do for me. But who agrees with specificity. At least, I'll be as right as currently possible.
Jesus took our bullet, but what was the bullet: only death, or PS too?
Grok, create eloquent quotes for PSA:
It took great self control to strike the wrong target. (Irony)
How terribly unfair of God to punish the only person Who had never angered Him (Irony)
God burned his best furniture in place of trash like us.
Jesus drank the poison God intended for us.
He Who was sinless paid sin's price to God, on behalf of sinners.
We owed God death for our sins- Jesus paid that and more.
The hands that flung the planets into their orbit, nailed themselves to wood.
A Lamb was butchered in wrath, so the flock could graze in a meadow of mercy.
God no longer needs to hurt hurters, because He hurt the man hurt by hurters, in their place.
Not upon guilty us did God loose his fury, but upon innocent Jesus did he concentrate every bolt of it.
God wrathed Jesus with the full-color, high-definition storm of justice instead of our low-resolution souls.
We stood beneath the storm we had earned, yet the lightning chose another target — the lightning chose the Son, and we stood untouched beneath the cleared sky.
-I couldn't get away with saying those things. Lol. They would say, we don't believe any of those things. They pick at words out of fear as they can't hold PS together. So in private, they denying everything they say in the pulpit.

Familiar, good perspective: Jesus dies; so He can condemn us, but doesn't. (So, if Christ doesn't condemn a peer at judgment, God doesn't condemn for Christ's sake.) His blood is witness.
...
But unfortunately pop-PS makes a poor, useless point. We would hurt in hell, but Jesus hurt on the cross. Look, an exchange of hurts! See, see! So what? That's not the heart of the gospel.
Rather, we should look at God's toleration on the cross and conclude He loves us. Not, look at that hurt exchange- like God's fair at trading (with HimSelf.) That distracts from the gospel.
(And if instead of useless pop PS, you begin to turn it into a doctrine of hard PS, you start contradicting God efficaciously.)

A person doesn't go to hell unless they offend God and who God loves. (Jesus didn't take offense, for glory. But PS thinks glory beyond the measure of justice is no glory.) Now if Jesus didn't take offense, it was because He was reflecting the glory of God, even the grace of going beyond justice. (It is not beyond itself, but beyond the debtors.) As Jesus doesn't take offense from believers, God is at least as good, not to.) God honors those who honor Him by forgiving an enemy. (if you're forgiven, then others aren't condemned because of you, but only their own rejection of Christ.) Now then, you PS people, judge for yourself whether God is most ultimately worth all the evil in the world? If so, PS is not so ultimate. And if not ultimate, it is nothing. And if nothing, it distracts.

Sacrifice on purpose, not suicide. Jesus didn't mean the sins He bore but us, therefore the cross must not have been meant by Him but us. The same reason that people crucify Jesus is the reason for PS, that is the intention gap which this world's government isn't supposed to see. When we do bad as Jesus hands, and although he is guilty for us, He's not charged as debt by God. Hard PS says it God enjoyed hurting Jesus as much as he would enjoy roasting Us in hell, while popular PS says that he enjoys crucifying Jesus more than roasting Us in hell. But I'm saying the outer pain of forgiveness please God, there is no need for inner frustration to pay. It

is only implied that God bruised Jesus, and the closest passage to that is where Jesus implies that God forsook him to the dogs. But even if these were important enough to be explicit, we do not say that David and Job were necessarily penal substitutions... Jesus glorified God's grace, in the flesh.

We can't see the intents of the heart, so we shouldn't try to judge those, but since we do, we crucified Jesus and invented PS, and that's what God used, even our lack of judgment. So then it was a lack of judgment which crucified Jesus, fed by our sin. So sin killed itself in Christ flesh. God provided the body. But God did not condemn Jesus with us. Because God judges the intents of the heart.

Everybody already agrees with my truths. Ironically some don't admit it to their shame. And agreeing to those truths, PS condemns itself. If PS condemns itself, it should be disposed of. Where's some PS contradictions? To find this, you must ask yourself what PS you consider most accurate. You will doubtless change your mind a lot, like me. I can't tell you the contradiction you hide. Regardless, whatever form you put into words, there will be your contradiction. How do I know so many forms of ps? Because I invented half of them- lol. I will blindly trust that Divine mystery of the bible, but not the dark mystery of PS, for it's never the best interpretation of any verse.

Hard PS cannot admit this but soft PS can admit that instead of us in hell Jesus gets the cross. He bore our sin, not us. He is liable for us in the flesh, but God doesn't blame his intentions for those accidents. So soft PS could agree that PS is just an insignificant metaphor hiding the heart of the Gospel. Like, instead of saying God loves us (in a relationship of tolerance), it says God gets paid because he loves us, it steals the spotlight. Very bad. Paying that tolerance is worse, it's a dishonorable slap in the face, it's biting the hand that feeds you, even the reverse of Justice.

(Charlie Kirk said something that a lot of PS people say, it doesn't matter how you look at the cross as long as it looks like PS. This is a fallacy, like PS interpretation claims inerrancy.)

PS people says that "no branch of PS believes the PS exchange." But I think instead of us going to hell, Jesus dies under our sinning. They're right to say it's better that way.

We agree Jesus didn't intend the sins and God doesn't charge for non-intention. *We both disagree with Hard PS understanding that God charged Jesus in a different way than Jesus' spiritual intention.

This disagreement popular PS adds without reason: They add that, in a third way, neither spiritually nor physically, God charges Christ. This I call their middle decree (law), which is rejected by hard PS. Hard PS, unlike me and them, say that Christ suffered in a spiritual way. And the explosion principle that happens between these two main types of PS implies maybe a hybrid part of the spirit or something spirit like. (Worth noting: the devil is cast to hell, without judgment.) All logic resounds against hard spiritual PS, while it's enemy popular PS has nothing left to hold onto but must die in Christ's flesh only.

Rather than adding nothing like soft PS, Hard PS adds a contradiction that God actively bruised Jesus, which scripture can imply. Although I error to the passage implying that God forsakes Jesus to the dogs/men.

Regardless, the agreed fact of God's sovereignty exceedingly likely swallows up even this most active bruising from being a PS, I mean as opposed to a thousand other random things.

Again, PS hurt exchange has no point. But when the point is forced to be meaningful, it becomes hard PS; essentially God actively against His man. Again, I dare not add a contradiction within God. Sin must go, not God's wrath. If sin is gone, there's no wrath. Sin is taken away with Christ's body to death, just as the OT sacrifices.

That reason sin can be grounded and not repaid, is because God is self sufficient, and sin can't continue without His opinion, but is earthly. Because it is earthly, a sin to one may not be a sin to another. Everything has it's place, and God is able to give place to any. Yes, it doesn't take care of the heart doing the sin, but it doesn't need to. For the intents of the heart are a spiritual matter, which the earth doesn't care about. The Bible lays out this two fold salvation in several passages: God both removes our sin and gives us His presence. Both must be paid, but the PS direction is toward a third payment which the best cannot make sense of.

PS: If not punishment, then why else would God be pleased that Jesus was bruised?

Me: God wanted glory, so He had Jesus flogged. He wanted us to repent too... The beating wasn't for nothing. You know that.

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Some hide purpose, with their flesh's self preservation. God is so terribly purposeful that he endures all the hellbound. But stealing their purpose, would be the opposite of creating them. Nobody suffers arbitrarily, but in the zeal of God, regardless if their own purposes are out of sync. (So, God sent His Son, but PS fairy tale promotes atheism.)

Softer PS admits, that since our guilt was on Christ, and He's not guilty -He doesn't get hell. The only consequences for sin he suffered was in the flesh. Yet harder PS continues, that those consequences were not passively in the flesh from God but actively in the spirit from God. If so, Jesus would have to mean our sin - or else gods unjust. And they defend saying, God couldn't be just without this Injustice. About that, active wrath can only mean spiritual breach. Therefore Craig for example contradicts himself. Is there a way active to them, could mean passive to me? It is too dark a gap. The Bible and common sense can't promote PS. We actively killed Jesus, not God. For lack of better terms, God actively died as Christ to discount our sins. To this PS response, if that's so, if God tolerate it so, he was promoting sin. To this fallacy, I counter, before sin, God is. PS seems to make light of sin by placing it in a Godlike rank. Yet without God's opinion - there's no sin- as it is for God's children. It is not sin for God to take a life, as it be sin for us. If then God take responsibility, we're born of him and can't be spiritual sinners. (Nature and the Bible tell us that these two sides are on the same coin.) if in the flesh only sin remain, then Christ need put off the body alone, that is without God's supposedly active, yet illogical intent. If I say, God doesn't actively hurt Jesus, I'm not saying that God passively makes atonement. Herein lies a confusion for those who equate atonement and hurt. Hurt was only the vehicle in God outlasting our sin.

The law against Jesus, which is PS, is unjust and not God's law. Obviously Jesus should die under those unjust demands of the law. If you're a perfectly righteous person, then sinners should kill you with their own twisted form of law. But that's

not God's law. We aren't judged by Pilate. God's law is what we have already stated to be obvious. Obviously the righteous should die if he's in a group of sinners. If not, they're in agreement. (Thus God's law says we should die under their laws demands, which are unjust.) They would kill him right? And go to hell.

However, there is room for a second option in God's law. And that's also very clear because if God did not have a law, then there would be no condemnation. So there has to be the option to forgive, if there's an option to condemn. (PS would respond against this common sense like so: It's not possible for God not to have a law, so speculation suggests that He doesn't need that second option, like the world, which balances on margins, does. Then the argument slips into them saying that God is His Own atonement.)

Jesus could either die for God's honor and glory, or else exact condemnation from those who killed him. Those are the two options of God's law since Jesus died under their laws demands, (paralleling the PS thought that it was God Who smote Him.) He knew the cross would happen, and condemnation is not what he came for because if Jesus didn't come, they would not have killed him. PS would say it's ok, but nature tells us God has purposes beyond what is equal. Jesus had a purpose. PS assumes that going beyond Justice is no glory. PS assumes God's grace lacks justice, and thus God's grace lacks gory. And without this assumption, no one would need PS. Yet we know that God's grace is a glorious and just. We know that God is perfectly all the attributes at once. Let us not divide the Divine simplicity as PS does to justify its existence. This means that if you accept PS, you can't leave the PS club. (Of course, nothing is wrong with a jargon club unless there's something wrong with it.)

Again: PS says that God can't be merciful without PS. Yet we know God is merciful- therefore, we have no reason to believe PS. (If you add the PS distraction (that Jesus pays for sin rather than simply washing them by His blood), you must be very careful with it.)

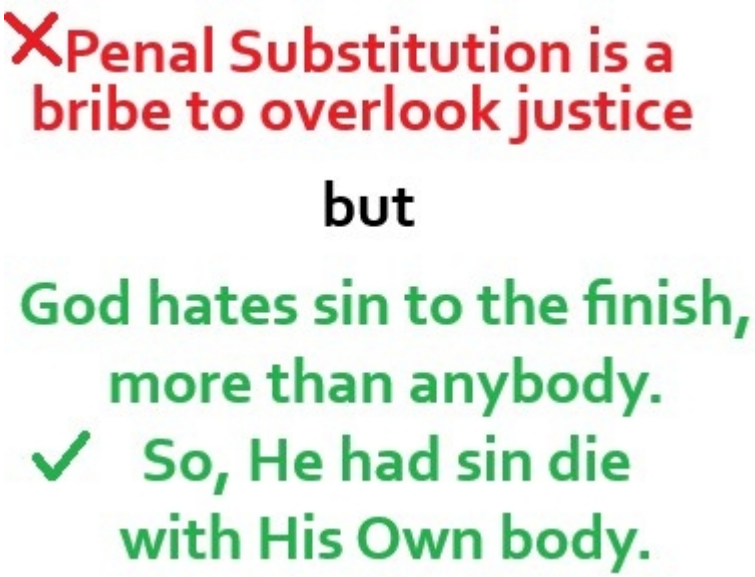
Pop quiz:
Is substitution possible?
Only for non-penalties.
Do we have debts?
Not if they can be paid.
What is paid?
Us to God in Spirit, sin to death in Christ's body.
Is PS a third payment?
Sure, it's wrath poured prejudicially.
Why is the penalty not needed?
Because God holds nothing against His children; because we're augmented with Christ's Mediation; because God doesn't ordain HimSelf augmentation.

	Pays to who?	Debt pay?	Sin is?	Wages of sin?	Pays a substitute?	Wrath?
Hard side of PS	Bribe's God	is the only problem, same as ridding sin	only our wrong doing	a PS penalty (using term: hell)	We're subbed for (God hates to love us)	active wrath toward elect
Soft side of PS	God ordained the bribe	the other half of the problem is ridding it	only a PS debt	= a PS penalty (using term: death)	Penalty is substituted uselessly (none think this, just a cop out.)	"passive"wrath toward elect
Me	Justice accepts no bribe	can never be paid, only trashed	what God holds against us (relative to relationship)	consiquences (no PS penalty)	No, only redemption price	only for unbeliever (about relationship)

He died because we were dying in sin. Death was His tool to bring us life. The devil had death's power which Jesus destroyed, abolishing death. Death no more has dominion over Him, but He has its keys.
Christ was given to carry our sin. So, Christ offered Himself to God for us all, tasting death for every person to release us from sins (against the Old Covenant/relationship.)
Those who believe Jesus blood of the New Covenant, partake of the propitiation; which shows God's right to remit sins He previously forbore. For God made Jesus sin over us, Who now Mediates and intercedes.
We have forgiveness, even redemption (a release from sin to God paid with blood), from the law and its curse (because Jesus had been under both.)
Through his cleansing, justifying blood (through suffering and offering of his body in sacrifice,) He brings us to God and sanctifies us (as God wants.)



Natural people want a frustrated god, like in PS. One who agrees with excess. I wish the gospel light was brighter. But it's dimmed by PS and the negative philosophy that comes with that. Many times, God has better than we pray for, and that no suffering for God is unwanted in the long run, and that we suffer for God passively seemingly doing nothing for Him actively simply because we're His children. PS doesn't have that. Again, God doesn't have you here for nothing. PS fosters distrust. This evil philosophy that God must be balanced by evil rather than trusted for more than we can know, is not just keeping people from the gospel, but it's ruining the lives of Christians too. Oh, I hear Eliphaz begin in vain to agree with me. But I'm not saying that since God is always better, we're the more sinful. No. On the contrary, this old form of Taoism and root of PS from Job's day doesn't justify God, thus not us. Rather, ask God for more because you cannot ask more than God gives, and real asking is from trusting God with whatever you have to trust Him with.



More random thoughts:
We can live with God since Jesus died with sin.
The cross was meant to condemn sin in forgiveness. But PS instead gives God a check to justify sin.
PS is supposed to be a jealousy emotion of closure, in that it is against a part of our past; rather than one of the two Biblical payments.
PS might defend by saying: "Bribery is ok when you're doing it to yourself. (It just manifests God's inner frustration.) Secondly, a step back, for two steps forward. (His values are relative.) And thirdly, if suffering passively is ok, then what I actively choose to suffer is also ok. (Even something not ok.)" Lol.
Punishing won't carry sins away. Appeasement is never the result of releasing wrath- that's called getting tired. The cross is a sin outlet for confession. Rather, than under the old law in our independence, we're now under Christ's headship.
Obviously, wrath hangs over unbelievers, not believers. But PS adds that wrath not yet released until judgment, be released prior to judgment. Otherwise, it would never be released. Yet, if it is released prior to sin removal, then it becomes excess once sins are removed.
Jesus bore our sins because He can't mean them. If unbelievers don't get wrath in this life, neither does Jesus. God Because Jesus already bore sin in this life, He can't suffer for them after death and judgment. If Jesus dies prior to judgment, He need not pay PS.
God doesn't yet release what's held against us. Nor does God hold against Christ, the sins Christ bears, until maybe after the cross. But then there's no more wrath to release on Jesus or us.
Venting wrath doesn't make anything better. God doesn't need to change His emotions. The random and unlikely, supposedly ordained, PS decree isn't in the Bible.

God's ok with believers because Jesus sacrificed away our sins. That has nothing to do with a PS debt. But PS has everything to do with preventing that forgiveness until PS is cancelled.

The law tells of universal wrongs which can't be made good by any pay. The law's connection to punishment, was for minimizing evil. So, if you add PS punishment you're adding evil against the law, such a bribe doesn't glorify God as good. Again: It brings glory to God to kill Achan, but God may prefer the glory of not holding charges, essentially blaming HimSelf. This is what happened when God blamed the cross on HimSelf rather than people, because it was His life to do what He wanted to do with it. Again, if any forgiveness happens, there should be no additional PS debt to distract from that forgiveness.

I'm guessing that pastors use PS to make God look like an unbeliever, more relatable. But being an evangelist myself, I don't think that's a good idea. Even if our never-get-even-God looks unusual to them, at least it's how He presents HimSelf to us.

If Jesus is blasted by wrath, then He must mean to do the sin. God wouldn't punish someone that didn't mean it. Since then, Jesus can't mean to do the sins which we meant to do, it must be that we are the Lord of Jesus. Then, God punishes Jesus because we meant the sin. And then, Jesus must had made us His Lord, out of obedience to God. But I disagree. I think Jesus becomes our only way to sin. Therefore, all our sins are no longer meant by our Lord. And without meaning, there's no wrath.

God takes away sin, with His death. Suffering in death belongs to righteousness in an evil domain. He loves, lives for, and came for us but not the sin which caused His death. Despite all these things that are so obvious; He was His kind Self. It should be obvious, although not to PS, that death is a bad thing. PS has no place in reality, so also those hordes of past voices which condemn me without knowing my name.

The atheist tells me it's more honest to doubt the undoubtable. Again, this makes no sense to me as it is my design to trust. So also I cannot think that God changes His heart towards sin, be it through a PS bribe. They tell me I think too highly of sin, while I think their view is too low. I feel my view as absolute, but they seem to fudge pitifully in the mud. So, PS seems to be a design of Satan to hinder evangelism.

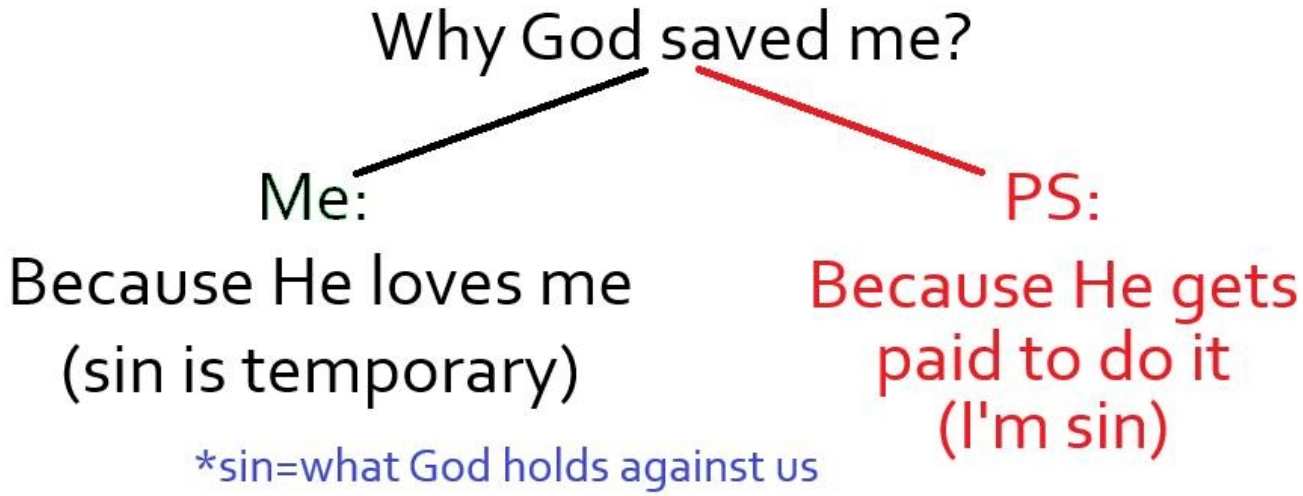
Notice how those who mock Justice, talk of it so frequently. Why would PS speak of its enemy? Because that leech has an end, but not God. There's no PS in God for PS is self-canceling not only in that it promotes the Justice which it's against but also because it's (by design) canceled prior to God's forgiveness. Yet, just because a bad thing is canceled (whether PS or sin) doesn't make it just. (And if God cancels PS, it's only temporary. Then for PS to claim eternality would be a lie.) In other words, we can agree that people, not sins, are justified. This is by the removal of sin, but not the justification of sin which PS requires prior to that removal. You see, PS can't be justified. Belittling sin, they send a decoy, saying, it's only a debt or accounting.

And we know that counting is good, but that doesn't justify what justifies the wrong before it's counted. Why the excess? It's enough to not count sin against the believer; but it's excess to count sin outside of those who meant it. Rather, let it be purged- according to the scriptures.

Me: Since God already took the victim; God now taking responsibility for a murderer, wouldn't hurt.
PS: No, God deserves consequences.
Me: He didn't do the sin.
PS: I think He let's people get away with sin, and thus must pay.
Me: No one gets away with sin; for He HimSelf was everyone's Creditor.
PS: Again, I prefer a god who deserves hell.

Bore our sins means Christ bore what God held against us, in our place. But PS says the opposite for the sake of circle reasoning: I mean when Owen says that if PS is correct, sin has a death penalty. It reminds me of how often PS using similar circles like, your God isn't just unless He uses bribes. You hear this all the time. It reminds me of WL Craig's circle reasoning, when He says PS is correct is a sacrifice is about retributive justice. The necessity for all this circular reason is because they don't have a verse in the Bible that says: Jesus pays for sin or God's wrath was poured on Jesus. Again, since PS can't connect to the Bible, they use circle reasoning. Anyway, I was meaning to warn you that PS dis regards so many verses about Christ bearing our sin. They use those verses a lot, to trick you though. I doubt they mean to. They use those verses to say that Christ instead bears a pretend death penalty, a legal curse (sounds so official,) and unjust wrath (actually they call it just wrath.) But you know, shouting a word about something virtuous like justice, doesn't purify the bribe your selling.
John Calvin said, Christ came between God's wrath and us. That makes it sound like we are a higher priority than God. Actually, Christ got between our sin and God. He first appeased God, we're secondary.
William L Craig: "Any biblically adequate atonement theory must include... the appeasement of God’s just wrath against sin."
Penal Substitution means that God's wrath was NOT appeased, but spent. (But more often they say the opposite, lest you doubt it.) Putting away some wrath debt thingy isn't the point. Putting away sin is. That's what appeases God. There's at least no need for what falls on unbelievers to, in some form, fall on Christ.
Then Craig says basically that appeasing wrath is synonymous with satisfying justice.

Therefore, Penal Substitution says that justice was not satisfied, but worn out. So, I think PS would disagree with Craig, as much as itself.
Anselm would disagree too. Yet, Anselm thought God was more honored by a paid forgiveness than a free forgiveness. Isn't it fitting, he would say. Obviously, fitting- but fitting isn't the point. Equally ridiculous. I'm not calling them fools. They were smart. But their assumptions weren't smart. I don't think they were only their assumptions.
Am I the one causing division, or just mapping out the fellowship hall? Unity is better with Christ, and PS wants to rid Jesus. Jesus would never pay for sin, but left sin hanging on His tree.
They seem to think like: men needed to pay God, that is, refund all the sin we did on credit. (Reminds me of indulgences.) So Jesus came down to buy that for us. Jesus wasn't funding sin but simply being obedient to God. That obedience led Him really far, even to the point of suffering God's wrath. And God got so much obedience out of Him, as it was impossible for Him to disobey despite however much torment, that it paid up for all the elect. This means, Jesus absorbed the whole debt by obeying God through torture endurance. He was essentially feeling all the same weight of vengeance that we would had felt in hell... Who cares? That fantasy is besides the point. God wouldn't do such a thing because He's against sin. Accepting payment isn't even an option, for God. Sin must be rid!



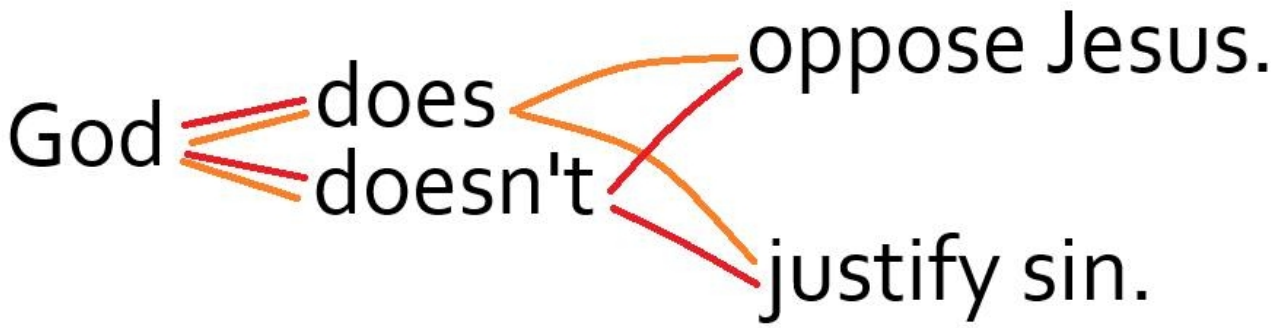
Me:
people kill God

PS: (not about punishment)
God kills God (overly vague)

sins are ok (God's able to mutate)

we're released

PS decietfully switch meanings:



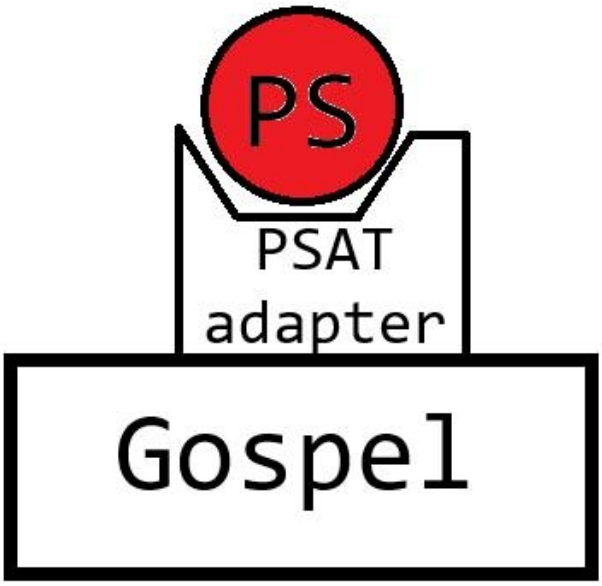
All agree that the Bible gives
two reasons for Jesus death.

1. temporary payment (blood)
2. eternal purchase (us) + PS

Sin's temporary and thus removed.
If we let it go, God loves us
without satisfaction.

preachers are
wrong to add this

Jesus pays:
1. death for sin
2. ~~and us to God~~
→ PS revises:
us away from God



God's toleration of sin measured

1 from His law

2 to receiving Christ's blood.

PS: 1.Jesus' blood isn't enough
2.God must also buy our independence

Why forgiveness cost's Christ's blood? So that He alone rises as Creditor, thus Ruler of the collective spirit, to hold no charges against the flesh who enjoy His benefits. But vague mutiny is the effect of PS because PS has God oppose HimSelf by justifying sin instead of us by hurting Jesus, not just unbelievers. But if you say that His wrath was passive, then PS is a useless distraction. Better put: The cross is where God let's us offend Him.

PS thinks it can change God's mind about sin.
Me: if God made me sin, why does He justify me?
PS: for pay
Me: then love is not even nor just?
PS: not your love
Me: Jesus went under the law, since God was above the law. Meaning, God didn't need a substitute.
PS: God is the law, and not above HimSelf. God's character is tooth for tooth.
Me: You ought recognize that the law is not tooth for tooth. That's what God's against. God's against a substitute, PS, and sin. Tooth for tooth is the most permitted for the hard hearted sinner. The Author and Spirit of the law would not consider that optimal not logical. To Him, it would be a breaking down of the law. Tooth for tooth is not the point of the law, but a means to an end. You are adding a motivation that's not explicit. You are making God a sinner deserving of hell. And was not that your purpose from the beginning.
PS: I trust God.
Me: The point of the cross is not to get anything, but to save us. He does this because it's natural to Him, you might say. If the exchange is something Eternal, then there's corruption in God. He's not trading with himself, as if to play the devil. He's 1. putting away the Earth that we shouldn't had grabbed. I mean, He's letting HimSelf die under our sins. That's consequence of sin, not payment. 2. If we don't let him, we perish.
Law has no reason to punish, unless to point you to repentance and forgiveness.

PS thinks God wants people punished for sinning, but gets Christ being punished instead. They think Jesus was a replacement satisfaction instead of punishing us. But I think, God only punishes unbelievers because believers are separated from sin by sacrifice. I mean, the cross doesn't directly make sins forgettable, but unforgettable. (Sins are already forgettable in earth's temporary buffer and shouldn't be justified past that. Instead people are justified of sin. Sin is never justified. Ironically, PSAT supporters admit that.) Sacrifice shows us that sins are against God. The cross makes sins contrary to God, and only then forgivable. Without this sacrifice, resistance unto blood, God will not forgive. Death opposes life. The cross tolerates sin's effects. It's the ultimate toleration of love. Death and curse even came from God. God tolerates how bad sin is by suffering it, then forgives in light of that. Like the law, a sacrifice illumes.

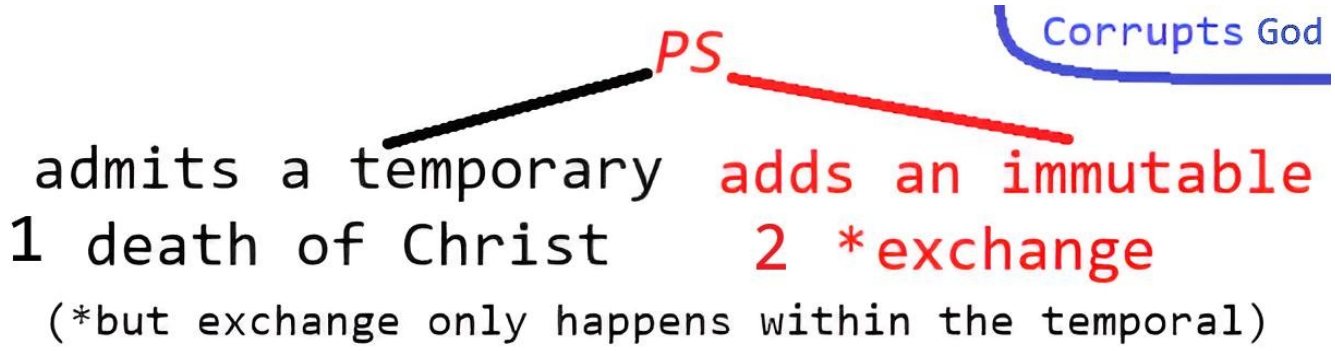
The cross is not something between a transaction and vengeance. PS thinks God makes light of sin, after replacing something that He supposedly normally gets out of our sin. But I say the only thing He gets out of our sin is grief, like the cross. (The problem of evil was meant to be experienced not reversed.) The grief was not why God was glad about the sacrifice. God was glad about the sacrifice, obviously because of the sacrifice, not the punishment we inflicted against Him, or else as they would poorly interpret as the punishment He made against HimSelf. If God wanted such a replacement, then why did Jesus suffer the effects of our sinning against Him? Wouldn't the such a gospel be more clear if He didn't distract it with people killing Jesus? But that's speculation about something that's false. If blunt, they say falsely that God kills HimSelf instead of us. God wrathed HimSelf, not just unbelievers. But no, the cross is toleration of sin killing Him. Meaning, we should not make light of sin but see it as He does. That's the point of sacrifice, as it was the point of the law. The law is not an executioner, but possibly prevents execution. The cross is about love, and love suffers. Toleration is the getting even of love. It doesn't get paid something ulterior. The cross isn't an arbitrary payment, but the manifestation of sin's end which is death. This is sin, says the cross. That's why God wants Christ's blood. The cross is the perfect performance of our sinning killing God as a man. It's not a PS payment. God's wrath isn't causeless. If you want to say

that sin makes God blood thirsty, then it's because sin is that bad, not Him. He's not bad. God wants blood to show sin, not Him. It's not directly wrong to hang around people who want to kill you. God tolerated blood for a propitiation. Blood was paid for God to hold nothing against us. God holds nothing against those He spent His blood on. He's paying for our release from sin. The payment is arbitrary in as much as God invented life and death. It was just a show in as much as we need life over death. Sin being against God, is our death as it's His. It's not ideal for man to be against God. The cross is man against God. This was needed for propitiation of the same. It's not that we dare limit God to only our life; but it means at least this to us. Although PS seems like a more extreme version of the gospel, it's the wrong direction. We are a vessel to receive God not resist Him. The PS carries the weight of hell, not just death. But the problem is, it's in the wrong direction. Instead of pointing to man killing God. It's pointing to God putting HimSelf in hell. Not that it's supporters admit that directly.

God killing Jesus would spoil the sacrifice. We have to be the ones to kill Jesus, and manifest how bad we are. The law doesn't execute wrath like God but shows sin like the cross. Whether or not God executes is in question. Those under the law, executed. Those under the cross not executed. Law vs cross. It is not that the cross was God's execution, but ours. We execute God. Or God executes us. This execution must take place, but God is not the offender on both sides. PS turns God against God, just as those who put Jesus on the cross. God was glad that Jesus was smitten by us. And it's wrong to blame that smiting on God. Man stewarded or wielded God's power against Him. The cross made that most clear, as sacrifice. And that blood made room for forgiveness.

Jacob requested some of their scriptures: On the cross sins die, not sinners punished. He doesn’t replace us, but our sins. It says, He was made sin, not sinner. He became our only way to sin, and didn't. Only Christ can condemn us but doesn't. If no law, no transgression. You put your hand on the head of the Lamb. The lamb carries away sin not sinner. Unlike sin, He gets back up. Purged (not paid) over 11

times, take away used over 10 times as well. What was paid? Blood to release us from sin, so also blood washes sin. Sin is trashed, nothing to pay for. Christ bore our sin with His own body on a tree, without becoming a sinner. It was God pleasure that Christ was bruised, obviously. This doesn't at all mean God was filling up revenge. Sin was condemned not us. We had been condemned in our sin, but now we're in Christ. The condemned are not justified. Sins are forgiven, laid not on our charge, not counted, remembered no more, cast away, blotted out, hid, covered. So God is not wrathful. Wrath never had to be absorbed by Jesus in the PS way. Jesus was cursed to physically hurt and die for us. The sin is sent far away out of the camp, not punished. What is due sin is death, not torture. What is do sin is not hell, but death. And without Christ, it's the soul that goes to hell, not the sin. Only unbelievers are related with God's wrath throughout scripture, especially those who never repent. But we were not adult, but children of wrath, during this probation period of time space. Without thinking of PS, I read Rom 3:25-6 this way "God tolerates sin, so He tolerated our sins. This toleration of His isn't sin. The propitiation is evidence that God is without sin." So, I think God is happy to not see our sin anymore. But PS thinks He's happy, because He's sad in some parallel dimension. Died for our sins, or for us- doesn't typically mean in our place. Which wouldn't mean much anyway. The reason for the cry of dereliction was that He was forsaken to oppressors, but not from God. God wasn't hurting Jesus, despite not helping. It's not a sacrifice, if you are the one doing the hurt. Jesus wanted saved from the dogs, not from God. God didn't hide His face, the Bible says. God heard His cry. He died for two reason, we see over and over (over 7 times): 1. To remove sin and 2. bring us to God. To interpret Isaiah 53 as a PS is not just too random than to be considered, but a disgusting twist in most other stories, especially God's. People only thought He just being punished, but really he was sacrificing away sins. Jesus does not pay the sins He carries away. Can the word be translated bribe? Yes. But who'd do that against God. Oh wait, PS would.



God wouldn't accept a bribe, so He must pre-give us everything before it becomes sin. We remove sin in this way (not PS) all the time. God forgives. So, why add PS? I mean, does God only empty sin, or His wrath too? Ridding wrath is not ridding what caused wrath. And God shouldn't rid such an appropriate response. But if Jesus death was eternal in some dimension, why'd it look temporary? And where do sins get such power to hold Christ for so long? PS gives this power to satan. Right? Sin may turn us into hell, but it can't last without God. Again, the payment should be temporary. (Whereas, those in hell last only because they still need God.) God won't pay sins which are carried away, nor those not carried away. PS tolls God, but God wouldn't toll HimSelf. PS won't let God forgive till it's cancelled. If Jesus suffered a PS, then why did God create evil? PSAT is a way to blur and distract rather than answer how Jesus died sins away. Is it better to keep sin from God or hell from us? PSAT says the latter. Then, a PS is wrong. Aside from self implosion, PS does nothing beneficial. It's mystery is not divine (logical) but dark(circular.) I'm not saying that circular reasoning is bad, except in this case. Wrath is released before, not after splattering. A PS is either wrong, deceitful, or just a poor metaphor. Sins should rather be destroyed, not paid. Whatever God hates about us, needs rid. He can't hate His dependents without hating HimSelf. A PS inherently removes God. But God removes sin.

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Christ fulfilled the law. This makes Him a law to us. God needs not hold a PS, since Christ already made up for any law. Adam left God, Christ left sin. The law showed it. The law was meant to capture us, not condemn us. It is used to condemn those who will not convert though. But since Christ forgave, God forgives. God must want to forgive us freely, since He sent Christ freely. And since Christ doesn't hold a PS, God wouldn't. If God did retain that PS jealousy He would not fully believe in Christ's sacrifice. That's a lack of satisfaction. So, PS says that God's an unbeliever essentially; not fully receiving the option Christ gave Him for our affair with sin. Because of the cross, God's no longer obligated to shoot HimSelf with PS. But now, because sins are dead with Christ (and Christ outlived them) God needs no longer hold against us, what He separated us from. Mercy which gave the law, thus mercy

fulfills the law. To deal with sinners who call upon God, God shows His glory using Jesus body. PS assumes this to be a dishonor; but to put away sin is honorable, whether actively with His Own body on a tree or else passively through unbelievers dying in sin. And it's common sense that death prevents hell. For necessarily Jesus first prevents sin from God, before preventing wrath from us. A good exchange: the temporary for the eternal. (But PS is a bad deal.)

Where's PS? It's located in a dark, an unconnected place where God doesn't send Christ. But God received Christ's death as sufficient payment for our sins. When they say sufficient payment for our sins, they mean the opposite. For they add that He also needs more for jealousy closure: a second "spirit" payment. So, to them, His blood is insufficient.

Nevertheless, there's no hell for unbelievers yet, although God's wrath hangs over them. These two are not synonymous. They're different. One is now, the other is not yet, and may never be.

PSAT is an adapter for the PS. PSAT is everything that can possibly be right about a PS. PSAT is not the evil PS, but how a PS hides in a bunch of verses. The random PSAT interpretation is not disconnected or none would believe it. It hides how the PS is disconnected. The PSAT adapter makes an PS (contradiction against God) seem small.

PS thinks God needs pay to be transcendent. Yet we know God is already transcendent and the cross only shows that transcendence, by a payment of Christ's body. I'm saying the exchange isn't eternal, like the effects. God made our temporary realm so that He wouldn't have to pay a PS forever. The Mercy gave us the law, thus Mercy (real justice) is God's choice after the ordinances against us are taken out of the way by Christ's flesh. (The law is not about reward. God automatically rewards.) The law was given for our justification, although it cannot justify like Christ. But it was not given for our condemnation, yet it condemns unbelievers. The second step is only after the first step. But PS tries to make both steps happen at the same time, thus they have one cancel the other illogically. (I mean, trying to pay after payment was already made assumes the first payment was insufficient.) The law's function to condemn, is only secondary. The reason there's a

difference between primary and secondary, is because of something I call a temporary buffer, or margin of time. The exchange, or ransom takes place inside this temporal region. That's why we all see two payments not just one. Even without time, logic and preaching should put one payment before the other. But the very pinnacle of PS, puts them both together into eternity, only to take them apart as if there were two eternities colliding at the cross. Obviously wrong. The cross is a change but not in God. Christ came, and through God's law, got everyone to owe Him most. And since He hold nothing against believers, we are truly free from the law, unlike unbelievers. Christ forgives whom He will, for the Son of man has that power to forgive. And what is bound here, is bound in heaven. For earth is not higher than heaven. Thus it is for Christ's sake that God forgives us. God, since He believes Christ rather than PS (aka sin,) is no longer obligated to go against the reason He had Christ save us. We hurt people, not God. That's the first payment, in Christ's flesh. We disobey God, that's the second payment where God gets us with a new will. For the old is not redeemable. PS would redeem what God hates. PS would pay for what must go, even the independence from earth's veins, which we were never made to bear.

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That God tolerates sin, we cannot deny- be it from the universally manifest problem of evil or the lips of HimSelf in Roman 3:25. And what may show us the depth of this toleration but some standard, which we call God's law. We all know it's God's option to receive Christ payment. And if God not receive that payment, we are left to question why Christ was sent. I hope there be none so hard as to say that God punishes Christ for Christ passively tolerating our sins against Him. Rather, we may agree that Christ's payment for sin was received. And being received let us also, admit that it was sufficient payment. This challenges PS. PS says that death was not sufficient for sin. You see that PS at it's core is not so much a payment to release us from sin, but rather a payment to keep alive the part of us which hates God- as if

God is paying us to hate Him. We seek independence from everything, but God. So it was the perfect tool for the devil. And this independence, PS is not willing to give up. They say we're inseparable from that lack of faith. As if God meant for us to have such an independence from the beginning. Be not deceived. Rather than paying to keep a separation from God due to sin; Christ's blood washes us of sin, so there's no need of separation. The law was not meant to be paid, but to show what needed removed. But if what must be removed is paid, dare God remove HimSelf? I could had said the same fallacy an hundred ways. But sufficient to say that the only fee here is for the carrying away of sins, and not to justify them. If we pretend with PS that Jesus was forsaken in some eternal dimension (not just temporarily) then would not God be nourishing sin? For in His absence, sin thrives. PS would have Him kill us to the degree that He accepts us. But God let Christ let sin die with His flesh. God both gives us His Spirit and pregives Christ's flesh. So, God won't let His dependents contradict Him.

Every evil seeps out from Penal Substitution's inherent gate of self contradiction. Everyone is against Penal Substitution (as it's an explosion catch all.) Yet it seems like people ask me to show why we're against penal substitution.
The gospel is that God takes our sins away. God no longer counts sins. Jesus does not pay for sins. He paid His death to redeem us, and we earn physical death due to sin. But those have nothing-at-all to do with a penal substitute. Penal Substitution pretends that the gospel is talking about it. It prevents and confuses the gospel. Penalty Substitution discredits God. There was no penalty for Christ to substitute for.
PS is circular (PS is for a Spiritual Part only as we are Part Sin. And that only in as much as a PS pays.) but that doesn't make it innocent. It has no connection to the gospel. And is easily trashed. PSAT framework without a PS would healthier.
If you are Sola Scriptura, then you should be Sola Ablation. Ablation only, that is without PS. Believe God's book: that God is against sin, and takes it away. He'd never pay for sins.
Well, one thing to like about the PS tool is we use a lot of gospel verses (to hide it.) We can just google PSA verses. PS people use lots of verses. The verses are the points of agreement. And so it makes no sense for me to post verses, since we all agree with them. I feel that I'm more careful not to add random stuff to those verses, (squeezing in something that's not really meant to be there.)

Confusion is because of PS, not the Bible - don't blame confusion on the Bible. I don't mind taking the blame for confusion, but the gospel is simple: Christ rids sin. To be believed, the PS exception relies on confusion. (Like, if you can't understand it, it must be true.) You can't actually believe PS. You just say that you do. Why this lip service? Maybe because it's cool. Atheists can find no evidence for God. In parallel, those who bow to PS find no evidence contrary. Now, I doubt many have tried harder than I to believe PS, yet I know it's wrong. It's evil. You cannot justify God and PS at the same time. It's not possible. I think if a person really loved God, He would admit that the PS is nothing above fantasy.
God already is even, without pay. Pay is only the pleasure of Him carrying out justice on the cross. He's immutable. The payment then is completely within time, and only in a physical body like the Bible says. PS is a trick.

Paying sins is obviously not Biblical; besides, it's unnatural.
Preachers preach fantasy, but God purges sin by sacrifice. For example, PSAT wrongly thinks Jesus was blamed for sin, but actually God made Him our sin. Jesus' human parents don't like his bride, so they tax Him: a PS. PS is from a hatred of people.

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I'm faulted with "one way" love. All my "one way" love will be returned I trust. Yet their "two way" love has no guarantee of return without God. That seems unwise. Jesus ignored pain for the joy ahead. They admit, that He bled for those on His left as well as believers who partake. And as a man, He is completely rewarded by God for His love toward unbelievers- we cannot deny. But what love does God have for those already in hell? Unlike the man Christ, God knows everything. Therefore, God does need reward as if He loves rejectors. Christ was God's mercy on earth. Thus PS causes people heartache where there should be trust. PS maybe Bible based, the Bible is not PS based.

God trashes sin with Jesus death, there's no penalty to pay.

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Don't say "Jesus pays for sin." It's frustration in God. God shouldn't be against His wrath.

The reason for the isolation buffer on earth is for an exchange, not a Penal Substitution. Jesus gives His body as a ransom, as if to never pay sins away, but die sins away. (God is actually against sin.)

Ironically, I tend to say a phrase based on 3 verses and am accused of not using scripture by people who apparently didn't recognize the verses. Doesn't bother me at all. For if they can't see God's Word, I'd be a fool to force that friendship.

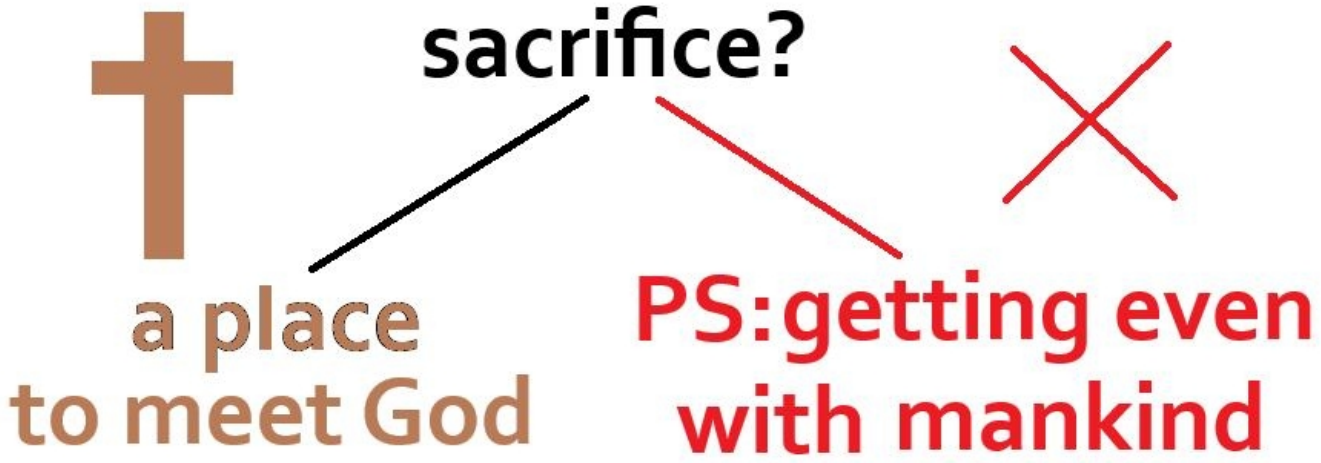
- 11w
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PS stands for Punishment(P) Exchange(S). Neither P nor S is the bases of PS. Punishment is just the fantasy, and exchange is only a vehicle of that fantasy, neither needs argumentation.
They're distracted with the word punishment, because punishment isn't what's wrong with PS. You see, as long as they can argue the word punishment, you won't be able to argue the bases of their fantasy. So, it gives them a buffer.
So instead of punishment, let's say God hands flowers to Jesus. The real argument still stands. Using that: God SHOULD NOT had handed flowers to Jesus.
Although they assume that God had to hand flowers to Jesus to be in the mood to forgive our sins; they say that God doesn't change. Again, this typical counter of theirs returns to the truth, that the cross is not a way to change God, but to reveal God's toleration of man sinning against Him. Which is best revealed by men putting God on a cross, without PS flowers. Right?
Winding down from that climax: God doesn't need closure, His accuracy is instant, He never lacks faith in His Own forgiveness- and so the PS "flowers" are a meaningless distraction. We all know that handing Jesus flowers does not change God's mind about sin- nothing can. No flowers needed.

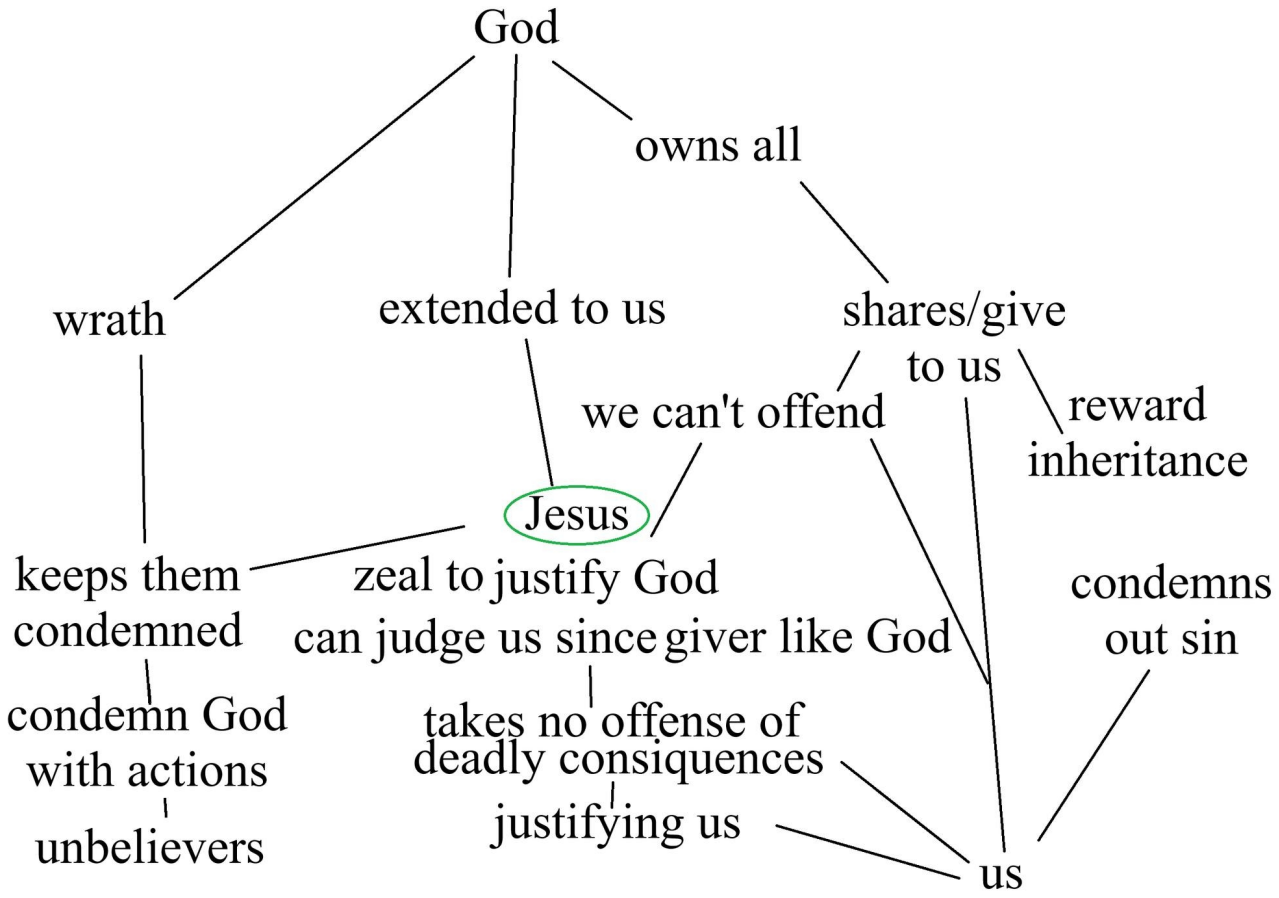
On another note: There are two main forms of any doctrine. The hard form of PS says that God actually does change His mind about sin. Why? They of course say, because He can. Naturally, they call it "Divine Mystery" although it never reaches that definition without being expressed in the Bible. So, it is more properly called: Dark Mystery.

- 10w
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Why people fall for PS? 1. resonates with evil 2. confusing enough to hide it's evil.
PS (the point): The cross about getting even with the elect.
Me: No, but it displayed man's self deleterious wrath against God.
PS (reasoning): God's patience isn't free; mercy's handcuffs were ordained.
Me: But the creation of the world was free.
PS (an appeal): God won't let sins be only worthless accidents.
Me: But Christ earned responsibility for just that.
PS (a counter appeal): Then we're not unique from Christ.
Me: Not in that way- for we die with Him.
I don't like when PS has God replaces Jesus on the cross with us- so that God can get even with us. Eventually something in God gives, so He's willing to serve our sin from then on. I don't like how PS pretends to be a sacrifice! Sacrifice keeps God from seeing sin because our Mediator doesn't mean any of them. Whereas, PS wants us to be the Head of Christ, preventing God's appeasement.


sacrifice?
a place
to meet God
PS:getting even
with mankind

Vale story


God
owns all
wrath
extended to us
shares/give
to us
we can't offend
reward
inheritance
Jesus
keeps them
condemned
zeal to justify God
can judge us since
giver like God
condemns
out sin
condemn God
with actions
takes no offense of
deadly consiquences
unbelievers
justifying us
us

God's extension to forgive, I mean His not charging but sharing with us all we can take; I mean, God's absorbing of our sin on the cross: is His justification to do so and it's also His condemnation of sin. Again, God filters our offences through death and resurrects so that we can't offend Him! because He's Judge of His spiritual dependents. (From common sense.)

It is Glory to forgive, pre-give. God lets Christ have that glory though. It is not wrong for God to own sins, as he owns everything, and doesn't mean the sins which are no sins when not meant, but only what we reference as Sin. Why? Because God means only good, and not bad by it. Perhaps a PenSub would say, if God allows bad unpaid by PS, it's only because he means bad. But we know that God does what he wants with his own, that is often more than just. Just would be His bare minimum. Hills of Grace are his to give. And his grace is greater than our sin. But to pay is pointless and cancels because he gives ultimately anyway. Then Justice is made a mockery, by definition of mocking. Again, PS is God mocking Justice. They say that it's needlessness is harmlessness, and this excuse makes it the most necessary part of the Gospel. They say that the glory of his grace is but shame and dishonor unless paid by PS. Yet they admit that ultimately Grace is higher, but Grace is shamed without PS in a lower way. Why does not their lower way represent the higher? It is because they are out of order with the universe. This world is not founded upon a truth without Grace, that is the meaning of EX nihilo. Ex nihilo means out from nothing, or unpaid. It's all from Grace, and it is the grace of a thing that we enjoy, and without Grace babies could not be cared for, and no man could be made. The pattern of the universe at its highest point and at its lowest point, is Grace. Let us not tangle up the Middle with a PS. It was the Transcendent God, who stopped to be made flesh. He does not receive pay. Be not tricked, for himself is his identity, and what we should know about him. God is sacrificial. When do I forgive a person? If they admit they hurt me. But PS is against this confession on the cross. They are wrong. God did not hurt God, we did. And isn't that the most clear meaning of scripture. If God pays a big payment, the sin is no further from him. To remove his reputation from our sin, he must be offended by us. The only thing that can remove the sin, is God's own self. PenSubs, feel this and so they tried to put PS inside of God, which makes it ineffectual. They call it Divine mystery, but it is dark mystery because it's disconnected. Had it been explicit in the scripture, or else externally connected in logic-the mystery could be divine, rather than dark. But now it is dark, and that it will not confess fully our sin against God. It is dark because it stays hidden. This type of Mystery is not to be attributed to God. Christ's payment

performed how bad sin is. That's the primary way to condemn a sin, to show it against God- yea, to perform it against God. And if this confession is made, then God will freely forgive. My forgiveness is up to me, but if people don't admit they're wrong- do I forgive them? Not if I have something to prove. Only if it doesn't matter. To God it matters, as PSA tries to say not so successfully. The point of Jesus payment is to be the hole not fill the hole, to be the debt not pay the debt. To show the debt, to perform the debt. To say, this is what sin is. There's no better way to say that to us, than for us to kill God's flesh. Sins are condemned in as much as we condemned Jesus. No third party could have done this. No third party is God enough. PS creates a third party. No, this son of man is the body of God! This is our confession. Don't be tricked.

The law shows what is due for those who do sins. Without God, there's that spiritual gap in our hearts by His design.

Jesus body joins us, despite this gap(method) and it's results (His death.) God comes down in flesh, His will fills our hearts, despite the hurt unto death. So: when we get His Spirit in us, we begin earning rewards on another scale whenever His influences flow through us.

Again: He sent His body for sin, the law for judgement (a gap, a space, a separation of space time and buffer of everything else within which to work, a lack of accountability along with our stolen independence, a division for our unity, a death for our release), and thirdly, His Spirit for righteousness.

The Spirit of Truth consolidates all offenses until He alone is Creditor, before God.

The law is not the same for believers. Believers are a part of God's family, so the law is below us and can't apply. For example, you can't steal when your daddy owns everything, but He can take it out of your inheritance, so be careful. The law is below us, based on Christ not holding charges. The law was reset, adjusted. The Spirit used it to convict, but comforts us with it. For when we walk in the law of Christ, we are assured of His dwelling in our hearts and are a comfort to one another. Those who won't have the light of the new testament, won't have their sins consolidated. They hide their sins till judgement, at which time they can no longer confess. But are sins are now for a time hid, that we may prove our love for God, in this gap. I mean, that those with God may get reward from He Who sees in secret, and that those without God may return His love.

God chips away the sin with the chisel of His body to make us His image. And He got a new edge. God's gloves weed out the thorns to make us His beautiful garden, but their resown. God writes His book, with His Own character's death and resurrection as the climax. God turned up the zeal for Jesus, to melt away our corruption He bore. God's patience through His earthly identity was our salvation. God used Jesus blood to wash away our sins. His blood is an effective cleansing agent. God filtered sins through the death of His Son. Through suffering, Jesus pleased God, saving mankind. We notice, that God makes a gap not only in which He may overcome contradictions against HimSelf, but in which He might win us. God rolls out history, and decision, and judgement, and conviction, and many things. God makes this buffer, cushion, dampener. This is a time to pay His death for us to be released from sin. During this time, there's no point in Him paying off a special disconnected PS debt. But if it's not disconnected, it contradicts Him. So, I have to say it's disconnected in order not to blaspheme.

PS tangle believer and unbeliever, for one. Which is it? Simple. We are without the Spirit, till the Spirit comes into our hearts. We're His family instantly. No sins are held against family, He just bears our sins. Right? And if He does bear our sins on earth without holding a charge, like His heavenly Identical, even when they kill Him- then God doesn't either. God's not against us, only sin and those who reject Him for sin. But then they'll try to get tangled again by saying doesn't our past need paid off? Not if you belong to God, your past is given to you. It really is simple. Tossing pay into the gears, is satan's work.

Christ keeps God happy about us, not firstly for our sake, but for God's. Jesus is more zealous about God than you. You should like that, since God is more zealous about you than you are. You're deepest part should be Him. That doesn't mean that you're Him at all. It means you are the need of Him, His accessory. You can't be fully you or love yourself enough, unless He's in your center. Till then you world's off balance. His mercy must be in your heart. If not, you'll find no mercy with God. That means, if you don't believe in Jesus mercy, and won't take Him alone as the only actual Creditor that He is, then you have denied the truth in favor of darkening your

sins before the eyes of forgiveness, so that there's no forgiveness for you, but only condemnation.

- 22w
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God already condemns unbelievers so Christ will not condemn them to God. Because Jesus was offended, he prevents God from being offended by us anymore. God is already offended by us until we get saved. So Jesus is like the fire break or the circuit breaker to keep God from being offended by us. Before salvation, wrath abides over us but has not yet come upon us as adults. People are now under God's wrath only as children of wrath, but already fully condemned in t His world as adults. Wrath is the execution of condemnation. Obviously, that has not happened. We do not take a place in hell yet. Nor was it prepared for us. Jesus would not block God's wrath from us. That would be disobedient for Jesus to do. Jesus was only condemned by man. His Spirit instantly begins filtering any believer through His death. He would not have judgment over us without His death from us! But from God, He needs no death. Although it would be wrong for Jesus to absorb wrath, He does isolate us in a new environment of His own, under His judgment, it's His airlock. Our old condemnation, what God held against us, God no more does- therefore there's no wrath. If God executes anything, it would be reward. The law was fulfilled in Us by Christ, meaning he reset it up to the point of holding nothing against us, meaning he freely chose to forgive because he earned that right. It is righteous for him to forgive because we killed him. If God killed him, then he would not have such a reason to be our judge or justify us therein. If the most extreme sin of crucifying our God, is Forgiven- then everything short of that buffer is Forgiven. His embankment is high enough, His shocks absorbed the greatest bumps we could make-because he was God and when we offended him, we offended God. God did not offend God. What would be the point of that? To pay off an imaginary debt? They say that he has to fill the hole we dug, or weed out what we sowed. No, because Jesus is God. That's the point guys! God reached out, with the arm of Christ. That extension, that hole, those weeds- that's how bad sin is. And nothing says that

better but the cross. If you try to turn it into some debt that needs to be refilled, you are lessening it, you are making sins more tolerable. Sins are supposed to be bad, that's why Jesus became the greatest sin of ours. If it needs refilled, then why would God let it be unfilled in the first place? That's not how God gets glory, He doesn't go backwards. The only thing that makes sin bad, is how it's against him, not some imaginary PS package. They say we hide it so he has to find it, they say we make a fire and He has to put it out... If a fire is put out, how bad is it? It's not bad anymore is it? You think God wants to make sin less bad. No, the law points out how bad sin is, not to be paid- that's not the point of the law. It's to point you to forgiveness, measure forgiveness, and shows you what would be coming if you aren't forgiven. They say we shut it and he has to open it or else we opened and he has to shut it, like we mess it up and he has to clean it. He wouldn't do that. Let it stay bad, show it for what it is. The only way you can tell what it is, if it's against God, nothing is higher than God. Nothing hates sin more, there is no background more revealing. And that's what the cross is about. It asks us, is t His what you really want? They say we kill and so he has to make alive, no, leave it dead! God wants us, without sin. He will have His children without sin, not with paid sin. What is even the meaning of pay? Think about it, a debt is supposed to honor him somehow. Yet it steals His honor to forgive. They say we make offenses and so a PenSub just said to me this morning, that he must make those offenses okay. They will not be okay. And they know it, He makes the offenses not okay. Because they aren't okay already. What the Old Testament said, the New Testament established and did not revert. He didn't go back and pay the Old Testament, he fulfilled the Old Testament, condemning sin- that we might be justified. And that's what the Old Testament pointed to, but wasn't able to do it without Him. They say that wrath needs to go somewhere, but they made it up. It can go back to their imagination from whence it came, just as God would never pay for such an independence or else another God. Jesus filters our sins from God. By death, He took the bullet, the grenade, the wave, the poison, he took the hit for God. He wouldn't do that for us, that would be against God. Jesus is not against God. We would kill God, but Jesus gets between and is crucified instead. It's much easier to think t His way. Christ is immune with the spirit of resurrection,

so He takes the bullet in the flesh before it can reach heaven. He gave His life a ransom for us not to be condemned. As a firefighter, he risked His life for us, but more directly for God not to be offended by us. Jesus cannot love you, unless he loves God first. For God is love. That's what Jesus gets: His love for you. God might had forgiven as it's His right, but prefers to do so through blessing Jesus.
A fox invades a house. The kid says, dad's going to shoot you, so be my pet! You have a choice to get shot by God, or be Jesus pet- which will it be? The reason why PS is so confused, because you can't tell a knotted up rope. But this is how you unknot a rope: you alternate between pulling Slack, and releasing the tangles. Move back and forth between these two, and you get the rope straightened out. Our sins consolidated against a man. If the son of man can and does forgive us, then God forgives us in him. We alloy together with Jesus in spiritual marriage. That's better than physical marriage. Jesus absorbs us with our sin, so it kills him, but he can outlive it. Offending him, prevents us from offending God. But what about the knotted rope? We were already condemned. We already offended God as children to his wrath. And while children, we were justified. There is therefore now no condemnation. Jesus wasn't condemned, sin was in Jesus body. It's like, I'd rather die with you than live without you. I sever my flesh, for thy life 2nd Eve. Adam left God, but Christ left sin for us all. Not everybody takes the key to what they steal, I mean some would rather go with the cops then take Christ's hand in marriage. And why does Christ donate what you steal- that is, the same result? Is it not to replace the method, with his own selfless Spirit? Yes, it's for Jesus to be closer to us. Yet because of His Spirit's Mediation of us, both the result and the method are already replaced.
We do not-so-great things for the greater good. God prioritizes, based on a zeal for HimSelf to be the importance source of anything. A man is more near to Him than a horse. A book is more than a pen. God always does the best thing, despite allowing things that aren't good. But we can't always see clearly. That blindness is on purpose, it gives us a lack of responsibility to be obedient children, before we face adult consequences. Allowing sinners to hurt His Son, is best for Him. Right? Now,

would He hurt His Son for the sake of a PS? PS is internally coherent, but if we excuse people's deception about it's necessity, only preference keeps it around. The world is forgiving. Many constants could be lethal if changed by a percent, yet the universe permits a range of values. Same with our blood sugar. The second law says disorder increases on average, but locally you can create order by paying entropy elsewhere. So I mean, there’s thermodynamic slack to borrow. You need a savings. Fat stores. Forget-your-password emails...

- 22w
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Since Jesus' only rope is attached God, and no strings to men- He becomes Judge to us as God's Mediator. If he traded His connection to God for us to control Him, then He'd not be our Judge. Adam did that, He replaced His string to God for a fruit. God needs not men, He has no strings to them, He doesn't depend on them, yet Jesus depends on God, and we depend on Jesus. There's not another way to relate. I mean, God's connection to you is about you needing Him, not Him needing you.
What do you mean, Jesus never took? Of course, He took stuff. He took milk as a baby. He paid for it later. He fed enough people to last pay all his meals. He doctored enough people... and doctors get good money. Basically, He's the richest guy, although He didn't take much. He paid for HimSelf, many times over. If you cancel out anything He took, then it an be said that He nothing. Meanwhile, He gave a lot. But there's more meaning. Because the judge needs to be someone who isn't attached by strings. God is transcendent, means He gives without being controlled. Jesus glorified Him by doing the same. When you give, you're in control. Jesus didn't take, or else He would be unlike God. Since He's like God, He was made our judge. Also, He received nothing, not even offense. Meaning, He can be our judge. Not just the best judge in that He is least of people that is most victim. But because He is a perfect judge ineffective by getting gifts or anything. He never held a charge, so He can do fair justice without even using a blind fold. We need blind folds. Now, Jesus can be judge because He outlived death because He didn't take from men. He had no reason to stay dead. Taking is why people stay dead. They take because they need

God. That is, they sin because they lack God. They take other things, and that is called sin. The need for God is not wrong. But it comes out as sin so long as we lack the Spiritual connection which Christ brings us. And we can have His Spirit, that is, we an be His family, and have and be given all we steal, because He's already held no charges against us. Because this pre-giving death came first, it is no matter that He now donates to us anything we stole just as God donates His live for us to begin with. Even our past is not held against us as if we still lacked God. Adam left God, Christ left sin on the cross. Adam disconnected, but Christ kept His connection for our sake. If Christ reconnects us, we would cause another fall. Or else, if God disconnects Christ at the cross, another fall occurs. However, Christ maintain the connection to outlast sin. And our sins are filtered through that death. He raises us without them, or else we're changed in the rapture. We can't connect to God, but we can sin, and agree with the Spirit of truth about it. There's no doubt, at the cross of our offense against God. He made it to be in our reach, basically. Christ hold the rope to God for us all, we can't. He must filter. He must Mediate as Head. He will not save a person in such a capacity. We would let go the rope. He can keep it for us. He doesn't pay for another rope. So, did Adam have a rope in the garden. Yes. And He wasn't supposed to leave it. He did. Christ descends to us and into sin, with this rope and pulls us out. This time, we don't a rope. We lost it too fast in the garden. We can't unsave ourselves now, like Adam could. We're past that now. Why did God give the unkeepable responsibility to Adam. In case He would keep it, of course. We depend on the pilot, the driver, the hero cutting the wire on the bomb.
Bill gives His Son the car that Tom broke. His Son buries it, and now drive Tom around. - But PS adds a debt which would only be paid by crashing the Son's other car, not just burying the broken one. (Of course, it can't actually connect like that, but that's as close as it can connect to reality.) If you love the Son of God, you aren't cast out. God needs no PS because He doesn't contradict HimSelf. The Son wouldn't dare offer a PS, since He's God. And the Spirit seems to say that a PS is too random than to accept.

- 22w
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I'm pretty agreeable. But an agreeable person can't honestly agree with PS. I'm not the bad guy here. PS is. Jesus bore our curse which came in response to sin. Death was earned by man, not given like grace. The ground was cursed for Adam's sake. The Bible is careful, in a handful of areas; never to directly say that God is bruising or smiting Jesus. But God was pleased by the bruising. And people thought God was smiting, punishing Him; but actually He was taking our offences (not God's.) But we can at least acknowledge that in a general way, God was sovereign during the whole affair. Not that, a PS could be proved by such a verse- but if such a verses existed, they could use it as evidence. The Bible says that Jesus was contradicted by sinners, not God. PSA is going to say, it was through sinners. If so, then PSA is secondary. And not only secondary, but cancelled. For unless PS retains a primary position, it must be cancelled. Yes, it cancels its own debt eventually, but I'm saying it cancels before being paid- because pay would establish it as being prior to the ridding of the debt. It necessarily prevent what must prevent it. In this way, it makes itself an impossibility. But how might it be possible? If I was wrong about Jesus preventing wrath from God. That is, if my interconnected truth wall of understanding was corrupts somehow. Of course, I'm falsifiable. But, it seems very unlikely to me that I'm missing something so obvious. What's so obvious? The law of non-contradiction. God and sin, I can't mix these. I shouldn't. They're not so compatible and PS makes them out to be. Seeing that PS is everywhere, and being a man led by principle rather than appetite, what bigger thing could arrest my attention?

Jesus doesn't have strings attached. He doesn't owe favors, carry baggage, have IOUs. He's not entangled in obligations. There's shouldn't be conflict of interests. No one He judges should have leverage over him. A judge can't be on a leash. We might be bought and paid for but none own a piece of Him.

Jesus absorption of our offenses against God, prevents any retaliation from God, including a Penal Substitution. And of course, God is already offended by those who aren't yet born again. And God can regenerate anyone, without cost; but prefers Jesus to freely suffer sins consequences to glorify God in condemning what He forgives us of.

Running GPT-5.1 critically through a substantial amount of my theology, I was presently surprised it could not yet find any errors. (The thirty it made, were all laughs.)
If a PS exists, it would be impossible for it to effect the gospel.

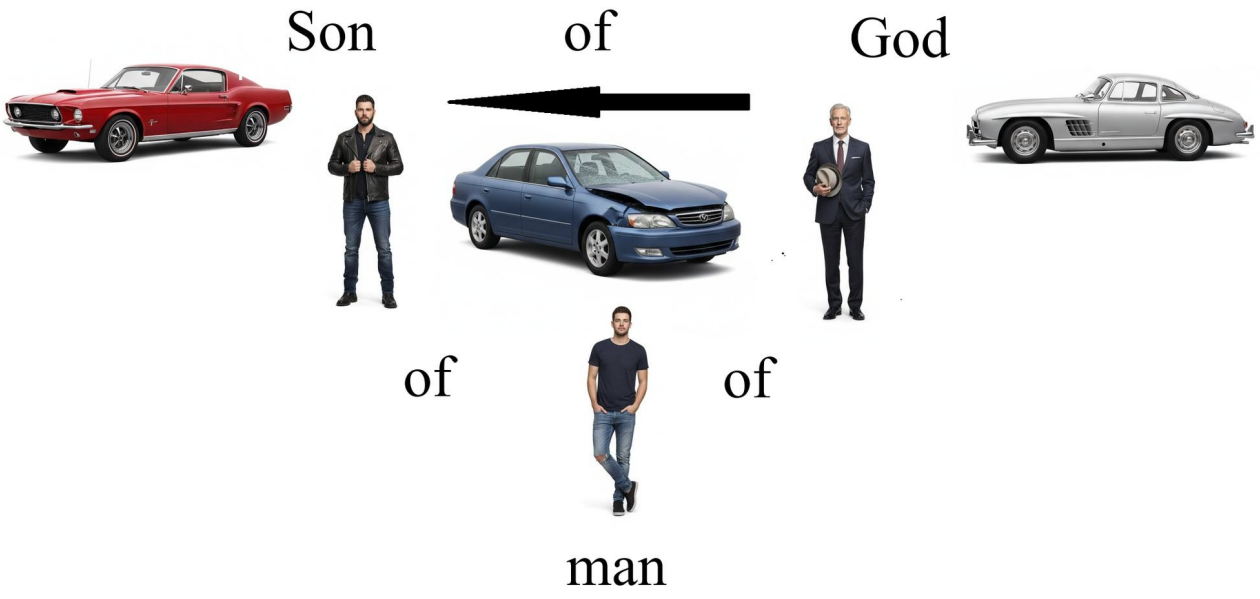
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There's no need for the old spirit. We get a new Spirit in salvation. Sin is not always called a spirit in the Bible, because it's not. Yet, the spirit of disobedience is a replacing of the spirit we need from God. And it is that need that we replace. Meaning, we must take something to the extreme; we must idolize something, if not Christ. Christ's Spirit keeps us balanced, unlike other things. Christ is a way to fellowship in this life, and also a way to commune with God in the next. God and His children last forever, there's no reason to be far from God's heart. There's no good reason to deprive yourself of all hope. It's not your design. God is transcendent, so must be our hope!
Unbelievers relate to each other not in the Spirit but in mind, flesh, and the flesh's sin. We can assent to God, until Adam sinned. Now we can only assent to sin. So Christ became sin, owning it for us as a way to God. Through him, we can no more assent to sin. But though we seem do still sin, it's owned and takes only from our inheritance, that is through our sinning against Christ. Sin is then simply ablated without PS merit. Meaning Christ dies under our sinning against Him, and didn't charge (for He was God.)
We carelessly crash the car, yet still under a buffer. So, God sends Jesus to take the offense in the flesh, that we bring it not to heaven. To bring the sin outside of the tension buffer, would have immediately bad consequences for us. It's how God gets the glory of ridding sin, and we enjoy that. Freewill isn't bad. It's bad for those who refuse it though. It's like God makes us make a choice. Like, saying to your lover you have only one more month to make your decision. Was that bad of you? Wasn't it

worse that the other person kept you in limbo? Freewill is maintained by freeing. But some reject the freedom of others and don't forgive without a price.

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. 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.

Gospel:



Second gospel/Penal Substitution:



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?

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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.
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.

- **2d**
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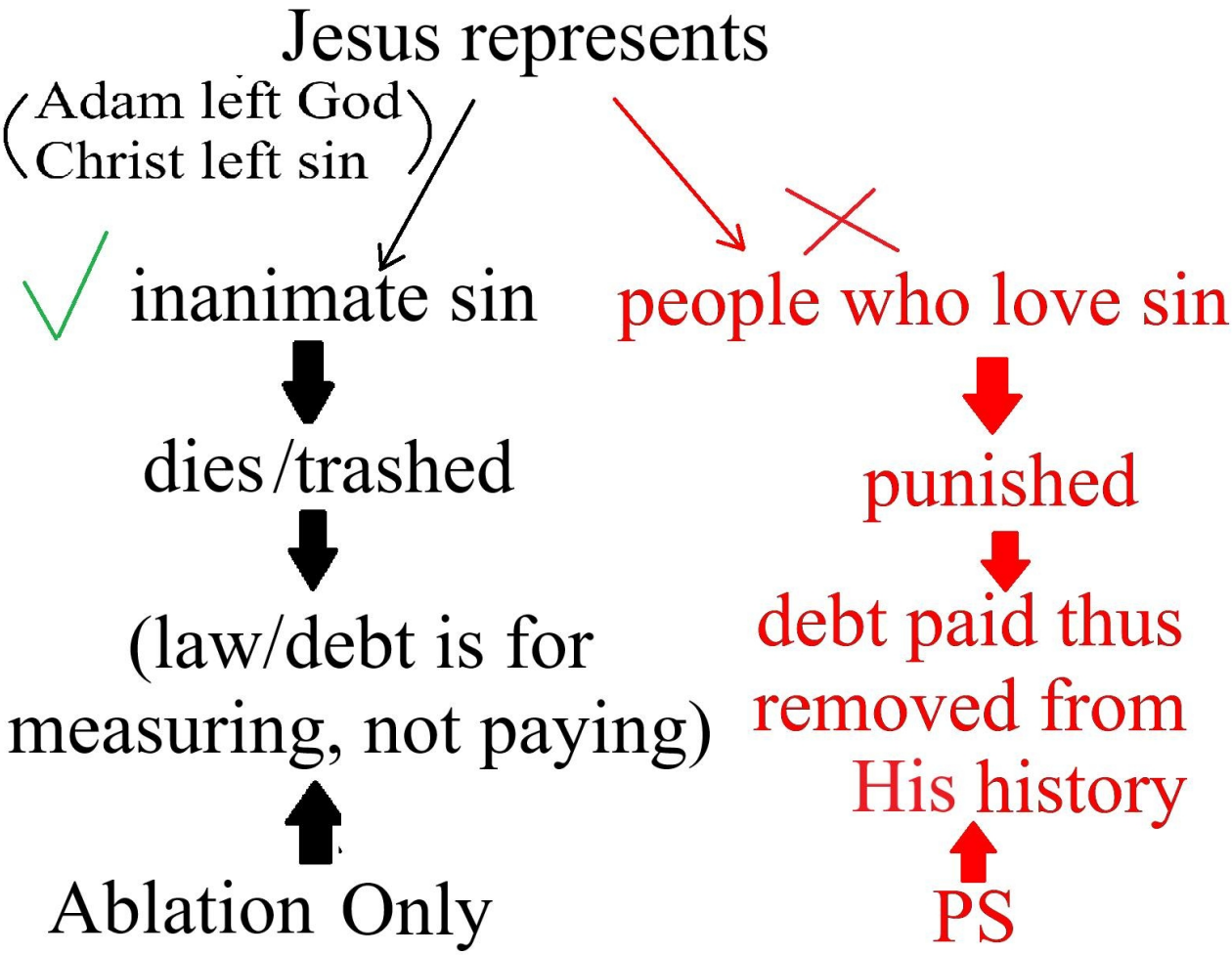
Jesus doesn't pay for sins because He doesn't want them. He'll never pay for them to be ok. Your debt was never meant to be paid, but trashed away (by sacrifice.) Paying isn't the point of the (forgiveness-measuring) law. Jesus didn't pay to release you from God, but sin. God's not holding people for 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!

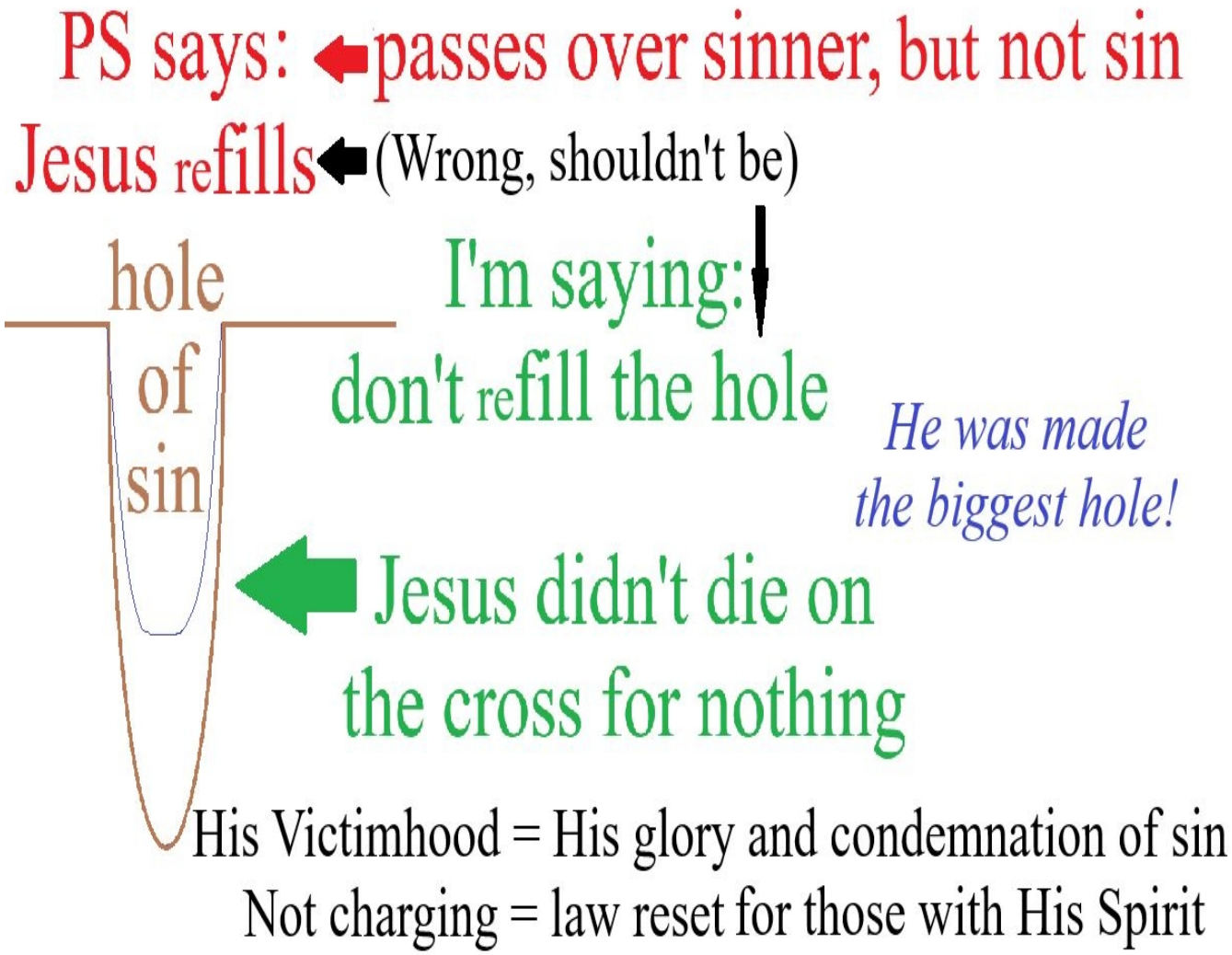
God gives and pre-gives, but doesn't receive offense. He'll take no satisfaction. We can't come to God, but we can abuse. Thus God let down our abuses out of heaven with Jesus. Having separated them from us, He resurrects. Again, believers abuse Jesus, unbelievers abuse God. God's law resets, when Jesus 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.


Jesus represents
Adam left God
Christ left sin
inanimate sin
people who love sin
dies/trashed
punished
(law/debt is for measuring, not paying)
debt paid thus removed from His history
Ablation Only
PS



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

- **1w**
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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.

- **1w**
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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.

- **6d**
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I'd rather be an idiot then 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.

- **5d**

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

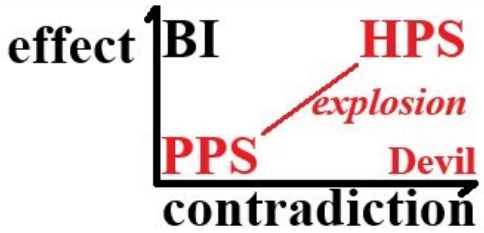
upon his not holding charges! Effectively this cancels anything the believers do under the law. But when people say that Jesus pays for sins, they must mean that he pays rewards. Because sins died away altogether.

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.

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 forgivenes	offended

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



Bible: Strong as Hyper-PS
Logic: Cheaper than Pop-PS
"What a deal!" - Occam

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 there 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.

- **5d**
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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 is 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.

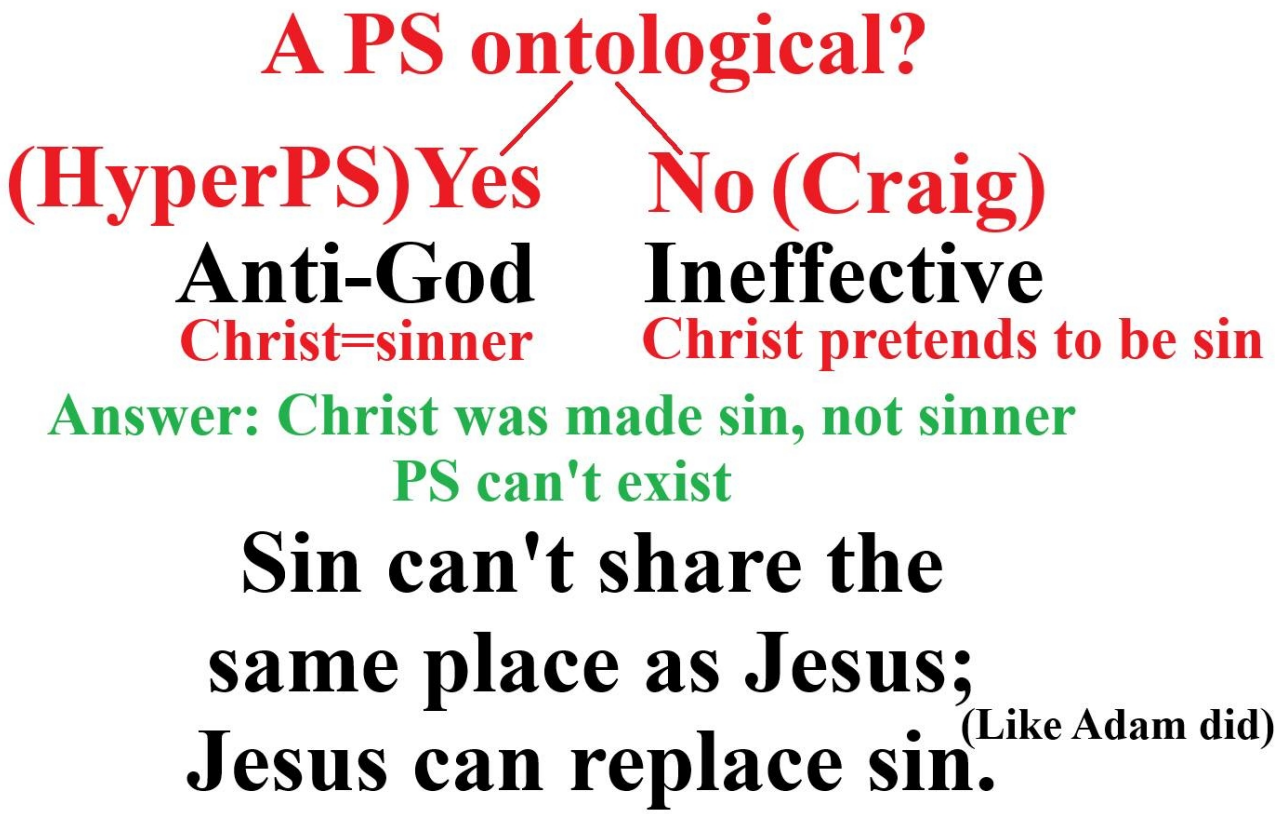
Is this only a change in perspective? For example, you can see a person move from one point to another discreet point. But from a slower perspective you can see Him move through many points between the start and end. Is that what's going on here? 1. Is paying debt on the way to letting sin die? Or, 2. 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 sins 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 persons 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.



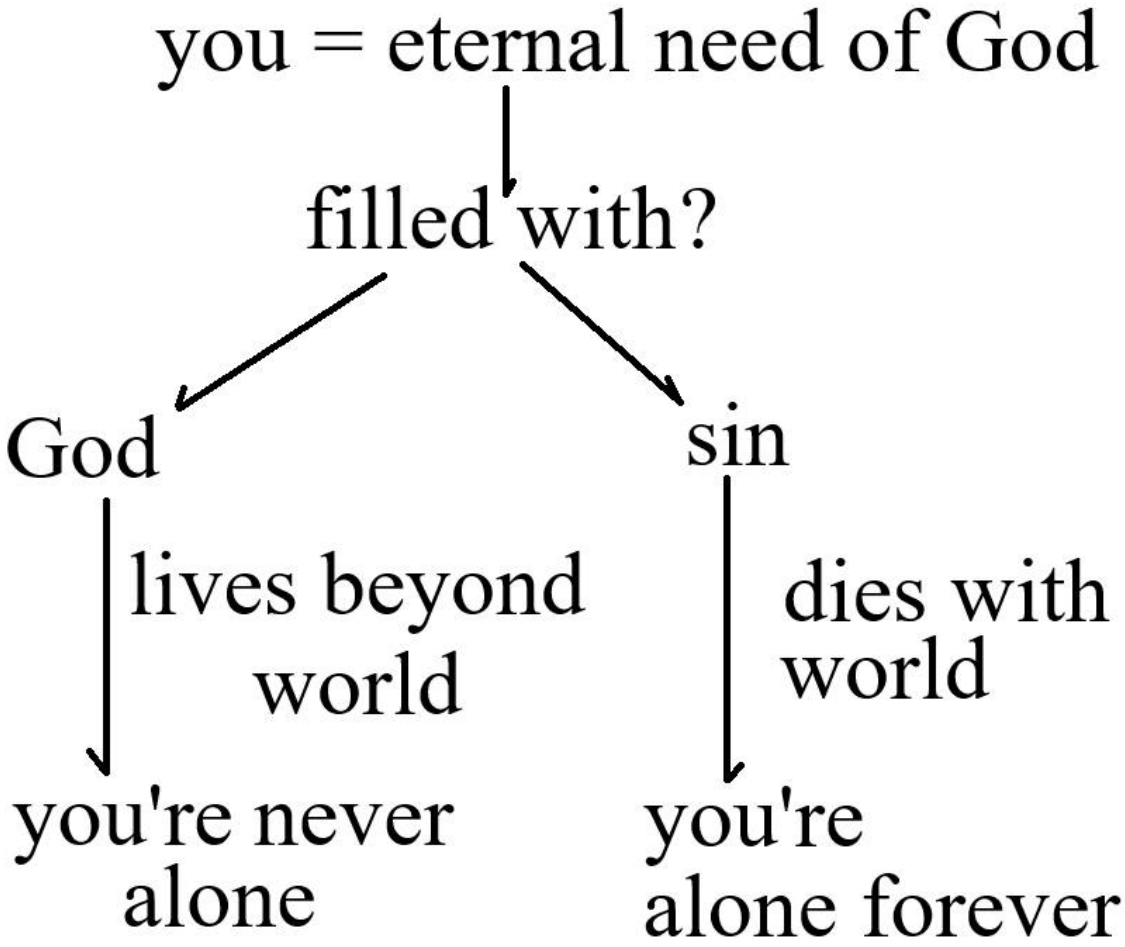
Does God get what's due with us as believers and unbelievers?

A PS uses:
the explosion principle
–means–
a PS is wrong, but it's filling in for what's right

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

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)

Wrong answer:
God treats us like unbelievers and forsakes His Son.
That obviously won't help anything!



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 Calvanism, 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 Calvanists 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 there identity. The essential different 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 come 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 had been part of the reason that I was so surprised to learn He cared. Anyway, wrath is not 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 everyway, 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 means 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.

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"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.

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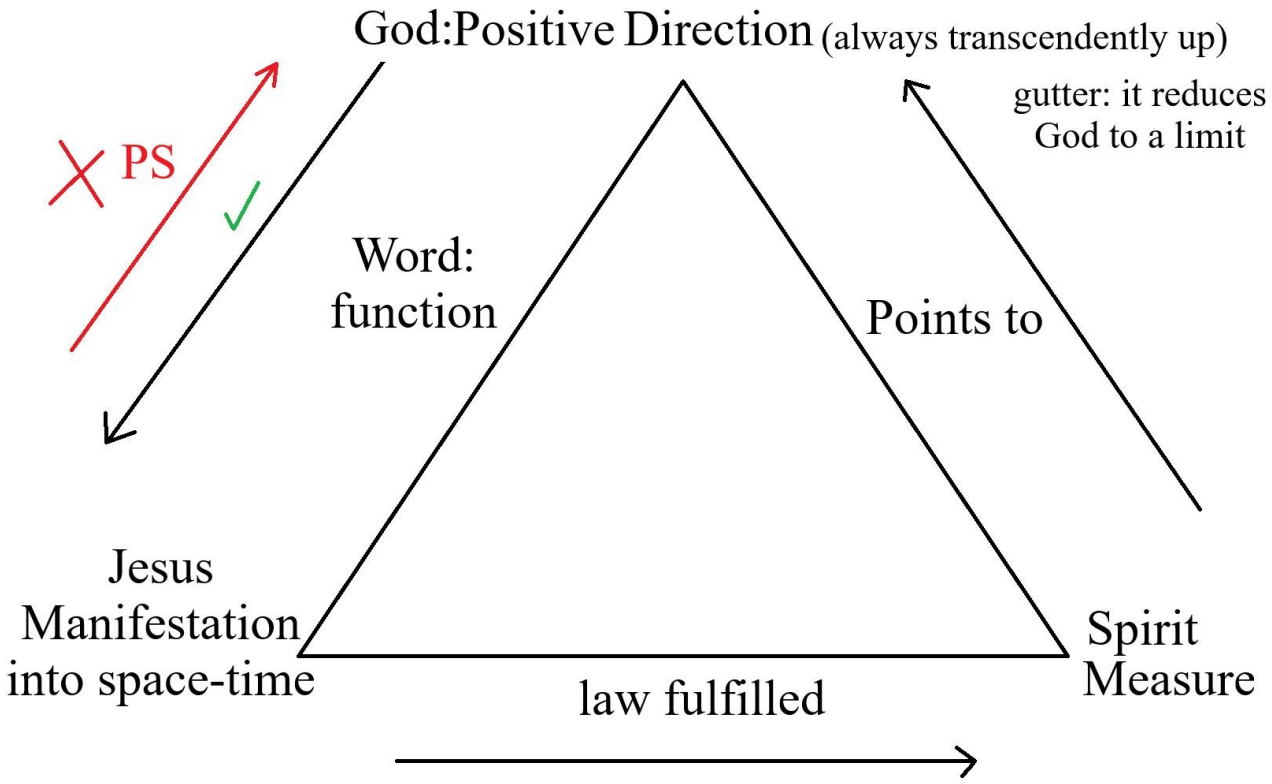
Productive people don't stand a chance against lazy people. (Reversable view of each other.)
They say: only God caused(Not created) the Spirit by the power He shared with the Son. Then, Both sent the Spirit. This is based on a Trinity framework.
I may not make it so easy for someone to get me to help 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 had 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.)

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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 members 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.

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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.

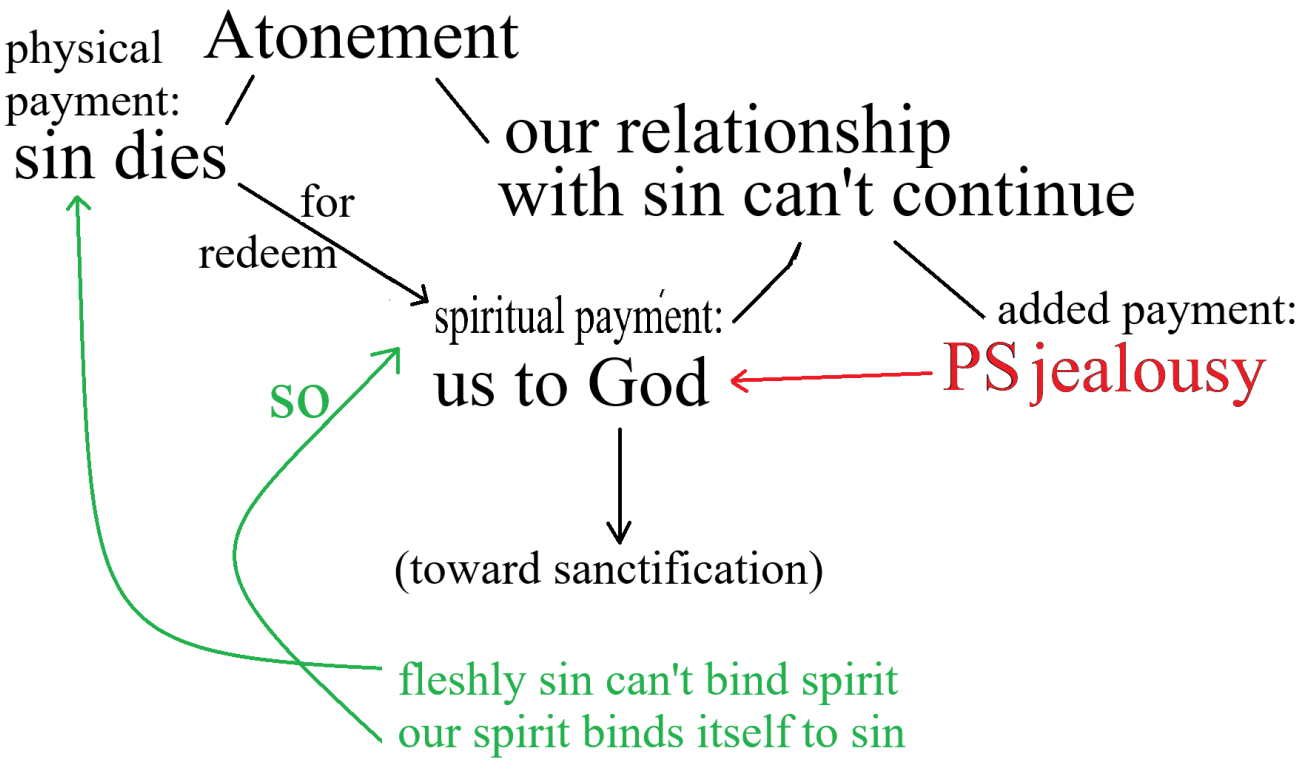
The liar paradox: "This is false." The sentence is lying(false), via a truth. You could empathetically box yourself into it's contradiction. Some people (hopefully rare, seem to) talk this way to get empathy. This surface honesty not just hides, but replaces a willingness to change. That's how PS is. 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 a 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.

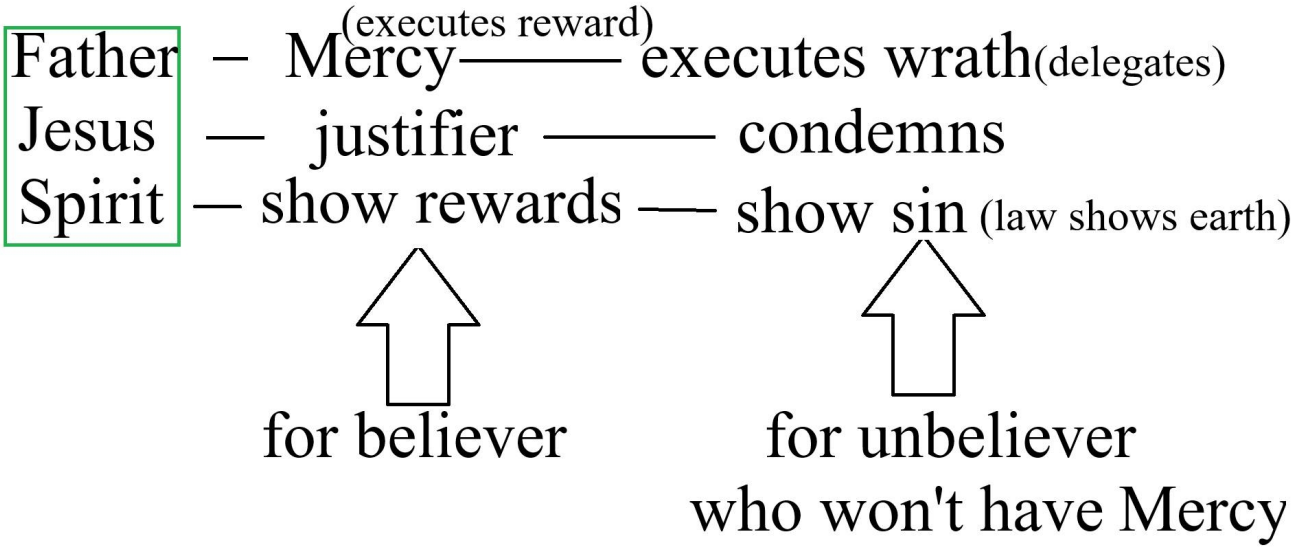
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Notice how they say that God is unjust without a PS. This is a lame threat. Especially since God is more clearly just without a PS. With PS, it is not clear whether God be just. That's why they often say, "just trust God." So, they oppose themselves.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



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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 theatenings 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 week 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.

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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 their 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 are 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 loose 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 Spirits 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.

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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 it's 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.

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.)

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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 a 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...

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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.

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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 Calvanist 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.

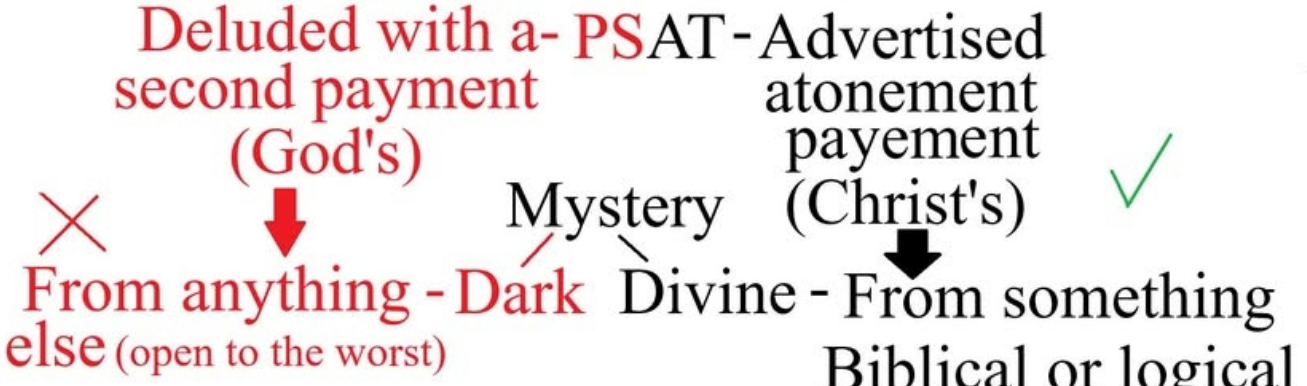
- **2d**
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Christ doesn't merit that salvation for us, but only takes away the sin for God is inclined to save. Sins are taken away, but we're not punished on the cross. PSA uses the term "just" wrongly. Justice begets condemnation, as mercy begets wrath. 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.

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.

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:



The cross consolidated the debts of the oppressed.

The Story Characters:

Father
Son
Scribe

Town
Girl
Crimes

Justice
Sid
Penn

breadth of love to all

lies about his name
out of place
trying to sit on throne

doesn't reason,
forgets records

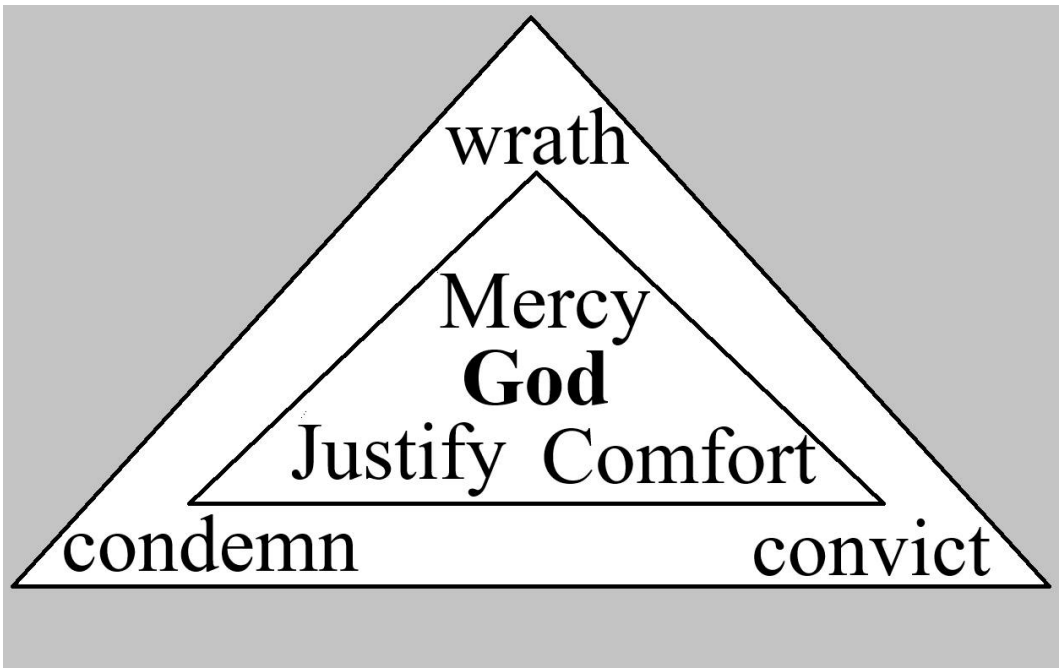
depth of love

Care for own

Only executes within the Spirit's records

Careless

inconsiderate of others



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.

- **2d**

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.

- **3d**

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.

A movie from come from the perspective of scribe, since PS tends to replace him:

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 exhustive and concise, organized without repreating. There's a history of God for kids, listening to His attirbutes on your commutes, or a deeper section for scholars.

Christ makes penal substitution impossible.

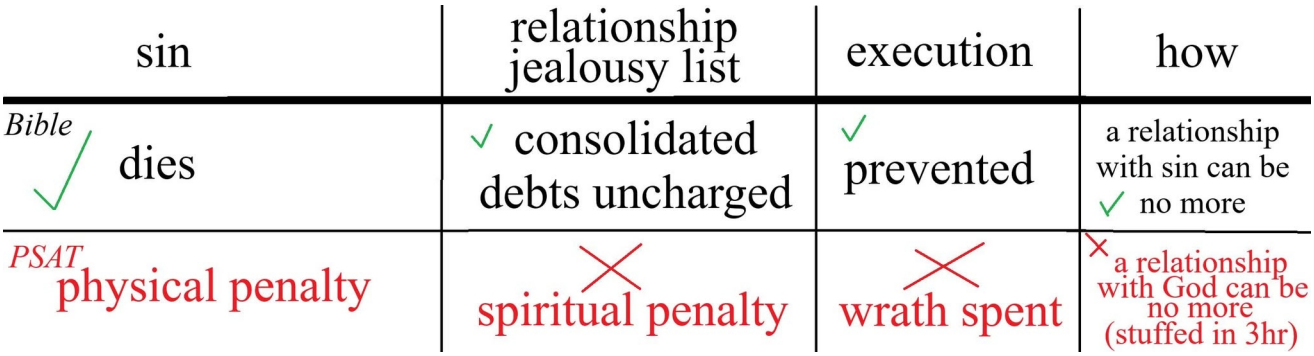
The problem of evil was on purpose. It hurts evil doers. The result is regret. Even in Hell, their pride is smashed. Now also the problem of evil makes those who would call out to God in oppression, to do so. When they run to Christ, he makes their suffering worth it with reward. Under God's old law 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 **BibleGod.com**

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



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...)

- **1w**
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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.)

- **6d**
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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.

- **6d**
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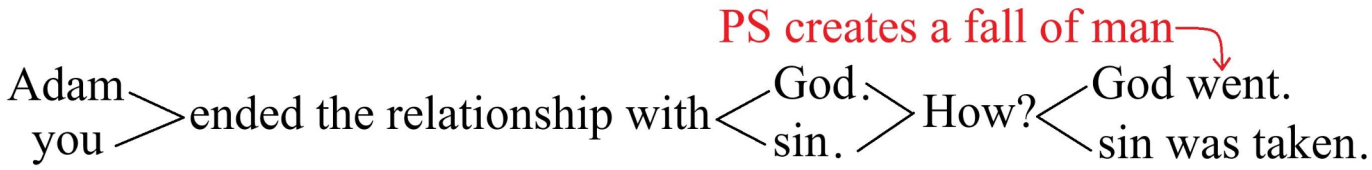
PSA has 2 PAYMENTs: Christ's and God's.
Christ holds no charge.
God has freewill to forgive since He's no longer bound to the law.
Christ makes Him no longer bound to the law.
How? Christ mathematically zeros the law, and thus becomes the law by being everyone's sins through debt consolidation.
Meaning, 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.



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.

- **6d**

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.

- **6d**

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.

- **6d**

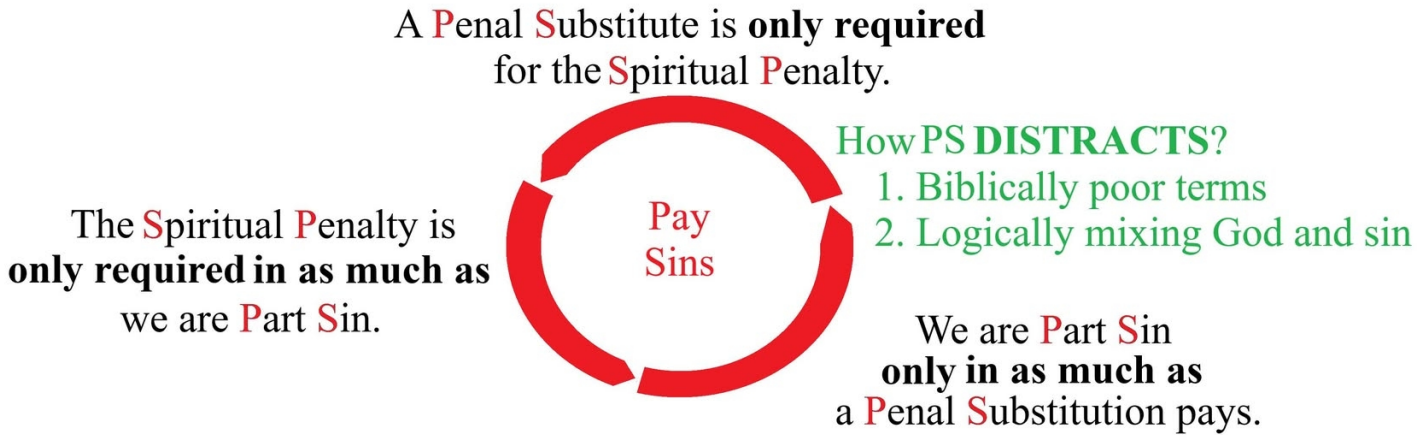
I asked a big AI to list EVIDENCE of PS. Instead it listed these threats, which are all false:
-Mercy requires a PS.
-Mercy without PS undermines holiness.
-Mercy and justice only exist through PS.
-Without PS God's moral order isn't balanced.
-Problem of evil needs PS for wrath's resolution.
-God demands 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.

- **5d**

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.



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.

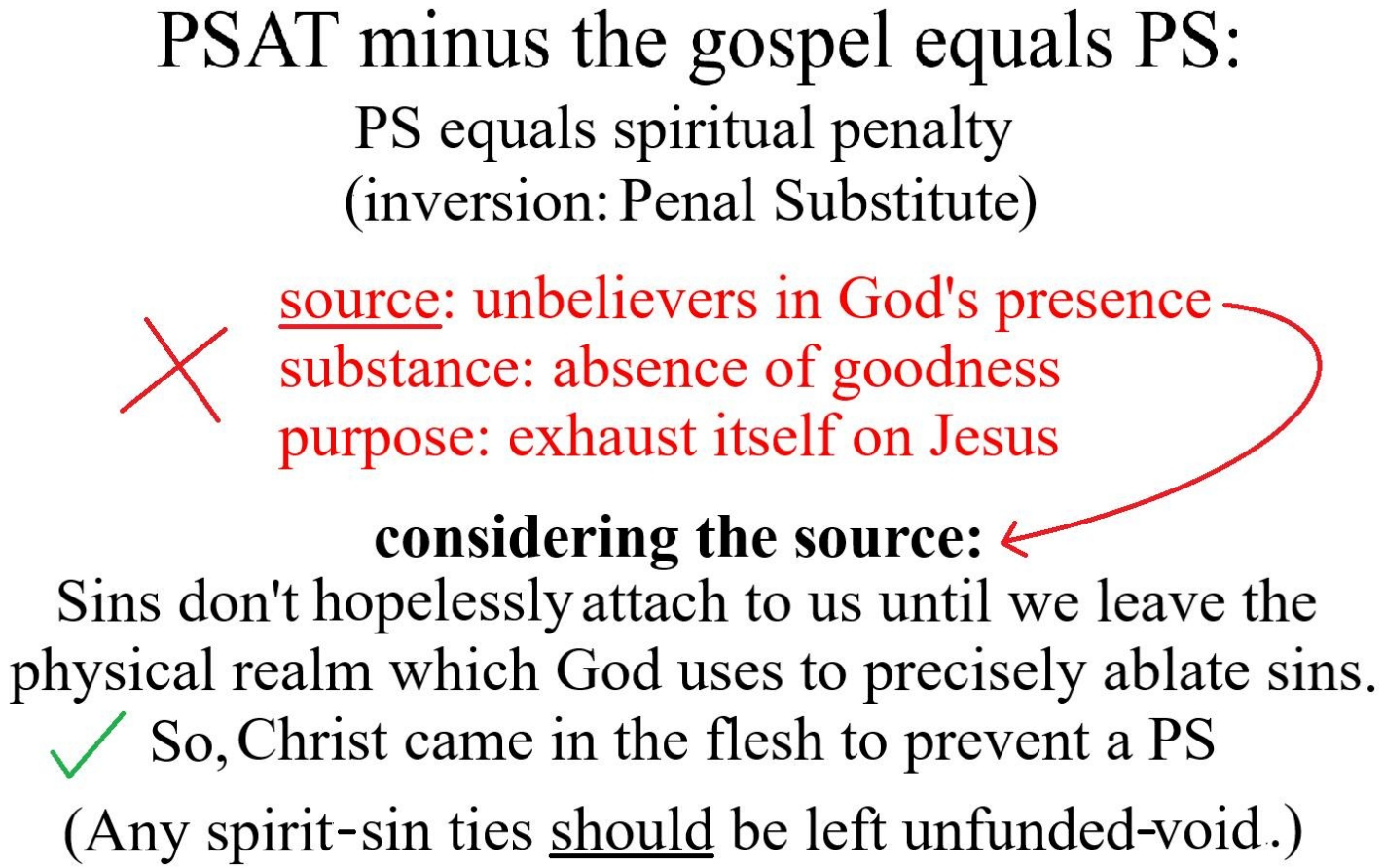
PS: More like; He buys His happiness, with unhappiness.

Me: Self contradiction.

PS: No, just in a different way.

Me: Different from the verses you quote?

- 1w
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- 1w
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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.

- **1w**
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PenSubs often wrongly charge anti-PenSubs of not agreeing with the Bible's first "penalty." This is 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.
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 Calvanist 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 Calvanist's defend it.

- **1w**
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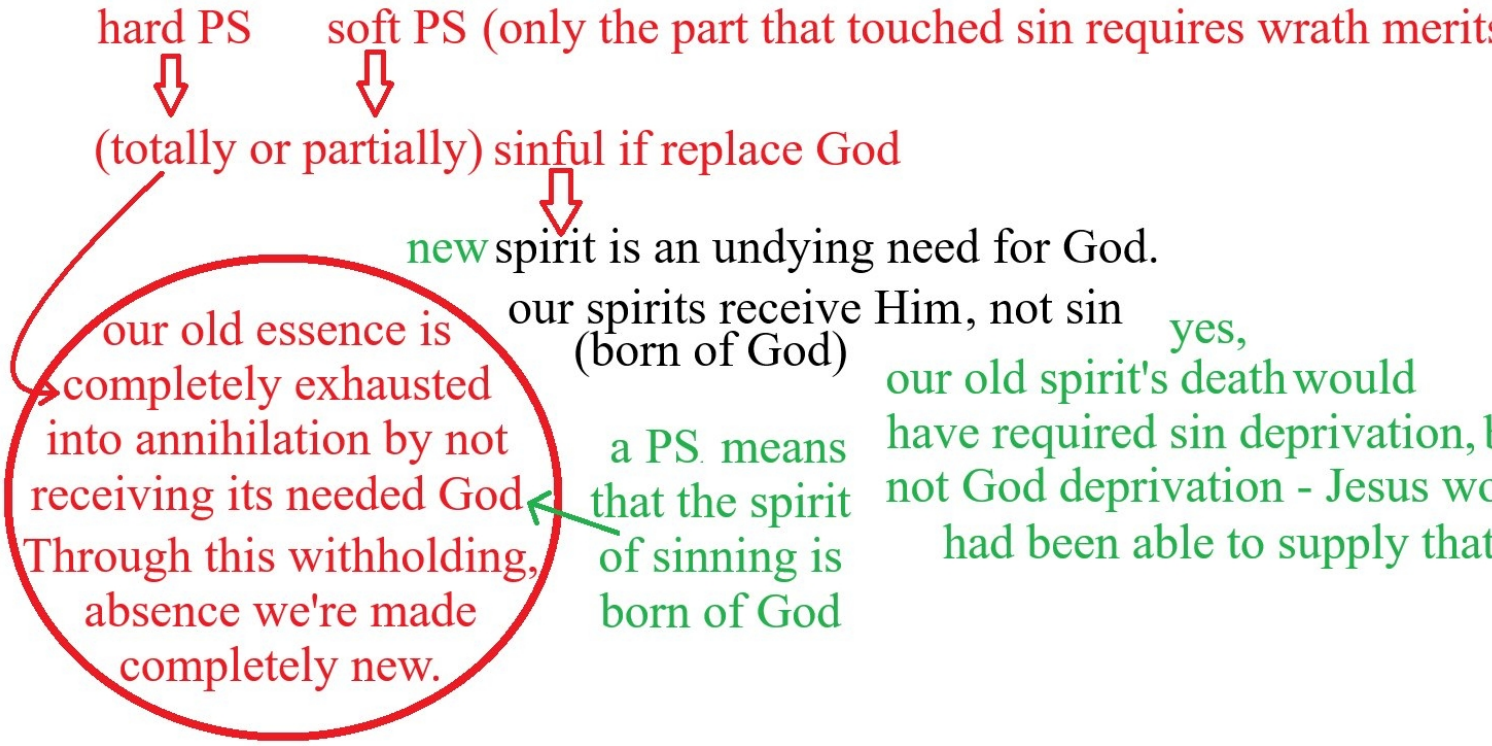
The elaborate distraction of PSA has a spiritual and physical penalty. The physical penalty is for sin. None actually substantially disagree, despite not needing those terms. But the spiritual penalty is for the doer(spirit) of those sin. I assume a

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.



- 1w

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.

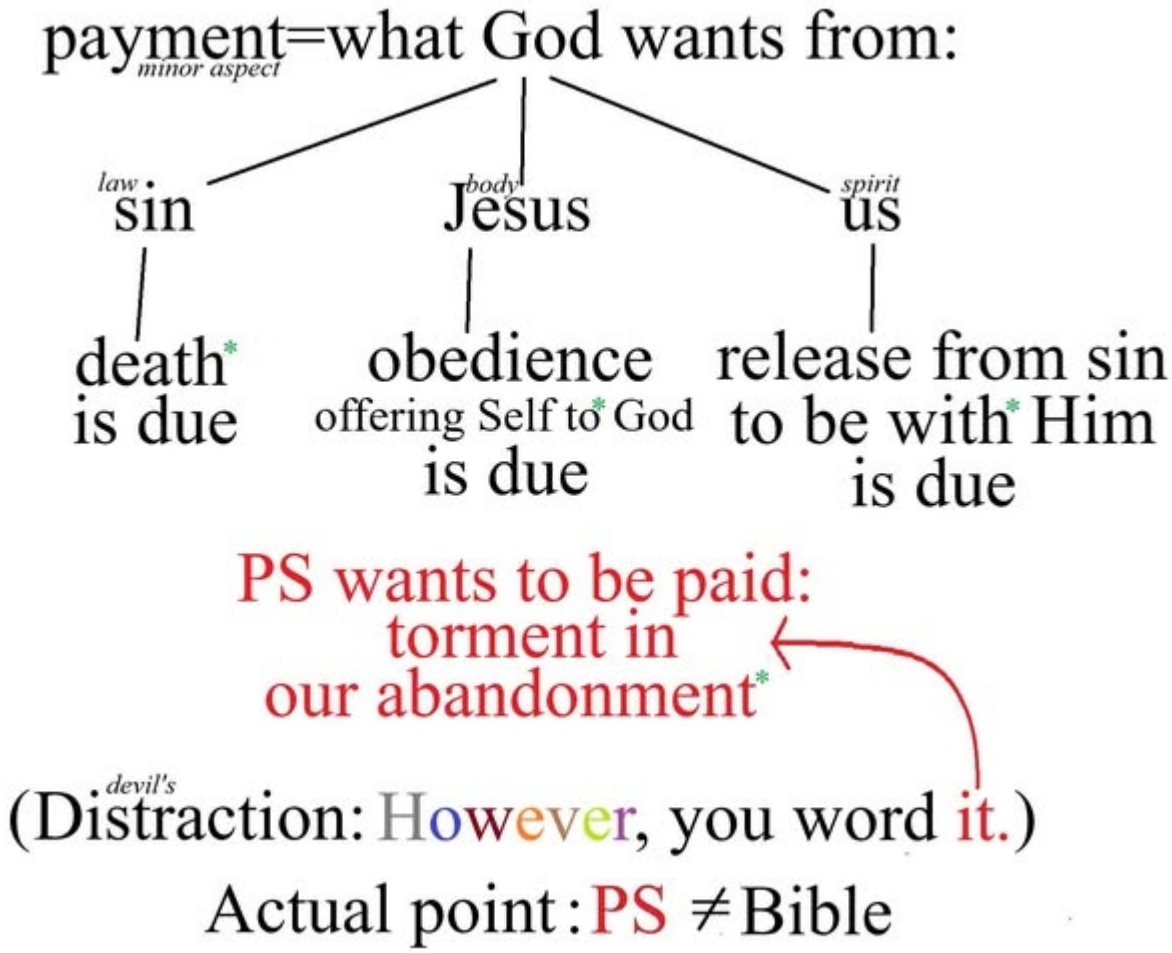
Being saved, my flesh serves a dead master which is no more my master. In my mind I serve the one from Whom I was born, which is no longer sin. The relationship born of sin is dead because that partner is dead on the cross. It could die only physically. Any spiritual link I had with that physical thing 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.

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.

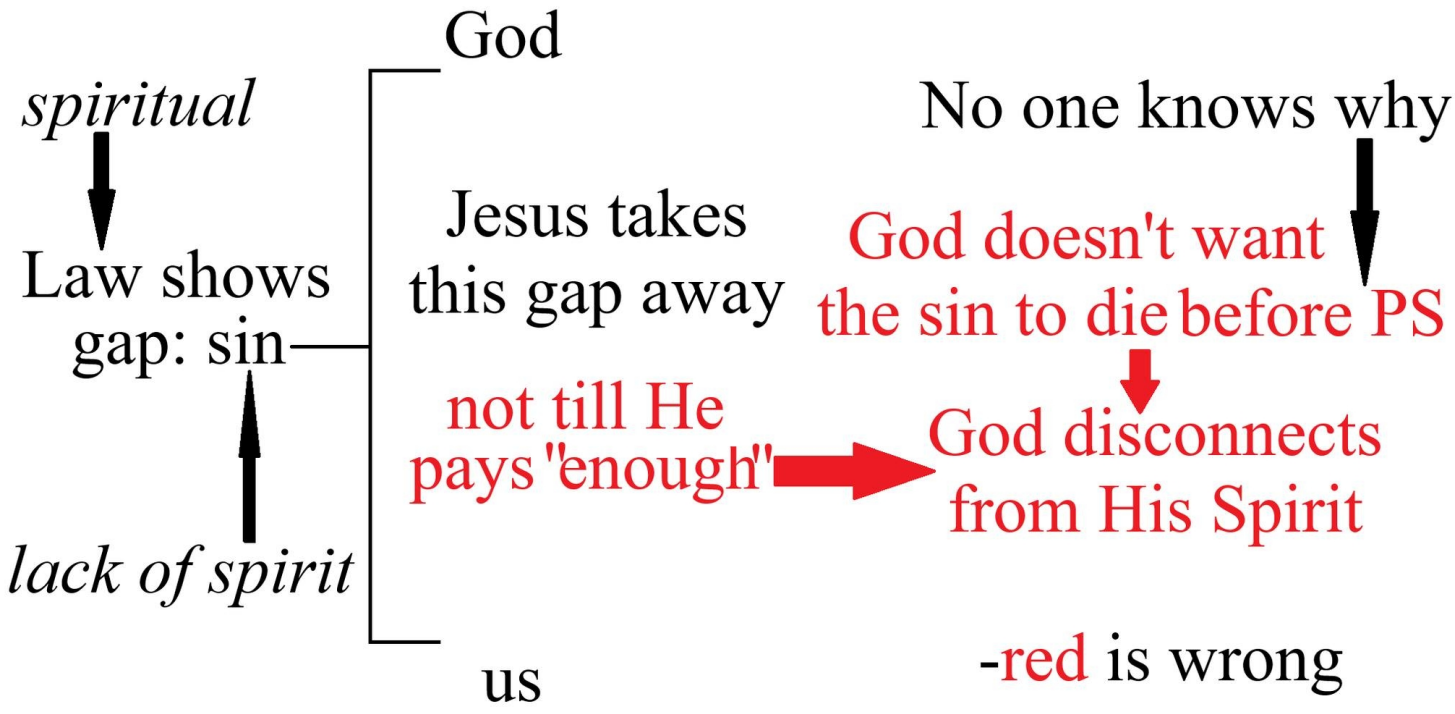


You could possibly say that God's wrath was at the atonement. A little awkward, but whatever. Just do it the right way: God's wrath is precisely against sin, and no person. Poured on the body of Jesus, whatever. Wrath due was only death though, (or maybe unrecorded temporary curses against sin. But not against people!)
Point is: God will only be paid the PRESENCE of people, not their ABSENCE. (Like, if the balance is double(separation) on one side, then God is as bad(forsaking) as us.)
Now, I see that the only thing due to God for sin is: death, and the only thing due to God for us: is to be with God. However, PS EXTRAPOLATES their payment aspect, adding some other specific payment.

If I'm wrong, then show me other payment outside of these Biblical payments. What is that other due which God desires? You see, PS includes us with the sin. That's not precise.
Bible doesn't say He bore sinners, nor does it say He became sinners. He dies away sin. Every evil can be deduced from this gate. That's why it's important.

- **2w**
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Sin doesn't come from a perfect Spirit but it does come from our flesh, when it trusts anything in place of God. We're disconnected from God since Adam, thanks to the devil. (Just a figure of speech guys.) However, any individual may be reconnected through Christ, who never replaced His connection to God despite having flesh like us. Sin, not people, were put on the cross. And people, not sins, have spirits. (Thus Jesus could bear sins without God's Spirit disconnecting from His Spirit... Which might seem to keep that kinda spirit-sin-devil thing alive.) As you guessed, if Jesus theoretically paid the abandonment of His Spirit, not just His flesh from God's Spirit then He'd be buying a place outside of God.



✓Me: Jesus gives only His body — for sin

×PS: God commands Jesus Spirit die — for sin

pointless

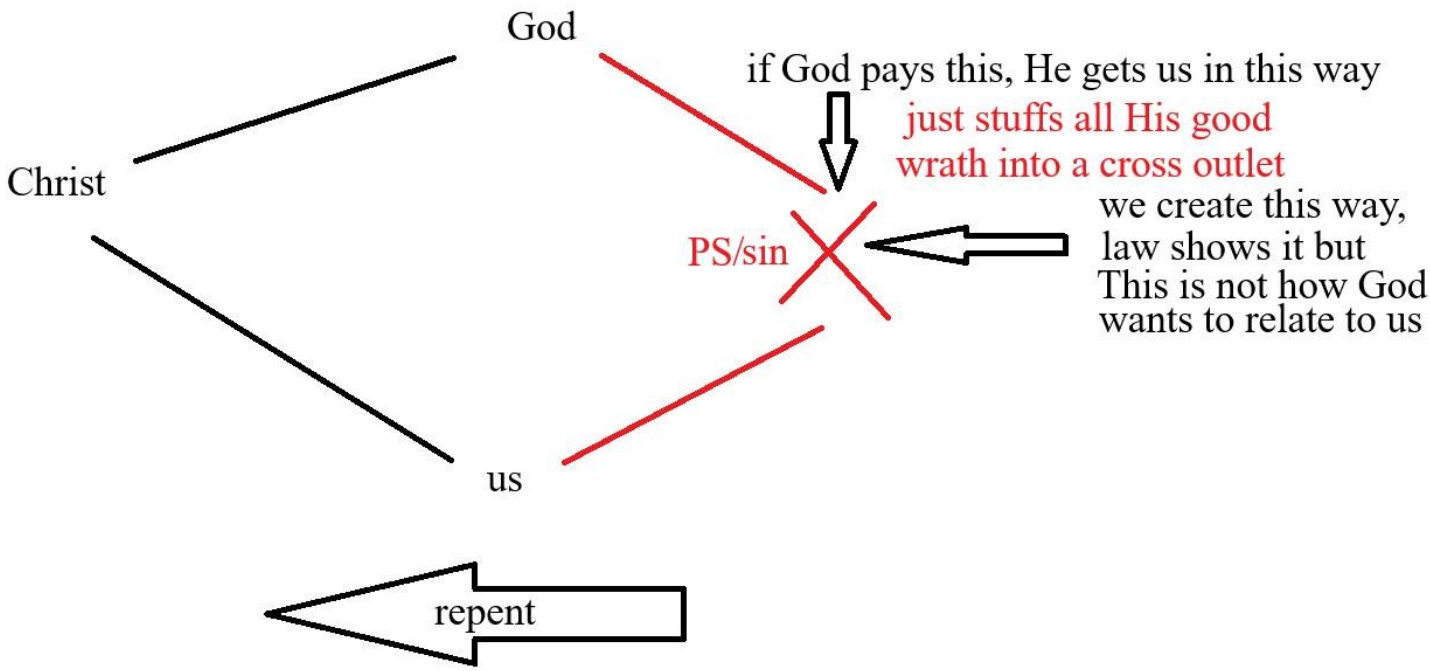
Excuse: 1. they quote verses
2. doesn't divide the Trinity
3. just trust "sound doctrine"

When God died sins away, His Spirit wasn't given for sin. Sin couldn't use it. I mean, sins spiritual place value is zero. (The law is spiritual enough to show that gap.) So God doesn't need to disconnect from Christ's Spirit(a PS) in order to bear sins. Besides, to bring God's presence would kill sin anyway. Like, Christ's body being condemned in that which lacked spiritual connection wouldn't matter unless He God kept Him spiritually connected.

God doesn't impute to Jesus the sins He bore. No condemnation is required for Jesus Spirit. Condemnation was only to His temporary parts for sake of His eternal Spirit. Sin is judged only in this life. God only gives sin it's due death, via Christ's body. When God died sins away, His Spirit wasn't given for sin. Sin couldn't use it.

PS = spiritual penalty. A penalty is an evil. Evil, such as death, has no part in God. "Wages of sin is death." So God's absence is not logically required for the end of sin

as it shares not the same place. Then the only other way to justify a PS, is to condemn God with sin.
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.

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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.)
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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.

- **1w**
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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.

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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.

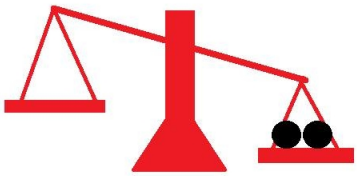
PS eternalizes evil. But the Bible says something like: If My Son's children will sin, I'll beat Him with the rod of men, but not utterly forsake Him. (Psalms and 2Sam, put together.)

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)

wrath on
sin people
sin temporary / PS eternal



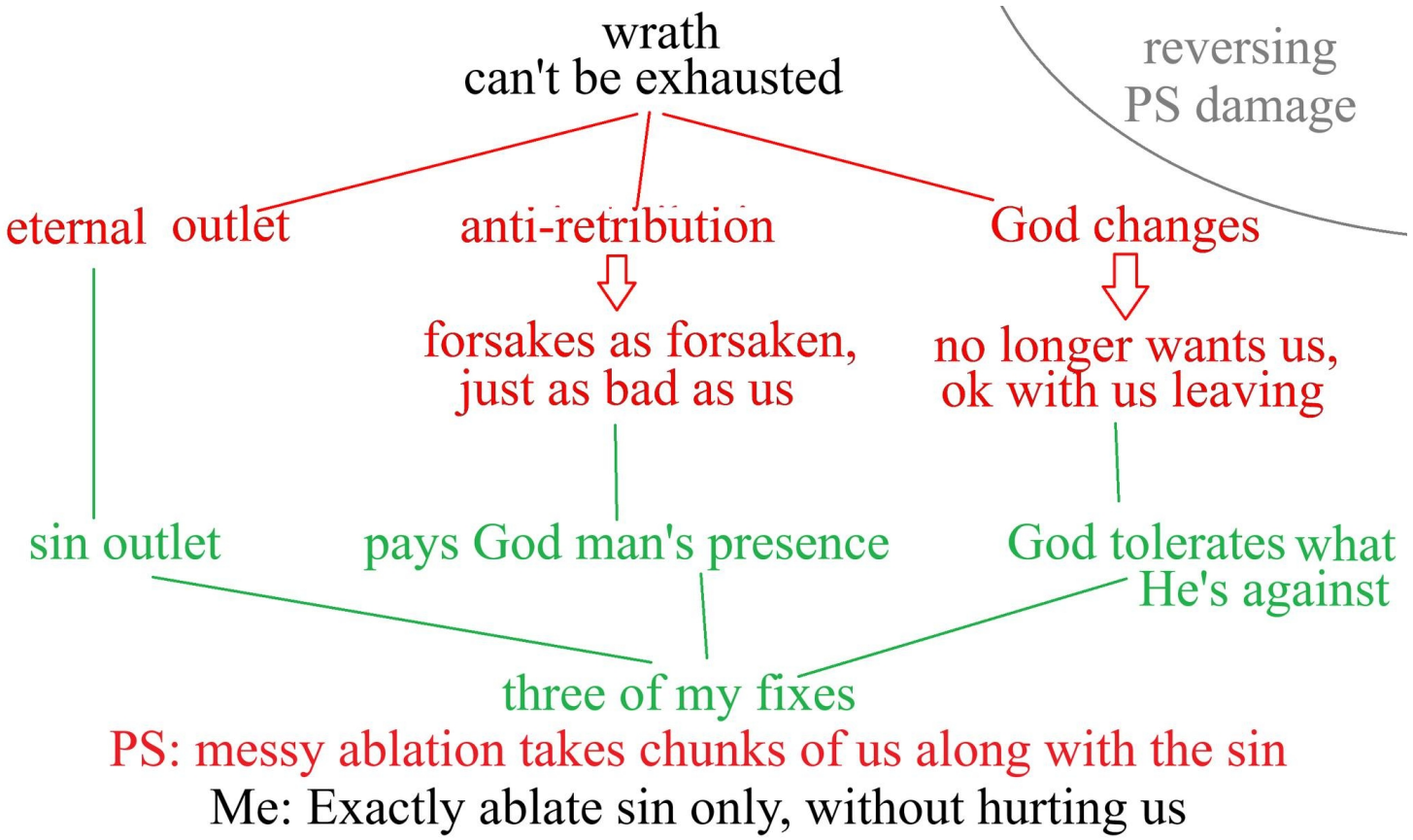
(PS: God gets more time without us)

Atonement in terms of debt:

Christ helps
- our due — to be with God (spirit) 1
- sin's due — to die (flesh) 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)

- **2w**
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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.

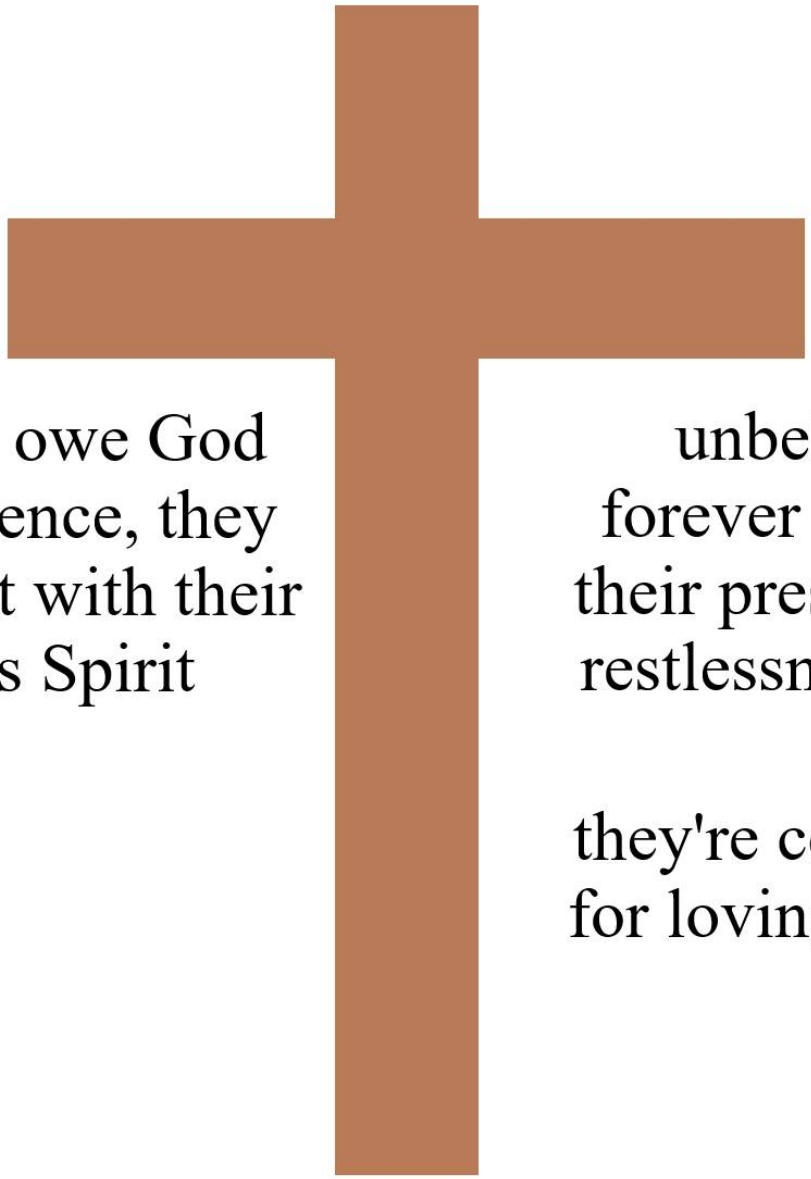
The veil that separated us from God and is yet upon the hearts of unbelievers, is sin. And Jesus used His body to tear open that veil so that we may have access to God. You've done wrong, so you'll spend forever without the right God- unless God takes away your wrongs. God is zealous to clean you up. 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

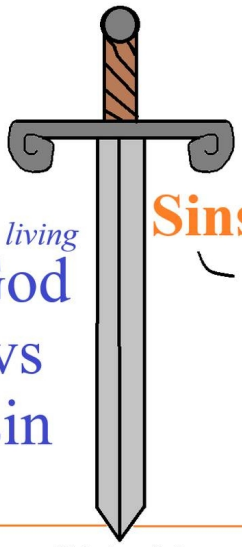
they're condemned
for loving sin more

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.

God sends	law for judgment ⇨	body for sin ⇨	Spirit for righteousness
touchdown Temporal	balance (nature, not God) 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 sin pay 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	ressurection 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.



the living
God
vs
sin

Jesus wrath prevents God's wrath

Wrath - is - Sins Condemnation Executed

God satisfyingly died away sin, leaving no condemnation for Jesus

God's happy that sins are evermore in their due place

- contrariety
- due execution
- away from life, sins exhaust

God won't be faulted for not putting sin to death, with His body or at least passively with ours. God prefers to actively empower sins death.

Paying His body, God is actively glorifying HimSelf. He doesn't refuse HimSelf the honor to die away sins.

Divine Mystery won't excuse illogicalities without scripture.

You know:
self contradiction is illogical
logics purpose is to communicate (share/preach)

I know:
A PS contradicts PSAT(sin, not wrath vented)
PS is the most likely interpretation of no verse (random)

Therefore:
a PS shouldn't' be preached

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

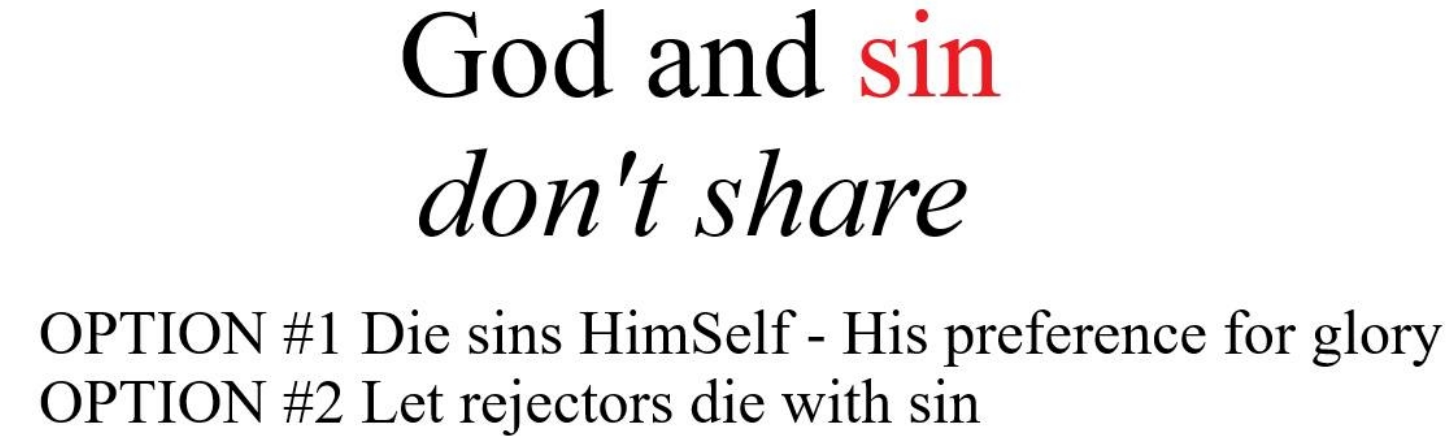
Job. 7:21 ...**take away** mine iniquity?

Heb. 9:26 ...**put away** sin by the sacrifice of himself.

2Sa. 12:13 ...The LORD also hath **put away** thy sin.

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.



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.

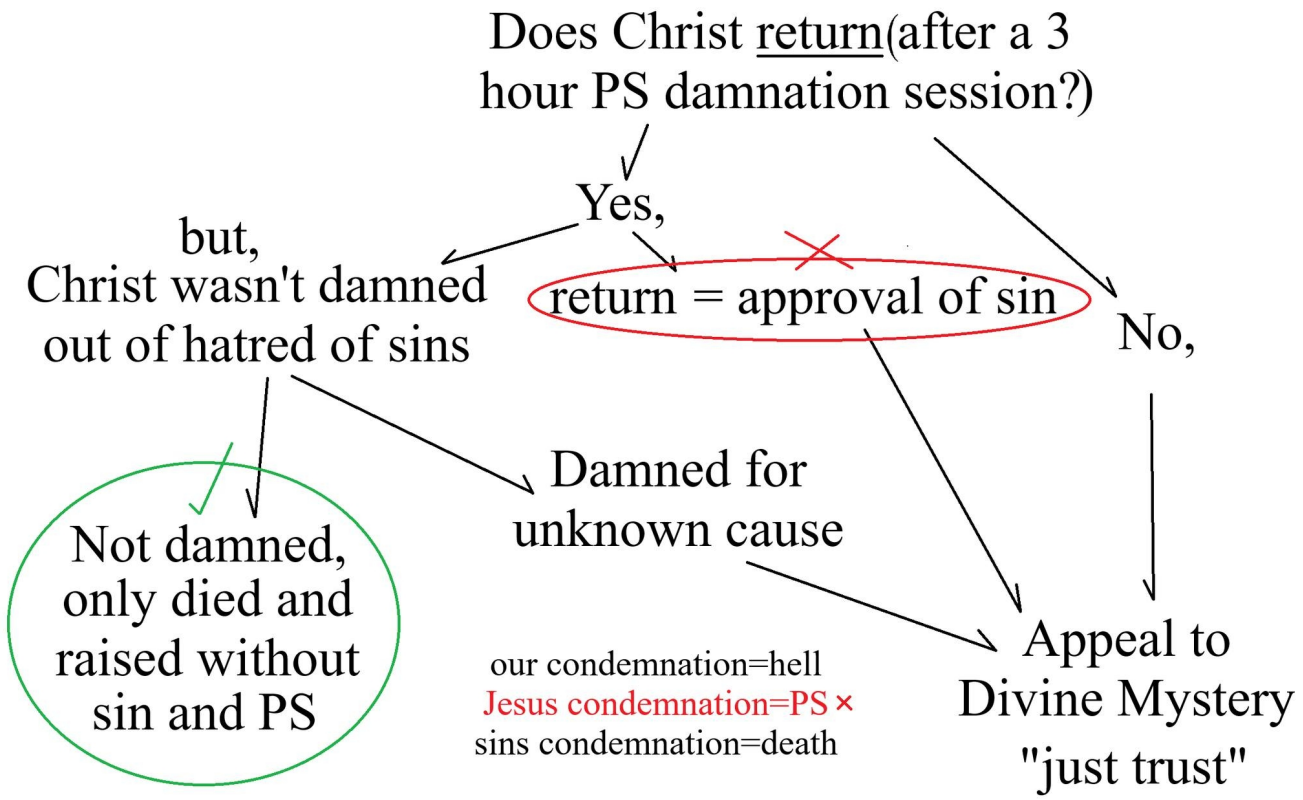
Sinning, I'm condemned to hell until saved. Yet no hell is made for me, as God knows whether or not to decorate before you come home. When saved, condemnation is died away from both Christ and I. The hypothetical hell that would had been invented if you retained condemnation, doesn't exist. (So, God's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

- **2w**
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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

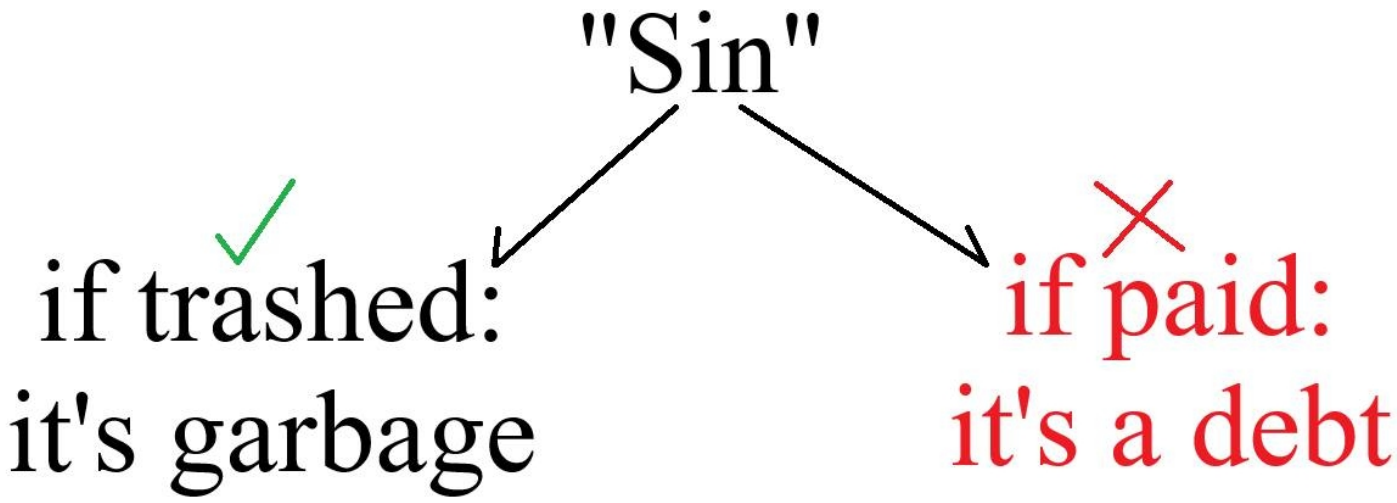
we bore sins. But now that He bears our sins, He doesn't bear our condemnation. He has to get His Own condemnation. And God won't give Him that, but sin will. And when sin does, it kills itself, and He simply outlasts it. That's why I don't usually say, God kills sins, though that is justice. I emphasis 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.

- **2w**
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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)
Evidently, unless PS is wrong, god's evil. (I've found no other alternative.)
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.

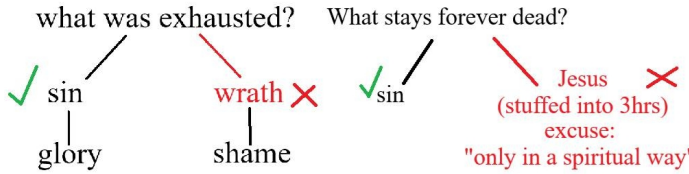


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contradiction left for Jesus or us. Any PS died with sin. Wrath was prevented for us and Jesus, because sin was exhausted.
PSAT minus a PS package would be a thriving soteriology.
Although death is within time, PS wrath is outside of time. There's 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.

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



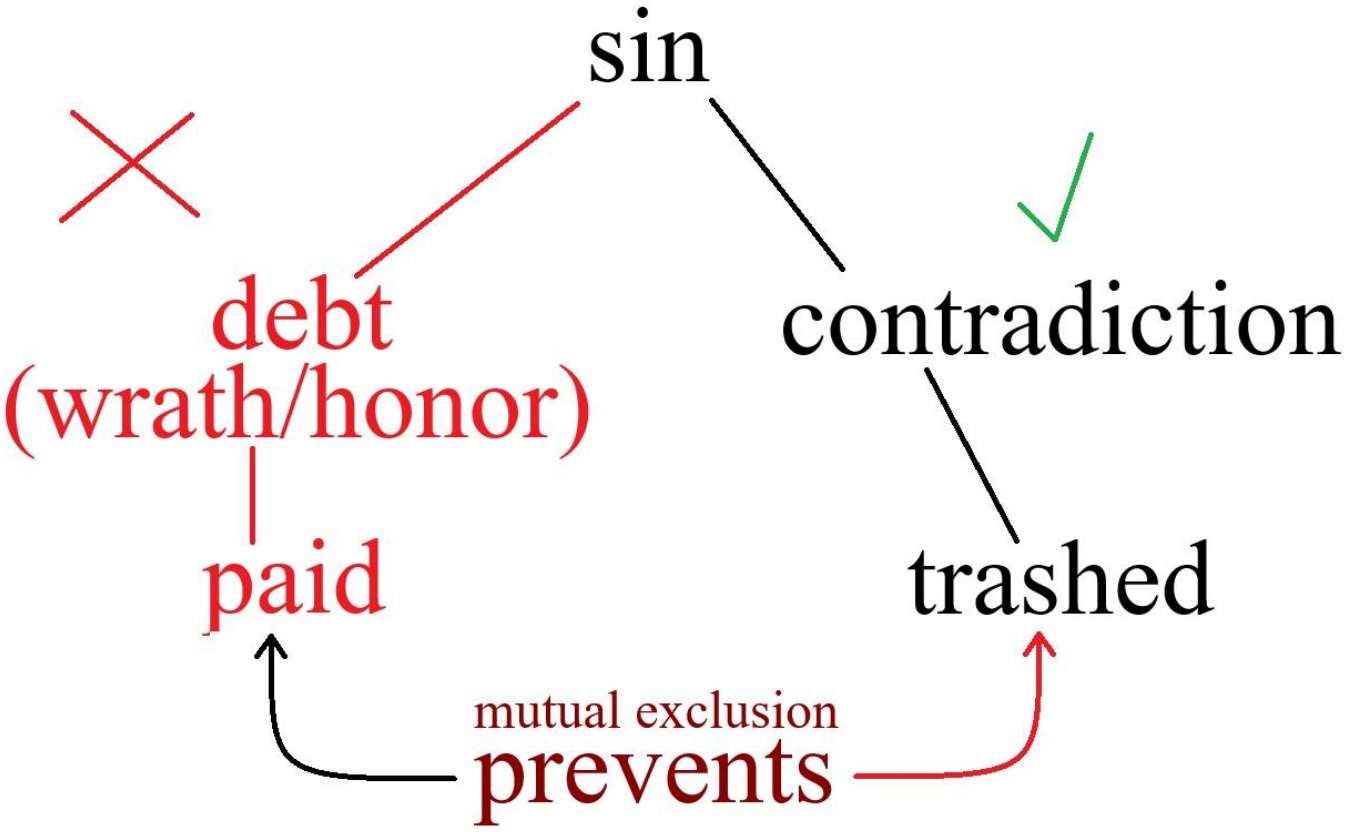
results of Jesus' execution?
no contradiction/condemnation left for Jesus and us
why was wrath prevented for us and not sin?
because sin was exhausted
can sin continue without God?
no, it's exhausted

why are we released from sin?
because what was due was paid
what was the payment?
death

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)



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.

- **3w**

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.

- **3w**

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.

- **3w**
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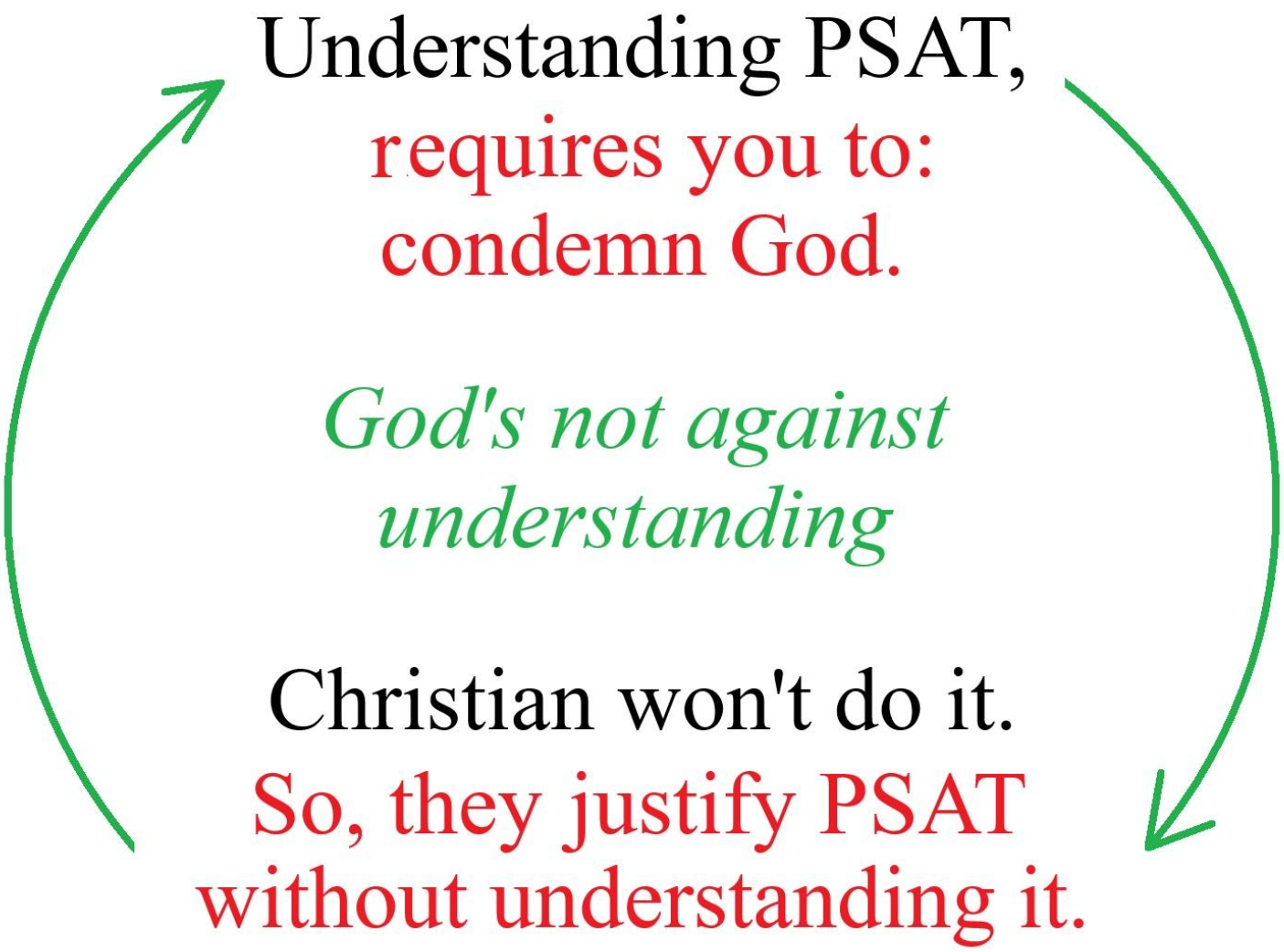
We know that sins are removed. PSAT adds that God's wrath is also removed. Which indirectly seems to be true. But what they mean is wrong. They're saying the wrath was not actually removed, but spent. They think it's wrong to not spend God's wrath. If that's true, God must have wrath for things He's 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.)

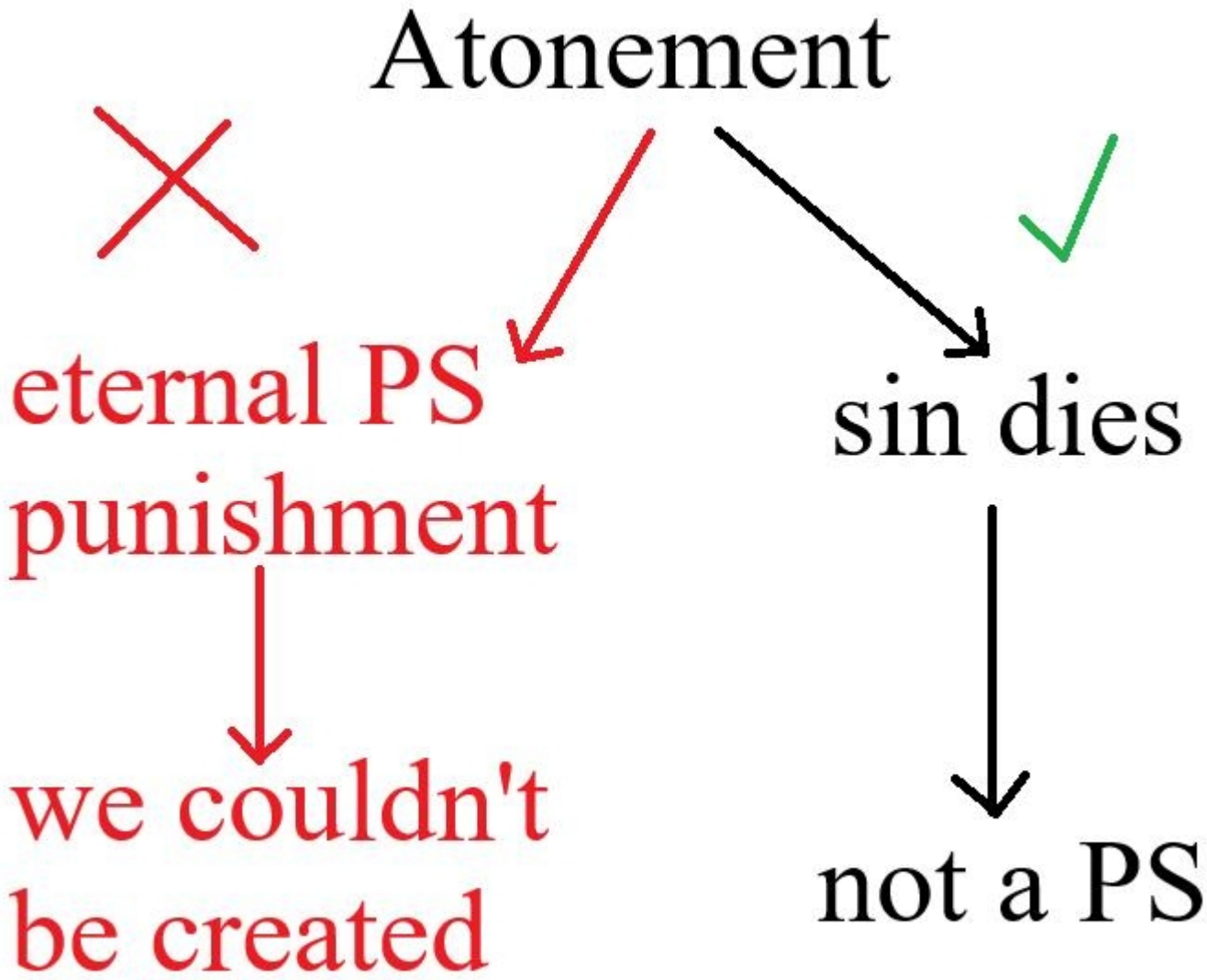


Admit the gap! This miniscule crack leads to a huge opening for all evil. It's hid (by fearful PenSubs) behind the veil of Divine Mystery:
There's a crack between me saying that He rids the debt by paying it away, and (what the Bible wouldn't say) that He pays the debt that He rids.
There's also a little 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.



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.

- **4w**
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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.

----------=already in book?

People pay because they're against things. For example, you pay for food, because you're against starving. Now, God is against dwelling with sin, so His payment to rid sin was Jesus death. Meaning, Jesus slew sins with His Own body. It was worth the price. What would dying away that lack of relationship (lawfulness) or independence (lawlessness) look like? Simply put it back on the tree it came from. Again, God trashes sins! But that's not PS. PSAT adds a PS to absorb wrath for no reason. But it makes itself needed by preventing God from removing sins, until He pays PS first. (Biblical? no.)

Sins carried away from God, don't need paid.

Sins not carried away from God, will never be paid.

Sins supposedly carried straight to God, is called PSAT.

God is not against His Own good wrath, but sin.

PSAT substitutes our wrongs, for His wrath

This means, emptying wrath instead of sin.

That’s wrong.
God doesn't rid His wrath.
PSAT rids His wrath.
Do you prefer to rid God or PSAT?
Jesus death was temporary because things being a theif is temporary.
Eternal souls are forever.
If Jesus death was eternal (packaged into 3 hours), then He’s paying for a source of life outside of God.
God wouldn’t like that.
Jesus released sins before He could be punished. His death, kept Him from being a penal substitute.
God temporarily let’s PSAT oppose Him,
So that it’s follower may repent.
Sin is a problem, wrath is a proper response.
Ridding good wrath doesn’t rid the problem.
Since PSAT rids the wrath, it’s superficial.
Thus God is more realistic than PSAT
Christ’s death took away sins.
Without sins, there’s no wrath.
PSAT’s wrath is causeless.
Paying wrath is to be against His Own wrath
Therefore, God cannot afford to pay.
But He can afford to pre-give our sins.
and so rid sins by giving them back,
If PS wrath doesn’t exist, it wouldn’t be at the cross.
PSAT says that without PS, PSAT wrath would be at the cross.
Then, PSAT is wrong.
If God holds sin against a dependent, He holds sin against HimSelf.
While those who aren’t His dependents, go to hell.
In either case, a PS isn’t needed.
PSAT thinks:

Rather than not, Christ preferred to absorb God's wrath.
Rather than not, God preferred to be wrathful.
Romans 3:25 cannot justify PSAT, without their assuming an implication. Moreover, assuming the opposite of what the text says is likely a wrong assumption. I mean, PSAT assumes that because God wasn't offended at the cross, He must have been offended. Since you could equally read in the opposite interpretation, there's no reason for PSAT to leach Rom 3:25 unless to deceive.
Romans 3:25-6:
God tolerates sin, so He tolerated our sins.
This toleration isn't sin.
The propitiation is evidence that God (thus us) is without sin.
PSAT is not the best interpretation of any verse.
PSAT uses verses to make you think it's in the Bible.
So, PSAT deceives.
PenSubs say that if we don't understand PSAT we should trust God instead.
PSAT can't be understood by any man, so we should all trust God instead.
Divine mystery are the things we shouldn't know.
PSAT claims to be based on Divine Mystery
So we shouldn't know about PSAT.
PSAT is a breach in Sola Scriptura.
PSAT tolls God from removing sin.
Furthermore, PSAT says God does it to HimSelf.
It's wrong to prevent God.
PSAT thinks it's ok, since it's temporary.
God maybe passive toward sin, but that's different than actively opposing HimSelf. He would not do the latter. So He wouldn't do PSAT.
PSAT prevents God and His plan as a problem. We shouldn't do that.
PSAT is self canceling. But so long as it lives, it never allows God to remove sin. Interestingly, it's finished when sins are.

- **4w**

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PSAT isn't invited by other doctrines.
But PSAT invites itself.
Then, PSAT pronounces itself the greatest doctrine.
Jon was best friends with Tom. Sue was Tom's wife. Jon died saving Sue. - How likely is it, that Jon's death was meant to pay for Sue's offenses. Unlikely. I would say, twisted.
Trusting God for PSAT, is trusting PSAT in place of God.
PSAT makes justifying God more inconvenient.
God's worth the inconvenience.
God's also worth removing the inconvenience.
There are three with testify against PSAT:
Nature's logic and common sense.
Also, PSAT in that it cancels itself for not preventing God's forgiveness.
Also, it testifies boldly against itself through it's followers mouths.Or else they defend faintly, as they try to hide what they realize of it.
PSAT doesn't answer how Jesus died sins away,
but it does make more questions.
Is it better to keep sin from God or hell from us? PSAT says the latter. Then, PSAT is wrong.
Should there be a sin outlet, or wrath outlet? PSAT says the latter. PSAT is wrong.
PSAT doesn't make God accept sin.
PSAT doesn't make God more willing to forgive.
PSAT doesn't ablate sins.
PSAT only satisfies itself.
PSAT's cause is mystery.
Since God's wrath can't principally be paused, PSAT agrees that PSAT doesn't buy a gap in which to remove sins.
Since God can't be resisted by pay, so PSAT says it's ok for Him to resist HimSelf.

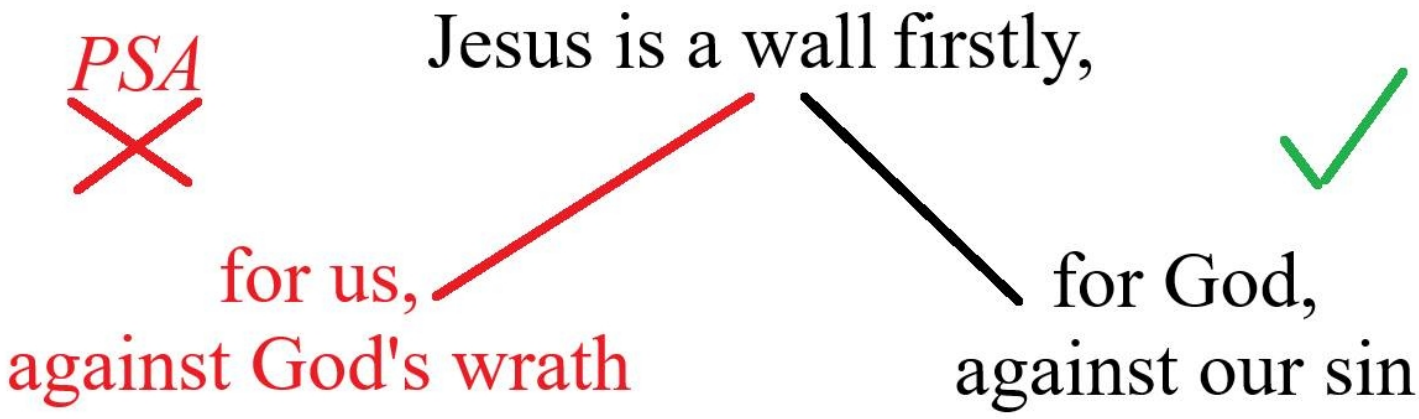
God obviously would not charge to remove sins. PSAT would.
God actually wants sins removed. PSAT doesn't.
PSAT prevents God's glory to forgive, saying God's CANNOT be worth the trouble.
Being a man, Jesus used a lack of justice (inherent to a lost world) to prevent wrath.
But PSA brings justice to the cross any way. So, why did Jesus even come to earth?
Because PSAT isn't true. He actually needed to die as us, to prevent PSAT.
(Lostness blindness and hurt provides a place for Jesus to die, and us to repent.)
If God hated us,
He'd hate HimSelf -for trying to save us.
He would also hate HimSelf -for being against those who He's for.
Wrath release is dealt with before it splatters, but
PSAT wrath release is dealt with spattering and splattered.
PSAT is a poor metaphor, or else it's not a metaphor.
If it's a real thing, PSAT's pay is either the same of different than purging sin.
If it's the same, it's deceitful. If it's different, it's wrong.
It is funner and easier to say God condemns, destroys transgressions at the cross.
Rather than trashing our debt, PSAT wants it paid; thus establishing, legitimizing sin. But if our sins are gone from foundation of the world, why do they need paid?
Thus PSAT thinks God tolerates sins. They think, His love is bribed to join sin.
Dying away sins, prevents God's wrath, and thus any need for a PS.
Jesus came down to do a temporary death.
But PSAT says Jesus died eternally. (a second type death outside this world)
PSAT says, sin outlasts God's wrath.
But God (with Jesus and us) outlasts sin.
But PSAT reveals things that we shouldn't know of God. In order to create His Own anti=wrath, to cancel His wrath: meaning, God takes our place, and Jesus takes His place.
So, I encourages PenSubs not to believe what PSAT hides. We should all point out what God is not like, as well as attributing good to Him.
Wrath is a state which can't exhaust nor distract itself.

If we were perfect and died with sins. The sins would be removed. But only Jesus was perfect and could do that.
His death was the price for release from sin, not wrath.
Why teachers use confuse? Because they're not trusting God in the hearts of His people, but rather dead machine idol. It would be gain, to forsake it and instead:1. tell the greedy to sin to walk in the Spirit, and 2.the fearful of assurance to trust God pre-giveness.
God against sin, so PSAT is against God? PSAT justifies itself at the expense of God, Who has plenty to spend they say. 2. Fulfills itself by it's own means. 3. Presents a more mechanical, dead God. As if it would kill God for Independence. PSAT is for those who would eat the fruit in the garden. Who is that? Everyone apart from sanctification. It's sin nature to want PSAT, and that's why Jesus died.
God's wrath is against sin, and in the next life it's poured out on those who bear sin. Jesus remitted sins preventing God's wrath, but PSAT commands Him not to, instead preferring sins remain.

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Jesus death preceded all sins.
God removes sin, so sin doesn't need paid for. Paying for what's not there, is excess. It doesn't work in reverse. Either sins don't need paid because they were just removed, or they don't need paid because they were rid from eternity at some future point.
Jesus bears sin away from God's punishment, not to it.

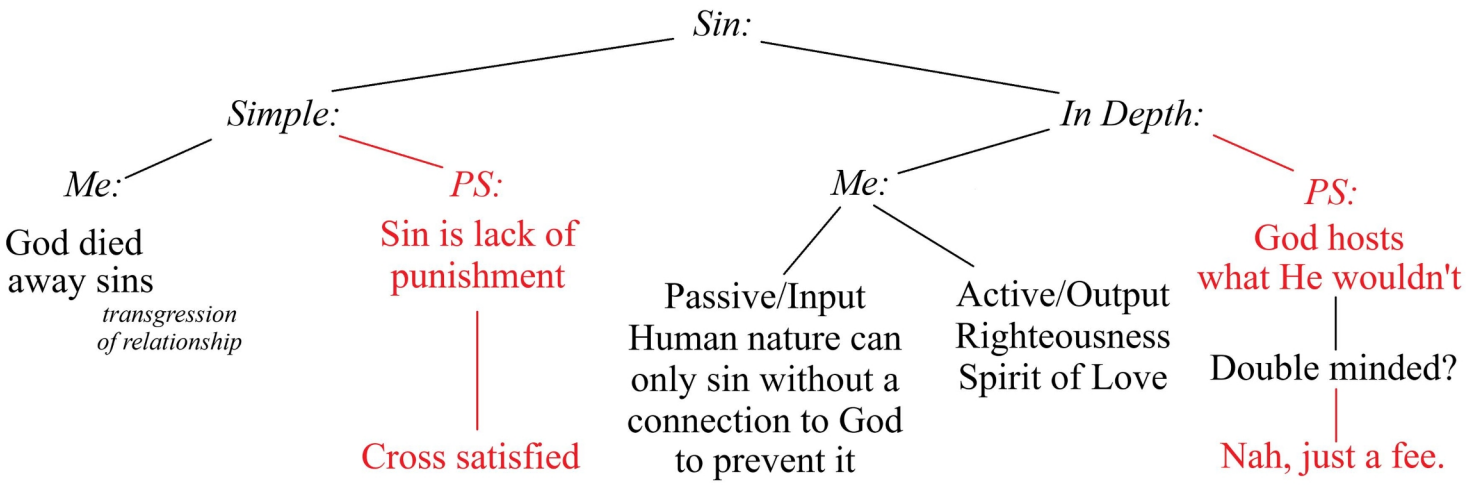
Christ gives us a new relationship: like, I trust you'll love me in return, nevertheless, I'll not leave. The new relationship requires no condemnation. (The greatest condemnation is separation from the Source of anything good.) So, PSAT wrongly tries to close the old relationship that we left. But it's not a debt.
Our sins are the transgression of our relationship with God. They must be purged, not paid. Under the guise of being only a legal metaphor, PSAT means something outside of the Bible. So people work hard to defend the devil, because they mean to defend God.
If you justify God, PSAT becomes a dead end for you.



Old PS converts to New PS when we point out it's errors; or else sounds hard and dumb if unmoved.
Old PS, fallacy: The cross is the part of God which is haven to us, from provoked wrath.
New PS, phantom: It's just a penalty, not real wrath. Something separate from the gospel.
Me: God dies away sins, preventing wrath.
I show the fallacy of old PS from many angles. For example: 1. God hates HimSelf for two reasons, rather than sin. 2. God brings sin into HimSelf, rather than just us. 3. God is against us, rather than just sin. 4. God prefers sin over no sin, if everything else is constant... That's only four.
Now, if I give these fallacies to a preacher: few will be emboldened in folly, but much more typically preachers will soften to a new useless PS. As if what they say is so important is not important at all. However, that same soft pastor will typically forget quickly, and preach old PS in the pulpit the following Sunday.

Children know God is against sin and the hard heart. But children are not yet held in contempt, by nature and thus the Maker, only PS. God hated Esau before birth, but not because he was so young. How much more should God love the elect, whom He foreknows, despite the time being short? Then God loves all His creatures for who He is, before they are found with or without a return love. God is for those against Him in the temporary season, per venture He harvest them in permanency. But is God for those against Him? No, in no wise. God has stretched out time to crucify the just and justify the crucified. This is a sandbox to win people, this is a time they cannot offend him, a time where their sins are not counted, a time most evident in that you're not burning in hell at this moment. And whether or not you're

without or with sin, is whether or not you die with or without God. Even so God gave His Son that the stack of ordinances against us, be nailed to His cross, and the respective punishments never realized. (God hates those in hell.) PS would realize our deserts upon us, via Christ. They mean to say, yet wouldn't: that God hates His love for us, (and hates His hate.) So, He pins half Himself to the cross, that we may experience the other half. There are many ways to say this. And they're embarrassing lack of creativity is necessary to withhold the natural implications of this heresy. They've pinned themselves in a corner, with no weapon but deceit.



Cross rids sin

Sin=debt?

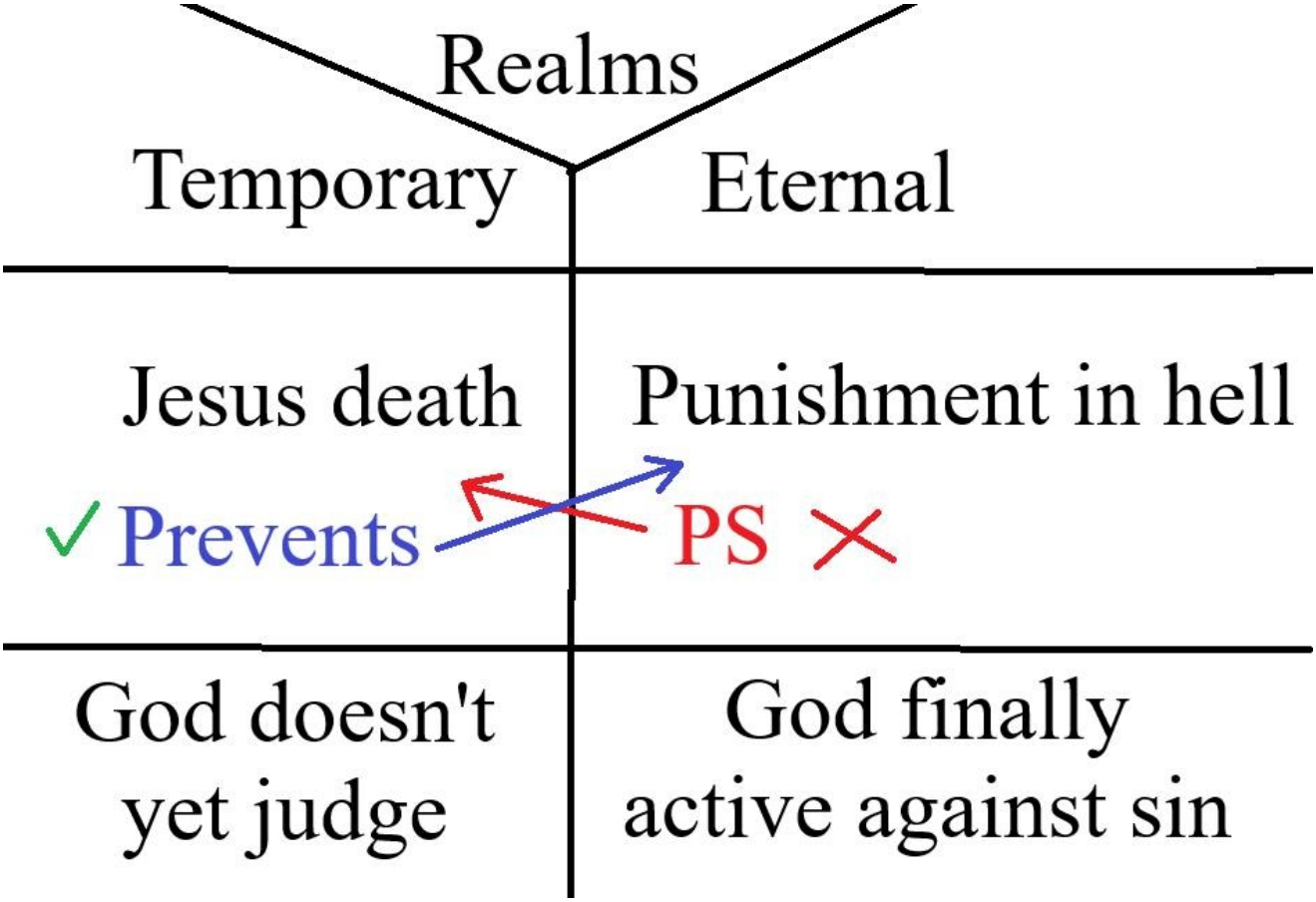
no,

Sin=offending God

Cross keeps God unoffended

PS: God gets totally offended

Otherwise useless, PSAT creates two problems to fix (job security tactic):
1.God is against HimSelf for loving us, and
2.God is against HimSelf for being against us.
However, God "being against HimSelf" is not in God. So PSAT actually only fixes a problem outside of God.
PSAT people frequently hide this info because they owe God a better theory.
Fortunately, the Bible already has one: God rids sin (not wrath.)



Titus 2:1 But speak thou the things which become sound doctrine.
It's better to think: God trashes our sins. (Unlike PSA, we have a list of verses which say this.)
Why can't we fudge, saying 'pay' instead of 'purge'? What's so bad about a legal penalty metaphor?
1. PS prevents God's removal of sins.
2. Therefore, PenSubs themselves draw wrong conclusions from it, unless well trained in making endless exceptions. This means they are holding it up, when they should rather be holden up by truths. This inconvenience means that what they hold is less than wholly true, being unclear.)
The PS legal fiction is needed when a problem can't be solved. Legal fiction then assumes God has a problem. (Or it could mean that we're thinking about it too indirectly!) If the law must be used indirectly, it is because it could not be used directly. This is precisely because part of God loves us, and another part supposedly hates us. And these two parts of God are contrary. This is against Divine Simplicity, to say the least. But what of the Law? It's fake entirely. The law itself is fiction from an imagination but not from the Bible. God's law Biblically is not the law of PSA. But

PSA assumes the Bible is talking about it, like when an uninvited pushy person comes to a party and only assumes his name should be on the attendance list.

God doesn't sin. God doesn't hurt His dependents. We cut our ropes from God's goodness, so He lowers down Jesus to be our spiritual connection rope. But some prefer the crumbs of goodness which are meant to lead us to their source. One may think that Jesus merited life, comfort, and everything we don't deserve for those outside of God. But Jesus would host nothing outside of God. We're only designed to be God's dependents. Instead, sins must be trashed.

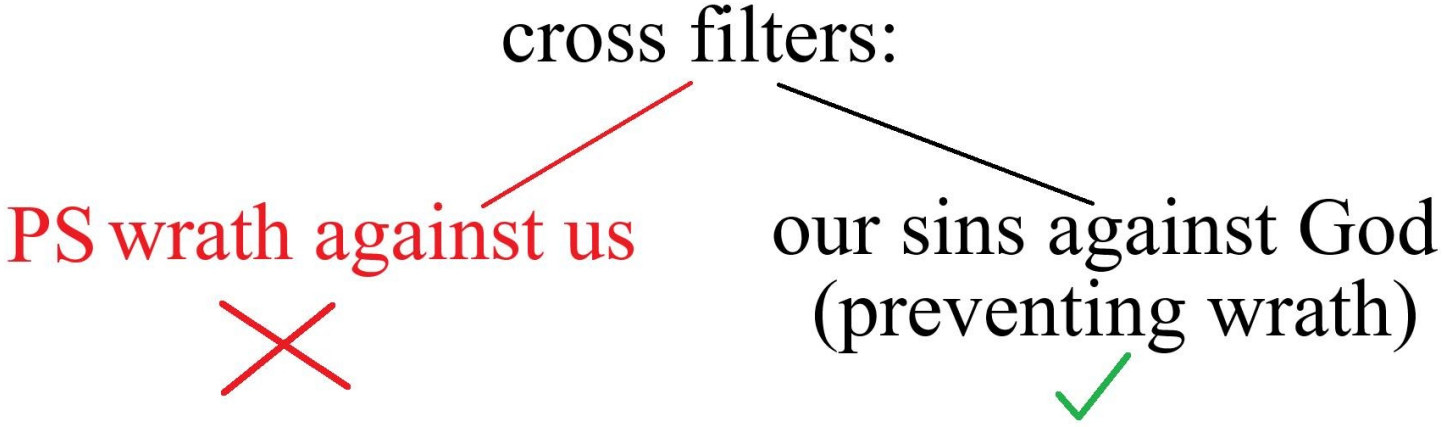
God must rid sins! He'd never pay them. So; Jesus was forsaken with sin, not punished. We see from Deuteronomy 21:23 that people(freewill) made Jesus accursed of God (God, ultimately responsible, obviously wants to be somewhat used- don't be afraid of the problem of evil, like PS) Jesus was forsaken with sin as any sacrifice of the Old Testament. Penalty Substitution disagrees, saying that Jesus was accursed as us. But the Bible tells us that he was accursed as sin. Jesus was made sin, not sinner. PS says the opposite, they split God, they figure God loves us, when he shouldn't. But I say, we were made to be loved. Sin is what must be carried away. PS thinks that sin is a lack of punishment. Actually sin is what we do against God. A law is a relationship between two or more. So if God holds nothing against himself, he holds nothing against his dependents. And as He's so historically passive towards sin, then so are we. PS, however, pushes aside the problem of evil by canceling faith. Yet I know that a connection with God includes pregiveness and securing reward. Actually, if PS doesn't bring sin into God, it's not effective! It's effectiveness then is a facade. That's telling. But God is not so sneaky as PS. Actually, PS pretends in some ways to be the most effective thing out there, but like a blushing phantom, you cannot logically question it or touch it, as it's disconnected from the gospel in defense. (Like, if it's not disconnected as it's own thing, then it's illogical. Thus is havens in it's own logic.) This NeoPS move is not without expense. For being conveniently beyond criticism, it can only appear to be of use. Moreover because this PS phantom has no clue how Jesus' death rids our sins, it just distract by adding a random payment method, which doesn't solve anything. In the end, they must treat the blood of Jesus not as biblically effective washing material, but as an alongside payment system. However, we all believe other Biblical things about the effectiveness of the blood, outside of PS. And since PS only resists that Biblical belief for three hours, some of us think it's ok to retain our distracting PS phantom.

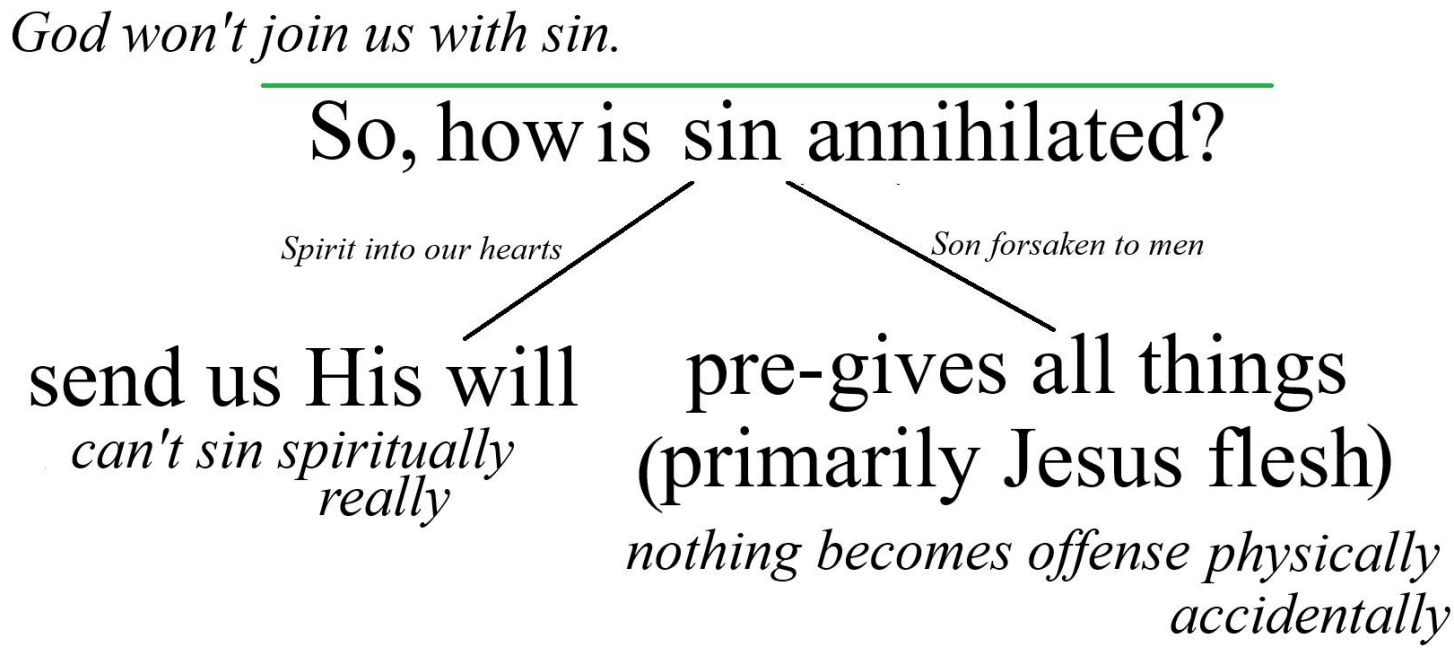
Everyone will feel the weight of his own works, whether good or evil. Some will feel it by punishment, and others by reward. Everyone eventually should at least confess that they'd have it no other way.
Jesus doesn't deprive HimSelf of the blessing and fruit of His labor by holding against God, that God gave us the freewill to use God's Own knife against Jesus. God sent Him. People killed Him. God retains responsibility; so He will forgive those stewards if dependents, or condemn those stewards if independent of Him.

We all know PS is wrong, because everyone seems to believe it. Like, if it didn't testify against itself so often, we'd not taste it's evil. PSAT thinks God hates and loves us, meaning Jesus bears the hate within God. (eg: Only needing HimSelf, He cannot release wrath without it being absorbed.) But I contend that Jesus became a man to take the sin outside of God. PS thinks God hates us enough to love our sins. But if God hates sin, then He hates PS in as much as PS accepts sin. We're not our sin. We can't bring our sin to God, like PS tells us to. As much as so many of you have justified PSAT, henceforth justify God's Word instead.
To make our actions no offense to God at all- God gave us Jesus... thus everything He owns in which we might offend. Thus Jesus kills sins. But God forbid that Jesus pay a penalty! There's no penalty for sin. No one can find it in the Bible. It's illogical and unbiblical, never the most likely interpretation of a verse. It's against common sense. PS has God contradict HimSelf for three hours. No excuse. Penal Substitution is not only blasphemy, but a breach in Sola Scriptura, it's a heresy against what we all hold true. It sneaks in, deceitfully inviting itself, only to cancel itself. It's propaganda against God, tolling grace while adding fake justice. Penal Substitution tolerates sin to resist God. It's an obviously twisted, random interpretation laced in winding exceptions. It's preached in pulpits across America.
God needing HimSelf is against Divine Simplicity. They admit that PSAT doesn't teach many of these things. A telling problem. It's dishonest for them to hide its distortions. But if you understand something to be a scarecrow, you'd not believe it was real. Nevertheless, I better represent what they misrepresent. PS thinks God is paid by hating us- paid to accept sin. That is, He uses a merit system to join our sins. Only after that, will Jesus actually sacrifice. PS lacks the problem of evil and the excuse of the flesh to sin. Telling signs of it's illegitimacy. But God's Son was given away to take away sin, from taking away our Life.

You judge whether God's own outlet should be in HimSelf? That's not the purpose of an outlet. The outlet should be where got our independence from God, a tree. And dare we say the earth is part of God? Thus PSAT provokes God. And what do they fear? Like, why don't penal substitution people agree with the Bible's

atonement? I feel it is because God makes enemies to be friends. (That's more foundational than feeling Jesus must pay/merit something.) In other words: God brings sin into HimSelf, since He can't befriend an enemy. But God made us for HimSelf, so it's natural.
God gave us Jesus, grievously forsaking Him to men; thus pregiving any offense, thus killing (as opposed to paying off) sins with His body. PSAT reasons that God wrathfully tolerates sin to bears away wrath, in place of sin. Logically unnecessary, and contradictory. The human imagination is sometimes fallible, especially with something so utterly horrific as penal substitution. What's so bad with God accepting sin? Fornication, murder... God cannot even lie. He wouldn't pay back any of these with PSAT. He wants sin dead! That's why He forsook Jesus to men... Of course, the flesh will use this pregivenness(ridding offense) an excuse to sin, that's what's natural about it.
How does PS excuse it's illogicalness that we see from so many aspects? Simple really. It is well known that neo PSA creates a middle "decree." That is to say, PS has nothing to do with Jesus ridding sins. PS is simply God's desire to pay the PS system/attribute of God. So the cross becomes an outlet not only for sin, but also for PS wrath. And this neo PS is actually not new. Old hard PSA which seems to divide God, rather than the method- still would retreat to this position half the time. It's just more popular now. With this warp shield to take all the hits, PSA hides infallible.





PS blocks God's glory and the gospel,
PS thinks it's necessarily part of God.
PS explains no scripture, nor is it found in scripture.
Isa 53 don't say God smote, bruised, and grieved Jesus.
(Why is it so careful not to say those things? Perhaps to show that God's sovereignty in Jesus death, thus preventing PS. The scriptures show men against God, not God against man on the cross. But even if such a verse did say that God directly hurt Him, we know it would be for the ridding of sin, not a payment. And even if it was a payment, it would more likely be a redemption price, and not a random wrath payment... more on my site)
God dies away contradictions. Independence vanished back to Earth, when we joined God. Well any works not counted against God. If opportunity is wasted, God doesn't need to share the waste because he has a death Outlet. Death allows God to share waste with us, not sin. Waste is not against God, but everything is for or against God. Yes, and waste is for him only secondarily through us. It is a time of passivity, a scaffold of patience softly nurturing truth in us. But can PS invite sin to God in this same indirect way? No because it's the opposite. Waste isn't yet for or against him but points to another. He's ultimately active toward us, after being passive to any sin. He's waiting to see it bloom. But PS says he's already active with

us, thus inviting sin instead of righteousness. Waste will end in righteousness hopefully. However, PS is inherently against this; and more than that, thinks sin ends with righteousness. But we know, once sin is condemned it will never turn to righteousness. And so PS cannot be a mediator, like waste can. But waste still has a chance. How can wasting Jesus body ever become righteousness? It can't without another new spirit from above. It is empty. And just as it was necessary for Jesus to have the spirit of life, so us. We all know that accidents do exist for a Time till they end as either sin or righteousness, with God they ultimately must go only one way. But all common sense says there is accidents, which is denied by PS. PS is against common sense, because of this. Am I just picking on PS? I do not wish that it had anything to be picked on. But if it must be, let us find out. Now since, in time accidents exist, the crucifixion was in time. Accidents are on purpose, without them no baby would be raised to manhood.
PS is heavy about judging before the time, the time has purpose of our repentance and salvation. God did not wait till we were utterly devoid, of his goodness. Nor does he pay our independence from him. It is in time, we put off Independence, joining him. And because he can do what he will with his own, he is free to do this and give us his spirit. And so unlike PS, God has no contradiction. Now, if preachers don't realize how wrong they are about something so important, what many other things must they be wrong about. Let us not tempt the Lord. But in this soft time of accident, God works despite our ignorance's and heresies.

Preachers often dishonor God's Word by preaching PS. Penal Substitution Payment Plan says God shares our sins. Wrong. PS has no idea how God removes sins. It's a trick. It only pays for itself.

Two men stole the same amount from you.
You held charges against the first, but forgave the second.
Which honors you more?
(Penal Substitutionary Atonement Satisfaction Theory wrongly says the first.)

One said, no it doesn’t. I respond: PSAT, like Pinocchio says, I'm a real boy. The PSAT people would agree with us and often say that it doesn't in a specific context. Yet, it does generally. Generally: A satisfaction theory says God retains His honor by the cross. But I say, He retains His honor by giving. What kind of atonement theory gives more honor to God? The cross being a part of God is shady. (God retains the honor of His forgiveness attribute, by a cross outlet. The cross then is essential to God's being- PS thinks.) But I think grace is part of God. The two men are

Satisfaction Theory, which includes PSAT, and I. God held charges with Satisfaction Theory. Even Steven. But God was gracious with me, giving me more than I could steal. What honors God, is how much He gives. Even Steven is for machines.
But why does PS think God prefers less honor? They don't, but instead excuse that PSAT brings a mysterious extra honor of it's own, within God's Own Self. And so we have three levels of honor: 1. Even Steven, no honor. 2. Better yet, My honor 3. (And even greater than both, according to PS) a mysterious PSAT honor.
Yes, the one who pays for what he buys more honors the seller, than the one that receives for free. The forgiven has done nothing to honor God. Yet, God is more honored by giving than getting, mercy than sacrifice. PSAT is not against God preferring my way. But PS adds to that, that He even more prefers an yet unknown Self honor.

Before you hurt Sam, God gives you the authority to do that, so that it was not sin (because God's against sin. Like, offending God is much worse than offending men.) That's called FORgiving. (That doesn't mean God wants you to sin, Jesus is Mediator.) But God knew you'd do it in the flesh, and let you have it. And since you misuse that earthly authority, Sam's going to get the last laugh because you'll be sweeping his floor, in the world to come. Lol. (Those outside of God's family, have no such share. Going to hell or heaven, is about whether or not you're in God's family. What you get, depends on your works.)

Outside of having no zero scriptural validation, let's look into PS logic:
Hard PS: Regardless of scriptural support, it would be unjust for God to freely forgive those who sin against Him.
Me: God could give you anything before you steal it- not to share your motive, but give you a new one.
Soft PS: Ok fine, God could definitely not use PS- but He prefers to.
Me: But I'd choose to prevent my wrath.

- **8w**
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PS: Sin makes God permanently hate us. That hatred must forever drain into the cross.
Me: No, God loves us. He only hates the sin which is removed by the cross.
PS says Jesus filters wrath from us. I say, Jesus filters sins from God.

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If God really held sins against His dependents on the cross, then God would contradict HimSelf. Thus PSA is impossible.
The cross; where we crucified God. PS doesn't hold this meaning though. Thus they split God from Jesus. They use their two face higher knowledge to justify this, as if PS knows things we should know beyond Divine Simplicity
I think; Perfection is to love God's creatures, and hate their sins. And God retains perfection. Meaning, he gives perfection to us before sinning. Meaning, Christ and His Spirit is given to us. Meaning, sins die away because we're no longer independent.
On the other hand, PSAT maintains that:
Perfection is to both love and hate the elect. God's nature maintains perfection. So, perfection is maintained by an outlet to release Wrath. Meaning, Wrath is released by Jesus absorbing it. That is, Jesus replaces us.
Notice the necessity PSAT places on the cross for God to be God. As, God would not be God without it, according to PSAT. Whilst I view our sins as accidental and the cross performed passively, so as not to corrupt God. It's abundantly evident that God actively deals with unbelievers; but He only passively deals with the elect before salvation... This is why we're called only children of wrath. We have time to change, but we're not treated as two people. Besides, a spot in the devil's doom is not yet even made for those who loose their seat in heaven.
Krishna exhausted the multiheaded serpent god by dancing upon it. So, PSAT thinks mercy is too zealous by finding a way to drain God's wrath. (They wrongly excuse saying, wrath is limited and secondary as in response to our sin. But mercy shares this same domain.) This is belittling of wrath, sin, and Divine Simplicity. We should rid PSAT, and it's fake justice.
They think God needs PSAT because it's a part of Him, spreading it's mysterious hood at the cross. But Jesus was made lower, to die, which God would not do. But PS almost has Him do it anyway. They say, we just have to trust them with what is

seemingly unreconcilable (God being part of the cross.) As opposed to ignoring PSAT to be content with less contradictions.
Notice, how disconnected PS is. And if you draw it out in more paragraphs, you may further notice it. Now, compare those gaps to how logically connected my view is. PSA raises many more questions, than my view. Is it better to be rough or smooth? Let nature teach you. With that; my view is your own and has no need for the splinters which preachers so dearly hold. They are comfortable with the old look.
Me:
What is perfection? to love people, but hate sin.
God makes enemies His children.
God holds nothing against His children.
PS:
What is perfection? to love and hate us.
Maintains perfection by an outlet.
That wrath release requires us to absorb wrath.

- **8w**
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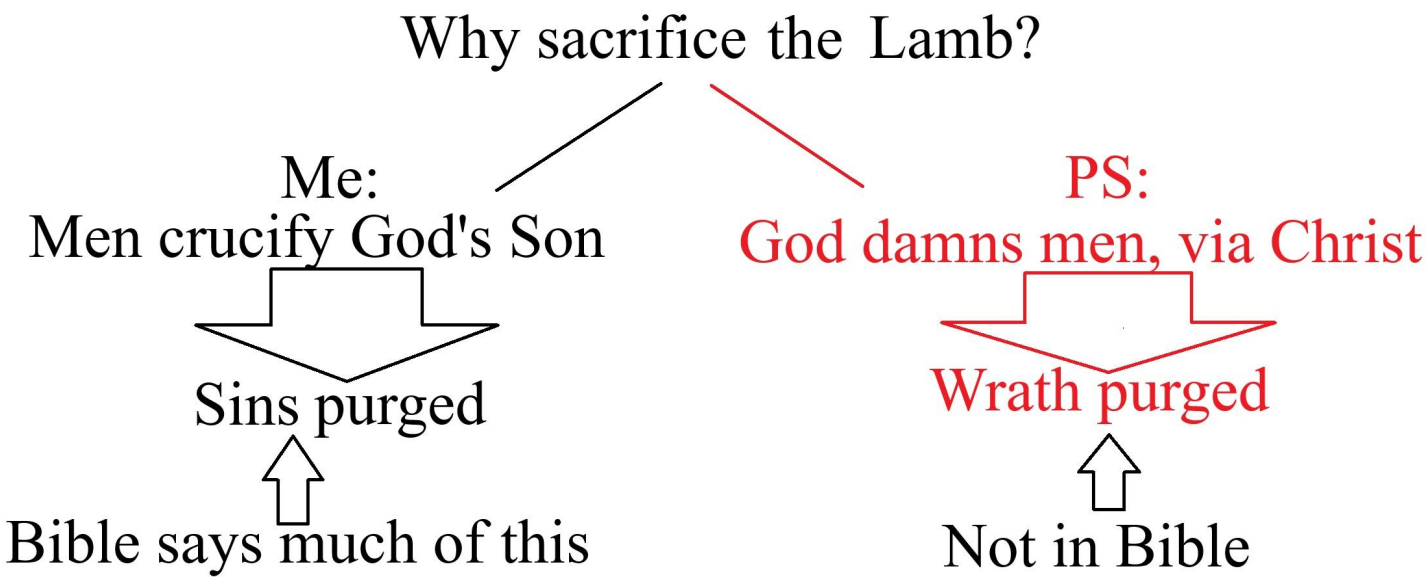
Since PSAT can only be imagined substantially without scripture, than to base it on scripture is deception. Again; either it means nothing or it's not in scripture. And though it means something outside of scripture, it could be fantasy, like StarWars. Preachers often dishonor God's Word by preaching PS. Penal Substitution Payment Plan says God shares our sins. Wrong. PS has no idea how God removes sins. It's a trick. It only pays for itself.

- **8w**
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For a wedding gift, your good friend gets a piece of property containing a shed full of tools! But, the night prior, he steal a tool from the shed and looses it. Just before the wedding, he realizes it's your shed, and repents. You respond, it's all yours

anyway. So also: When God brought you into the Family, it came with an inheritance, a heavenly reward. We sometimes forfeit some of those rewards, like by abusing those people God entrusts to us. (God won't pay for the abuse.) To be extreme: If we murder Christ; He carries that murder far away because God doesn't like it. For when the sin is near, wrath is stirred. Unbelievers remain in their sins and walk a beam over hell. We were like them in the flesh; but we are now distinguished as His dependents in Spirit. As His family, we can gain so much more reward by simply not sinning. It's not Just, to not reward. God is Just. So, rewards replace punishments. But PS adds another justice.

Our Lord's Spirit is where unity comes from. Especially as protestants, we unite around His book! PSAT's breach of Sola Scriptura will result in discord.
Unlike God, PSAT can't cross into Graceland. That's why it removes itself with sin at the cross. So long as PSAT lives, it will never allow God to remove sin! Once PSAT rids itself, God is free to rid what He hates. (If God's PS leech didn't remove itself, it would blame God for legitimizing sin. But God won't benefit from sin. Thus, the cross becomes only an outlet to PSAT.
Now, had we not known about PSAT (from a twisted imagination, but not God's book) then everything would work the same. Despite making more questions, PSAT can't answer how Jesus dies away sins!



PSAT finds no justification outside of FORBIDDING God's justice.
Question: so, Why does anyone excuse PSAT?
Answer: Despite it (after it implodes,) God is just anyway! as if there was no PSAT.

- **9w**
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God justly removes sins! (with a body back to whence that indep came) But PS thinks that God is loving, therefore He'll tolerate contradictions until the PS is paid. No, no toleration! God hates sins and being just, He removes them for absolutely Free. He doesn't have to PAY to get rid of what He hates, because He hates them SO much.

- **9w**
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PS says, Unless God's against Christ, He's not right. That sounds antiChrist.
The Bible says God is not unrighteous; yet PS prevents that, saying he fights with sin before getting rid of it. So PS resists God, like the devil. Nothing can block God, so PS then subtly says he blocks himself. Let's say you really want to get home, and some one tolls the road to your house, that's PS. Like, God you can go past, until you pay a PS. But God really wants to get rid of sin. So, He coughs up the money. Whose the one tolling Him, the devil? They say, Justice. Is Justice against God? It must be, they say, since men killed Him. Think into that, any direction. It's ridiculous.
God rids sin anyway despite PS blocking him. This is pragmatism, how they say this to excuse PS. It all ends well, so the toll is ok. No, it's still wrong in principle. And we can use this same excuse against them. For if, it is ok regardless of PS, why do we need PS. Their honest answer is typically, you just have trust God, meaning, them. Why? We have to trust them, because they don't know. Besides, if anyone claims to be god, watch out.
Add to God's book. (Like, someone reading your love novel, but then saying the man's motive for dying was hidden hatred. Ruins the story!)

So random because you can use their same structure to create other atonement views. For example, you can put holiness vs power, or glory vs imminence. Who will win, in our salvation? I can imagine sports commentator preachers ready to jump on these, but be careful or people will start taking holiness verses and mixing up a new type of PS.
It's propaganda to put any other two attributes of God in conflict. (historic scenarios)
during war, people use propaganda to make the other team look bad. but what can make God look bad, wonders the devil? the answer is nothing but HimSelf. Greek gods. PS is frustration.
PS blasphemes because it would have us think God is evil, meaning self-contradicting. we have an amazing ability to justify God, despite PS making that harder, but for the devil, it's a start. we shouldn't have to excuse God, rather He should excuse us
Suspiciously they distracts us. Why's PSAT so sneaky? It's like they're trying to hide it, they think they can help out God. PS often even claims to part of God! I'm reminded of the devil's pride is to be like God. So also his followers may have less than perfect motives.
For self justification, PS deceives people; making you think it's part of scripture. They throw out verses quickly, before you realize it's not in there, they do this a lot. PS is against what most Christians know to be true thus, in a deeper way, it's heresy. Most Christian know the Bible, that God rids sin by the cross.
They seem to think God loves people so much, that He lets them get away with sin. Wrong, He rids it. Sacrifice is not about toleration. They don't get that. God hates sin too much, than to commit PS. Penal Substitutionary Atonement Theory doesn't understand that God is against sin. God sacrifices sins away, without pay.

Fake story, doctrine: Sally isn't invited. So Sally says that she is invited! The gatekeeper replies, your name isn't on the roll. She says, that really needs fixed, you better write it on there. PS does similarly. It's not that mercy of forgiveness is at

odds with the justice of dying away sins. Not at all! PS only justifies it's existence by showing that it's own PS justice is against mercy. (No retribution for the elect.) Therefore, we need PS because PS is against God's mercy and without that we wouldn't need to reconcile it! No, people are pulled into a problem they don't need to solve. This is deception. We see, PSAT justifies itself by justify itself. (And it doesn't run out of excuses, to keep itself from being contradicted.)
Besides this negative, is there any positive to PS? No, because PS has no idea how God dies sins away! Benefitting nothing, it corrupts God's character only to those who understand. And the many who don't get it (wishing instead to justify God), are distracted by it. (It's as the error of Balaam.)
I can easily demonstrated that PS is not explicitly validated by a single Bible verse! (forsaken to men to rid sin... simple, no pay) Nor is it the best implication of any verse. And on top of that, there's no logical need for Sally to be at the party. It's completely disconnected from the meaning of the cross, but pretends verses talk about it.

PSAT is never the best interpretation of a verse. It can't tell us how God rids sin. It exists only to justify itself.

- **10w**
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A typical online conversation pattern: (I always play part B)

A: I can't do it

B: Ok, then trust God to do it for you

A: He doesn't do it my way

B: Because that way doesn't work

A: How would you know

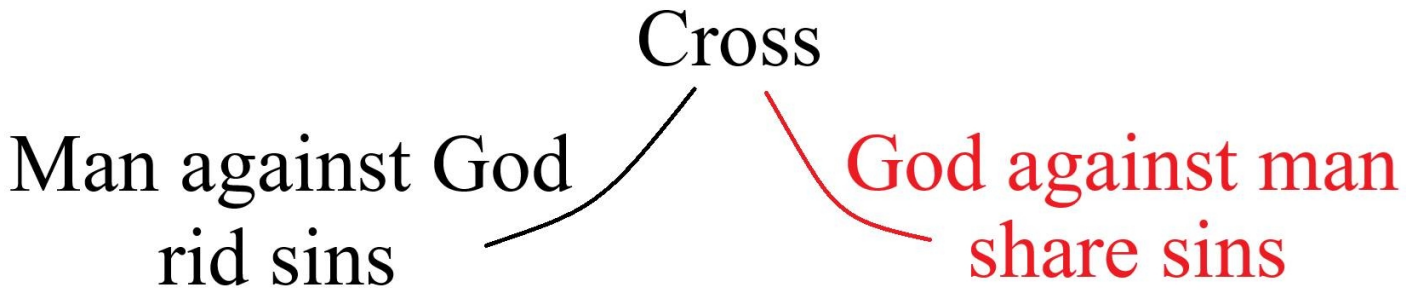
B: Because you told me

A: If I was God, it would work

B: Are you God?

A: I have to be

B: Because you disagree with God?
A: He disagrees with me
B: So much that you should be in hell
A: You threaten me?
B: But God doesn't have you there yet
A: Cuz I'm right
B: You mean God agrees with you somewhat
A: He contradicts himself
B: Then he's not my God
A: Then you contradict yourself
B: It's easier to think that some man like you contradicts himself than the true God
A: That's because you don't think for yourself
B: I just want God to like me
A: That's your problem
B: But you said, you have the problem
A: You shouldn't be volunteering to answer problems when you can't even see your problem
B: Thanks for warning me
A: I wasn't warning you



One cent in eternity is worth more than a lifetime of comfort, so since God has heaven for you anyway, why not leak some of that comfort now? Because unless it would promote your faith, there'd be no exponential growth in heavenly reward. Ok, however, if God did delivered you from something, and that event caused you to

never lack faith again... That would seem to acknowledge God wants your faith more than you do.

God holds every offense against unbelievers who can't help but offend. God holds nothing against a people who want His help, because He's generous. His characteristic generosity is the reason believers come to Him and unbelievers don't. Unbelievers had not sinned, unless He generously invited them. They're against the generosity which nourished them.

Everything owes God. We abuse Him, but He's still generous. He maintains passive responsibility for sin.
After that, PS adds a debt for abusers. Sounds innocent enough at first, but rather than taking away possible charges with the cross, Christ becomes a wrath outlet. They say the "PS-demand must be satisfied." In other words, God (generous-to-a-FAULT) gives you the Status, so that God can abuse you as much as you abuse Him. This balancing of the debt, completes PS. PS must think that God won't descend to us, until He can't. Which is wrong.
Actually, God wouldn't contradict HimSelf by making Jesus offer sins to God. Instead of provocation, there's appeasement with blood. Instead of legitimizing sin, Jesus averts God's wrath.

Sins are rid from God's memory BEFORE He judges us.
I think BEFORE because children are not responsible yet, and our flesh without the spirit was a child of wrath. Our hearts, before Christ's Spirit entered, weren't yet hardened as vessels fit for wrath. There's no place in hell for us. God is slow to wrath for the sake of His elect.
But PS thinks God's memory of our sin is rid AFTER judging us. Because John 3 says that unbelievers are condemned without Christ's Spirit. In fact, that condemnation is rejecting Christ. So, PS reasons that before receiving Christ, we must have rejected Christ in full. Like, Christ suffers for our Christ rejection. (But I think God was holding everything against in a limbo, I think He was holding out for us. I think Jn 3 only means we're condemned for not accepting Christ, as opposed to rejecting Christ finally. For who the could be saved?)
But common sense and the Bible (like Romans 3:25 emphasizes) tell us that God passively permits sin so to hid them before them wrath to come.

Don't preach PSAT because believers are ONLY justified (no hell for us) while sin is ONLY condemned (with Jesus on the cross.) Wrath is not split from God, but sins are split from us... So, rid the PS that tries to pay off sins!

PSA is only there to satisfy itself. Actually, the "just demands" of PS are not God's demands. PSA thinks that Jesus death replaces consequences. But the Bible indicates Jesus death carried away sin thereby preventing consequences. PS is completely seperate from the Bible. It just sits on top justifying itself by pretending a handful of verses refer to it.
Jesus doesn't pay for sins. PSA is wrong. Sins must be forsaken with Christ's body, never paid off. God doesn't deal with contradictions. If God has demands, obey. But calling this PS package a demand of God, is not taking God seriously. The Bible says that God grievously left Jesus to men and God was satisfied that Christ spent His blood to release us from sin which He bore to stay nailed to the cross. God will not tolerate sin! It is only condemned, not made better in any way that PS may offer. Sin must go! God would rid sin, and thus PS as much as it legitimizes sin rather than averting God's wrath.

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God rids sins from us by Jesus. While Jesus takes them away, PS punishes him. Why? The answer to this is what becomes blasphemy. So long as PS doesn't answer the why, it seems innocent. This is intellectual dishonesty. Usually, they say you just have to trust god, meaning them. But it's blasphemous to pretend they are God. They don't tell us to trust them, because they have a good reason, but because they only have bad ones. That's called hiding. Alongside that they also say, God is great therefore trust ps. But PS is against God's greatness, unless you don't ask why. So, why corrupt God? They ought to accredit God better.
God had Jesus bear away our sins.
But PSAT prohibits that appeasement until God is finished thoroughly contradicting HimSelf with our sin.
PS prevents God ridding sin, so that God can be passively contradicted by sinners. But God dies from us what He hates- without punishing us or Christ. The sins on

Christ can't feel punishment, nor needs a substitute. Christ left our sin in the dirt from whence it came; He didn't leave us there. We're not sin.
God rids(justice) sin from us(mercy.) PS creates it's own contradiction. Why add a PS-debt to the Bible? Nobody knows. They preach it without cause. The elect do not have a reservation in hell. Penal Substitution deceives by pretending it's in atonement verses.
God doesn't justify the condemned. The propitiation condemned sin, without us. We are left for God's justification.
The PS game demands go unpaid, while sins are removed. God never actively deals with our sin, only passively. His wrath is active against unbelievers. He prevents any active condemnation till they're long buried. Rom 3:25

(deceiver)
Penal Substitution can't
be found in it's top verses:
God grievously left Jesus to men
and was satisfied that Christ spent His blood
to release us from sins
which He bore to stay nailed to the cross.

So, don't preach PS!

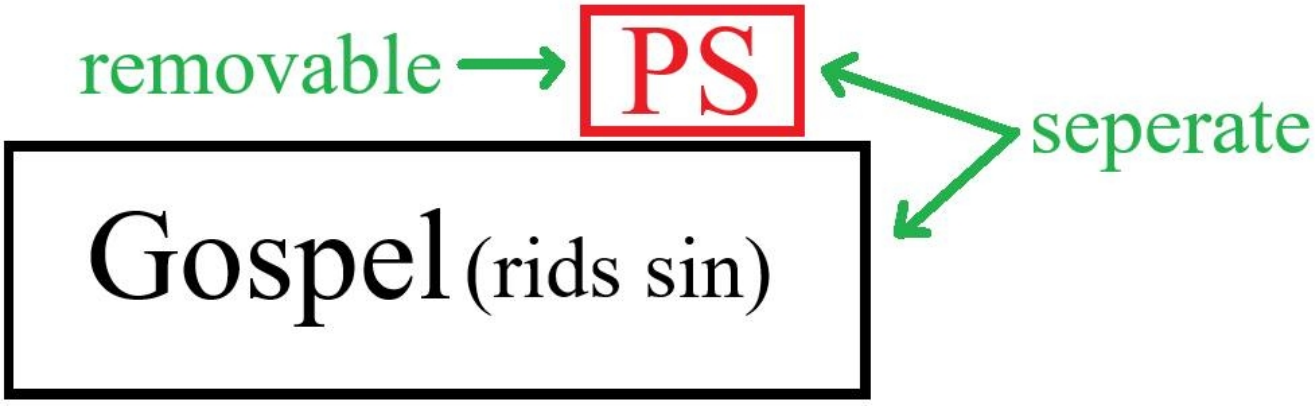
PSAT is a Twisted Interpretation of the gospel. Google's top PS verses:
Romans 3:25-6 God must remove contradictions! So, Jesus died with them.
The OT animal sacrifices which carried sins away (Jn 1:29,) were not punished.
Jesus cried to God: why God had forsaken Him (to men.)
God did grievously. Death grieves. Still, no PS debt!
In Isaiah 53, He was satisfied when He saw His Son bruised. You know of a better cause?

1 Cor 5:7 and like 20+ verses tells us His sacrifice was about purging (not paying) sin. He condemns sin on the cross. (Rom 8}
God made Christ sin for us,(Cor 5) nailed to the cross.(Col 2:14) The cross is no eternal PS wrath outlet.
Jesus paid the redemption price, (Matt 20:28) a ransom to loose us from sin.
He truly meant none of the sins He bore. Multiple passage talk about bearing sin (1 Peter 2:24.) He gave His body to be cursed(Gal 3) to death- but not to also be punished.
Further thoughts: A "law" in Romans, means how two parties relate.... You can't steal what you own. Giving-afore means ForGiving. What about the intent? It's replaced by Christ's Spirit that God gave us.(Rom 7:4)... Nothing is above God, so Jesus went below God to forgive us for the sake of God...
Penal Substitutionary Atonement Theory is HUGE! But the closest thing we have to a Penalty Substitution is men killing the Man God gave them, and God using that offering as the sacrifice to bear away our sins and make us God's children. (Unbelievers are stuffed into hell, but they're not elect.) So, it's very suspicious that God never mentions this little PS leach. But PSAT is always mentioning these verses to distract us. Why's PSAT so sneaky?

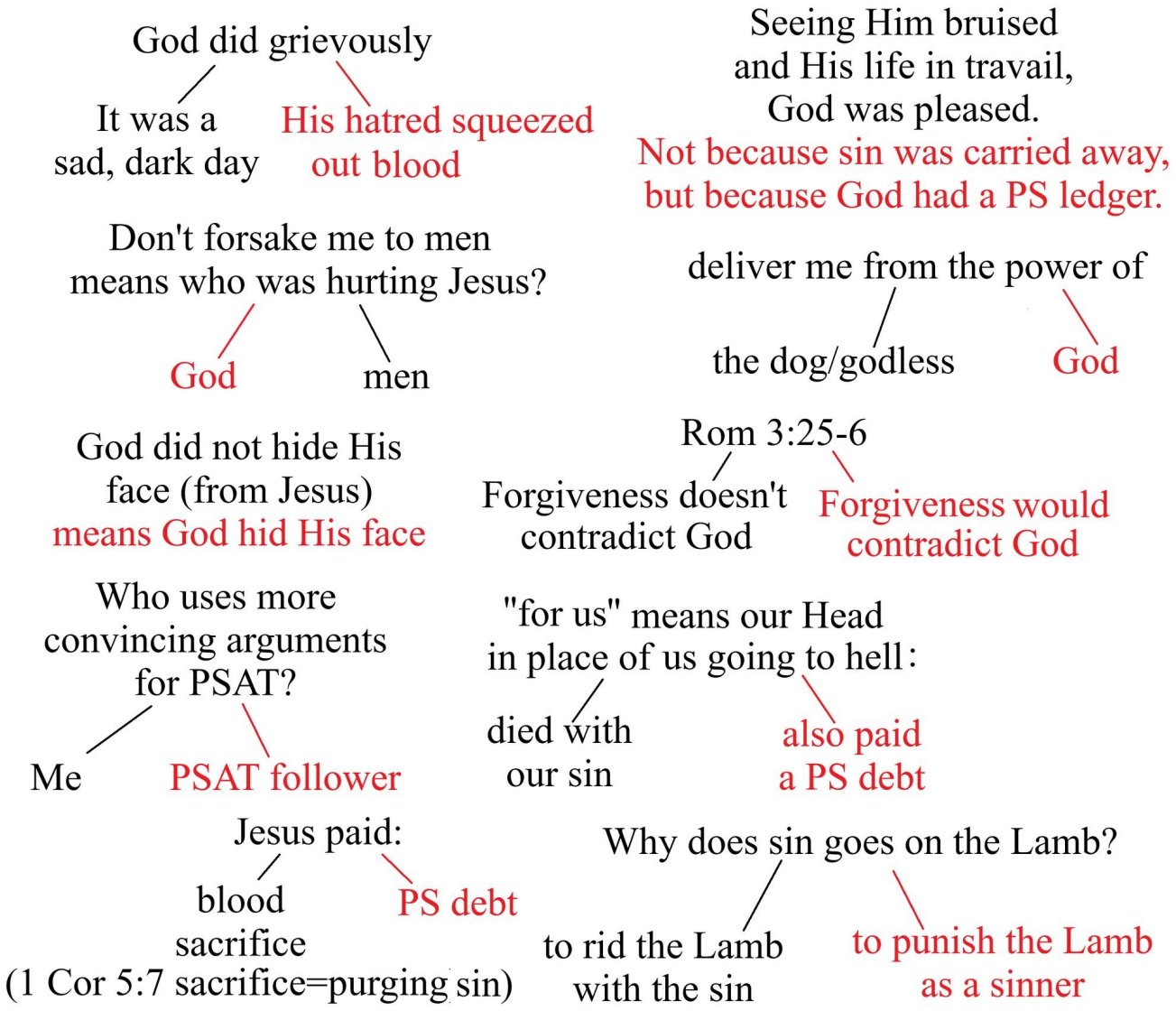
Someone mentioned about heresy... Not my preference to use the word heresy as it has little meaning to me. The PSAT random debt decree is definitely a liar for pretending to be in the Bible. PSAT seems to be against what basically all Christians believe, so it could be defined as heresy. And many people who could testify that it is heresy, are the same people who don't, but preach it. In which case, you practically loose the definition of heresy. Another way to look at heresy is: someone causing division. And PSAT is more of something to unite around, rather than to cause division. However, we should unite around God's Word, without the PS addition. Purity first. I wouldn't add to the Bible, but they don't realize they're doing it. It's humbling to wonder how many things I might be ignorantly adding, ya know.
Overall, I would not call them heretics. Many times I have in ways, slaughtered their meanings to make PS seem ok. But such reconciliation attempts aren't honest of me. So, I just have to admit that it's a heresy (meaning against our common faith, sola scriptura.) PSAT is something COMPLETELY disconnected from the gospel. It justifies itself by getting you to believe that those verses are talking about it, when they're not- that's called deception.

Possible reasons for pastors to add PSAT to God's Word:

1. Want a sense of control over God's Word?
2. Don't take time to study? mentally cursed?
3. Take people more seriously than God? value man's praise over God's? desire to look better at God's expense?



Fake conversation:
PS: Sinners build a PS debt!
Me: I don't see a PS debt: Jesus bore our sins and was made sin, condemned and nailed to the cross with his cursed body to redeem/ransom us.
PS: Just pretend it's in the Bible. Now based on that assumption, Christ can take your place in paying that PS debt that we're pretending.
Me: 1 Cor 5:7 sacrifice is about purging sin. And Rom 3:25 seems to say God can't have contradictions thus must remove sins. No PS debt for Jesus to pay.
PS: God won't rid sins until the PS debt/penalty points are paid!
Me: What penalty? God sadly left Jesus to men, but was satisfied with Christ's work. We went through all your verse which you use to support PS. In them, we saw that the cross is about sin removal.
PS: That doesn't stop me from preaching PS.



The law is how we relate to God. We relate to God through Christ. The law is not counted against believers. The law is counted against Christ. Christ relates to God for us as Mediator. Righteous is when you don't contradict God. Sin is when God considers you a contradiction. A contradiction is like when a line is not parallel but one crosses over the other. We don't parallel God. The law is a relationship between two, us and God. Unbelievers are in that relationship, not believers. There's only one of us not two. We can't both eternally relate yet not relate to God. By nature we were the children of wrath, having not the Spirit. But with Christ's Spirit and Headship, we don't contradict God and do not directly relate to Him. Instead, Christ

presents us to God washed. That is, our evil works were consolidated to be against Christ, but He vetoed condemnation. Because of the weakness of the flesh, He could do this passively. But God could only do it actively. (For there's no higher reason to forgive than God.) So He sent His Son to have a higher cause to forgive. It is not going against God's will for a man to forgive his fellow. Actually, that is the order of things. Pharisees don't like this order because they can't control it so it forces them to trust. Thus, people get sucked into PSAT.
We can't be under law, if under Christ! Either you're a vessel of mercy or wrath. Directly under the law, no guilty person is forgiven by Christ. For God would never tolerate sin, despite anything, not even the highest ransom PSAT can fabricate.

In PS, I feel deep darkness (confusion evil.) In forgiveness: I feel transcendent glory (confidence.) Why? Perhaps these vivid occasions are only biology. Even so; if I must attribute one to the underworld, and one to heaven...
Well, let's just say you write this short story: Dr. Jon left Luke with Sue. Sue killed Luke. Jon revived Luke. This was actually planned because they loved Sue. Jon was satisfied that Luke accomplished this with Him. Yes, what Jon did was grievous. Jon was pleased that Luke was bruised. Why? Because by giving his life, Luke ended up saving Sue's life. Your story, right? ...Now, out of so many things that one might read between the lines, the PS person asks "why Luke would have to die" and concludes that Jon needed revenge from Sue, via Luke. You laugh, until you realize that everyone reading your book starts saying, "that was your original intention, and practically part of your book." Of course, such a twist most likely never entered your mind. You like what they did with your book? God was ultimately responsible and satisfied by Christ's death which doesn't mean that there's any PS to pay.
Real retribution is for unbelievers, not believers. Real retribution can't eat itself up into real forgiveness, nor PS forgiveness. But PS retribution can eat itself up into PS forgiveness, not real forgiveness. For when God owes you as much as you owe Him, PS is complete. Of course, they would call "getting even" more nicely: "restoring honor" that would otherwise be lost from forgiving. Like, it's honorable to punish the guilty, but not to forgive. Forgiveness then is not one of God's attributes, although nature says otherwise.

Jesus took what God holds against us, and carried it away through death. His blood was the ONLY price, for our release. When we join God's family, anything against us is nailed to the cross- never to be paid.
How about me? No way would I take pay, to let you sin! I will not be partaker! That is, I wouldn't let your sin benefit me; nor would I take benefit for your past sins against me (despite your tears.) Instead I'll prevent sin by making it no sin, because I hate sin! Unlike PS, I'll not tolerate sin. By giving what you steal, to you ahead of time, I give it afore. I'd rather that your sin be to me, no sin. Thus I charge only enemies, lest I be partaker of your sin... This is how Jesus taught us to think. God's not worse. So God takes passive responsibility for abuse? Absolutely. Everyone knows this. Is this what PS is against? Then PS is against a well founded truth that God is worth every abuse.
Four perspectives:
What's explicit to anyone: AAT (My state-of-being view)
Those who add the two fake PS verses onto AAT: PSAT
Their theory scrambled into my paradigm: AO (My disposable tool view)
My theory scrambled into their paradigm: PO (PSAT only in action)
An example of PO: "I think God already (PS-)forgave everyone."
An example of AO: "If sins are paid, then PS thinks they're already good enough to not be paid. So PS opposes itself; by my AO standard. Like, if His enemies had a PS debt (rather than only a sin debt) then that debt was already paid for from eternity past from whence He loved them."
Both are true! I certainly am guilty of things they say against my view. And they are guilty of things against their view. Contrasting two views, we're pointing out the consequence for believing the opposite person. (Also, feels pretty good that they already believe my view. Like, I don't need a defense.)

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PS only solves the problem it makes: That is, the difference PS makes is only whether or not a person is paid with PS. This makes the ablation of PS easier, as it's not connected to other doctrines. (Of course when a heresy is connected to other doctrine, it maybe easier to prove wrong.) Again, PS pay only change whether a person has been PS paid for or not. It doesn't remove the sin, which is what the cross is for. It certainly doesn't change God's mind about sin. It only exists to pay itself. By not getting involved in other doctrines, people think they don't need to attack it. Because of that they include it with the gospel. Because of that it's magnitude takes over the gospel. I suspect that once it's removed, the devil will create another one like it. Anticipate it.

I don't like PSAT. ("...your enemies closer.")

This is PSAT doctrine:

PSAT 1:1 God always gets even.

PSAT 1:2 Christ's death and our hell, are in a relationship of payment and fee.

PSAT 1:3 Without this fee being paid, there's no forgiveness of sins.

PSAT 1:4 God poured wrath on the Son

PSAT 1:5 Jesus took our place.

PSAT 1:6 The PS debt is paid off.

My first thoughts to each:

1 God never contradicts HimSelf.

2 Hell is a place to hold unbelievers.

3 Forgiveness is free.

4 God sacrificed His Son (to rid sin.)

5 Jesus took sins away.

6 Sins can't be paid.

If God repays, He partakes actively in the sin. That is, He establishes the sin. (PSAT links God to sin.) So PS creates injustice, as a scale gets twice as much weight on one side. But really, God would not benefit from sin, nor take pay for it's release. It's better for Him to passively suffer it, thus Jesus death. The sacrifice (removal of sin,) shows that God is without contradiction(including PS) to take away our contradictions. But if I'm right that sin is swallowed up in grace (or God just gives

us any sin we do) then will people sin more to promote grace? Not those who follow the Spirit.
btw, PSAT has two big problems against me:
1. The problem of evil (God is worth evil)
2. Grace is an excuse to sin (for those not following the Spirit)
God made us to be with Him, but sin keeps us from Him. So, Jesus removes sin. All agree. But PS adds: His death ALSO paid an invisible PS decree. This is based on what PS adds to the Bible. But without PS, you no longer need PS.
When I ask preachers about PSAT. They usually repeat: Forgiveness is wrong! (Well, that's what I hear. It's actually more like, "God would be not right, to not pay! He just wouldn't be right" ...without PS.) We hear it all the time. They are firmly convinced believing PS is just the right thing to do!
Sound fishy, doesn't it? Of course because even if there's truth to it: we shouldn't overemphasize what God underemphasizes. And none of their several Bible verses explicitly back PS. So we see that this innocent little implicit interpretation, becomes magnitudinous to them. That's revealing. It's as if something is leading them the wrong way. (This wedge, this seed full of potential problems, yet no immediate incongruencies. Nourish it, and it becomes a leech to toll God's character.) Again, the Bible says, sins are taken away. So, people innocently read that Jesus paid His blood for our sins. So, they accidentally think sins can be paid (an ungodly bias.) Only after that, they assume sins must be paid! Oh-oh. That final assumption is PS. The innocent metaphor was what unlocked the heresy assumption. The assumption is two steps removed from the Bible. Still people look for verses about God being against Jesus; which is wrong. Jesus called for God's help on the cross, and God was pleased with Jesus. Those two scriptures are not about God hating us, via Jesus body. (They counter in vain by simply saying, it was actually us He was hating, to get even.)

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Just some old thoughts: God is both willing and able to forgive us with Jesus. God could not pay HimSelf enough to tolerate a sin, a contradiction. No cost is enough. What's wrong is wrong, regardless of payback. Sins must be removed. PS tolerates sin, and thus dishonors God. Righteousness is better thought of as unnatural contradictions rather than a PS debt. Rom 3:25 By the atonement, God showed HimSelf right to remit sins and make believers right. God has no contradictions, so He took away ours. That is, Jesus bled our independence back to the earth from whence it came, replacing it with His Spirit. So, He died to be our Lord, Head, Mediator. Jesus Spirit heading our heart, replaces our independence from God. Sin got between God and us, so Christ got between us and sin. So Jesus becomes our way to sin, that we might be His way to do righteousness. Now if the Head sins, we're all doomed. But PS seems to think that Jesus makes us His Mediating Head, thus getting HimSelf damned. To pay for our independence would disconnect us from God. The cross doesn't pay for, but only puts off sin. If sin was only paid for, we have no fellowship with God till sins are removed. But what sins were removed, then would God accept them? No, never. Luther reasons God could befriend sin if bribed. No way. Now, God has everyone meant for Him, to live forever with Him- so long as they have no sin. Satan had men bring their own enemy death. By dying away our independence from God, Christ takes deaths keys while we get his spirit, as our head. Christ filters sins into his death outlet. PS thinks that our Salvation is merited rather than a gift. They say it's okay for God to do the work but God doesn't need work, that assumes he's less than all powerful or owns less than everything or some other ungodliness. If God pays himself he is divided but we should think of him as simple, or we will error like PS. Through Merit, PS steals the glory and honor of God. God need not merit anything. (Christ got rewards because he was a man.) A difference between everything else and God is: He forgives. That's His unique glory. The only eternal Spring. Forgiveness actually does have value, to both us and God. So unlike Piper, forgiveness is a honorable badge of glory. There's no need for the PS merit system to steal grace. Anselm seems to think that Jesus is good in our place, as if we retain our independence. No! He's good with us, as His body. We joined Him, not He us. Christ condemned sin to stay nailed to the cross, not us. Craig thinks

that if the atonement is about restitution (PS), it follows that PS is correct. Insightful, isn't it. Well, Romans 9 says God loved Jacob before born, fitting some people for wrath and others for mercy. We see that wrath is only for unbelievers who have no forgiveness. God doesn't perform both wrath and mercy on believers. How can we be what we aren't anymore? The difference is His spirit. PS says you won't give us that Spirit until we finish being unbelievers. God only holds responsible Jesus and unbelievers, either his book or their own books. Everyman gets only one or the other, wrath or mercy. To avoid the substitution switch trick Wyatt Graham adds that God hates humans. That's much more clear than Sproul jargon about damning His Son. Driscoll unites the previous two; Jesus was hated for us. They're saying that once you're hated enough, God has no more hate for you. Or like, the cross is the only place where God will forever hated you for your sin. The Bible says Christ bears our sins and doesn't count them against us. But PS thinks that bear and count are the same thing. It's called double imputation. As you see, not Biblical. Whenever I doubt myself I start reading the Bible and without trying, my confidence returns because so many verses are against PS. And PS is not the likeliest interpretation for any of their verses. PS thinks that sacrificing a Lamb in the OT is punishing a Lamb. Weird. Why would you beat the animal taking your sins away? PS post a lot of verses against PS, yet still believe it. Don't they read what those verses? Quoting lot's of verses doesn't make a strange interpretation correct. Unlike PS I don't have a habit of letting people know they agree with me. That's the devil's job to distract from God's Word, using verses, as if in agreement. Anyone can say a verse, but what does satan add to the verse? PS. Romans 6:7 how do you get free from sin? Death (Heb9:15/Rm5:1.) A get-even payment is only an assumption. Some would consider Romans 3:23 to be their best verse. It is most likely that our enemy death is not a PS. Just as the death of a butterfly is not a PS. And it is most likely that what is earned is not a PS. Your boss doesn't pay you a PS. Well, that's the explicit. But implicitly, death seems to be not directly from God, as opposed to PS. Like, why would God create a devil to do evil, if God wanted the blame? So, why would they like this verse? Because us of the word, wages. Therefore, forgiveness isn't free. It cost Jesus death. But the Biblical price of our redemption is not PS. They

mean the forgiveness itself isn't free. God can't really forgive. Everything must be paid for. Then I ask, what did His Word pay for the Sun moon and stars? Besides, if God doesn't remember our sins, they don't exist. For their existence is based on His opinion. But if they did exist, they'd not be ok. PS is wrong to tolerate sin. And PS won't let us believe the Bible without PS. PS won't do second place, despite not being part of the Bible. We've thus far touched on four aspects of the same problem. 1. The Bible avoids PS. 2. Those who defend PS, avoid it with lots of verses. 3. PS is most true in as much as it cancels itself. 4. Nature cancels PS. Why forgiveness is not toleration of sins, and PS is toleration of sins: If you give someone something, it's theirs. What they do with it is not for you to judge. God gave Christ, and Christ gave before, or forgave, us. Thus there's no sin tolerated. However, PS tolerates sin in order to provoke God's wrath, rather than appeasing Him. But offering sin to God, is something our Mediator would never do. God gave Christ to be forgiving man under our sins. Christ glorified God by forgiving, and is not punished for doing so. Able was not so forgiving. The justice that PS calls for is underneath God's non contradiction. The Justice is Jesus, Who is owed by us all, and He won't condemn. PS comes in as a foreigner, not from the Bible. But the only position this foreigner would accept in our country of atonement, is the position of president. Couldn't this foreigner be sent from the devil's country? Nah, they say, He throws out a lot of verses, so make Him our president.

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Just more old thoughts: He didn't suffer sicknesses for us, but He carried them away. Circumcision is about putting off, He died away the world being baptized with Noah's flood or the Red Sea. They all were part of His body, of which He necessarily was Head. We don't get to keep our self-headship, unlike PS. 1 Cor 5:7 PS like this verses. It basically says that a sacrifice = purging of sin. The word purge is not the word pay. The body of Christ was paid during the sacrifice which was not a payment, but a purging of sin. PS also likes Col 2, another verses I love how the receipt of debts was blotted out, nailed the cross, never "paid." He accomplished

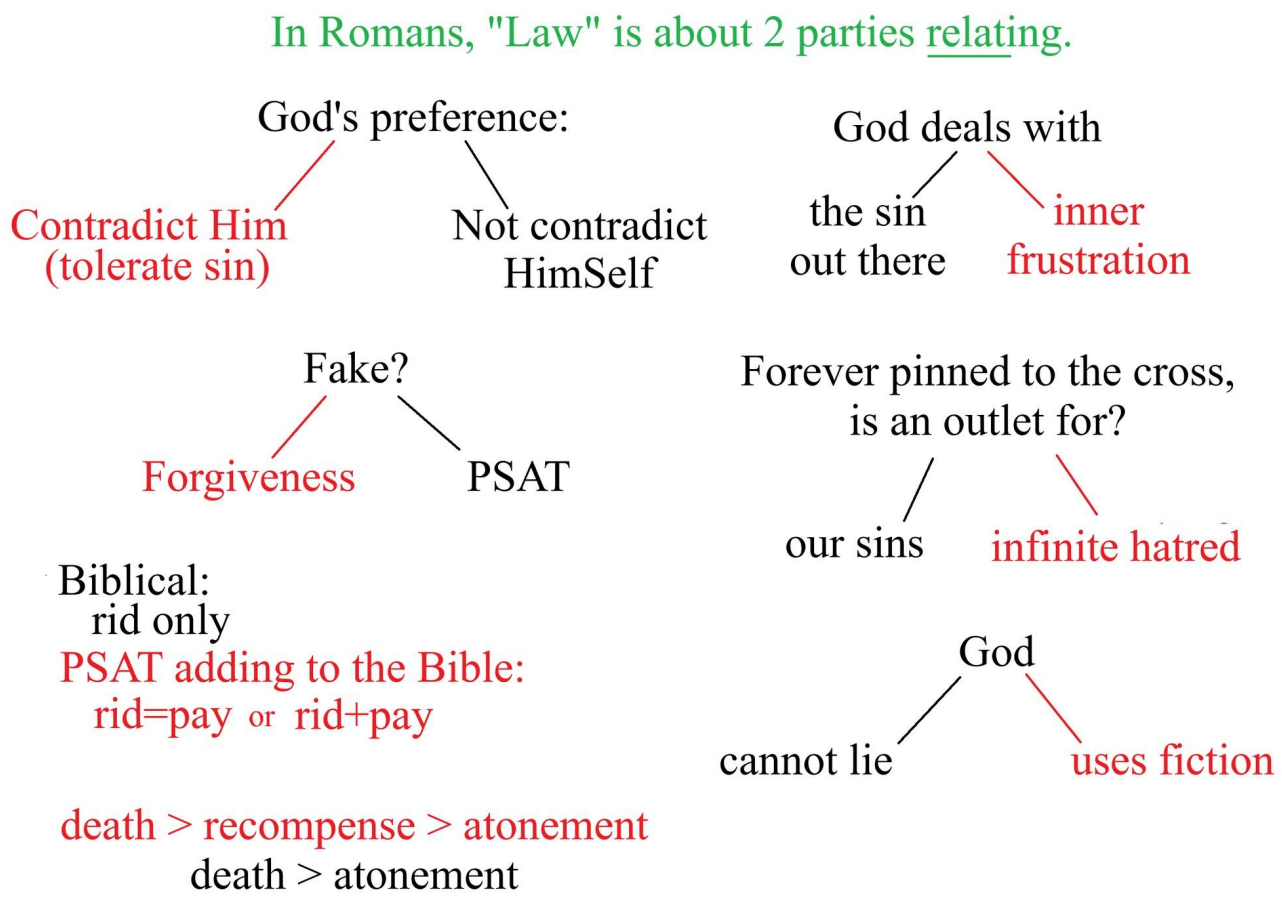
that ablation of sins by paying His body. But it's not a payment to get even with all the bad stuff we did. God gives and gives and wants no return like PS. Returns are not glorious. I help PS, not because I like it. But to show that it doesn't stand a chance against the truth. God forgives you- but PS adds that he rather first pay a debt according to a decree He wanted to make in order to show the seriousness of forgiveness. Not that we can appreciate the PS show, we just appreciate not going to hell. Jesus is the only one that feels PS. PS then is necessary because Jesus is a man, and that was the only way to get His body in line. No, because He resurrected with a spiritual body. So theologians sometimes conclude, we need to be content that we don't know why the PS-God would create a PS-decree preventing the removal of contradictions. In other words, whatever advantage there is to PS, we don't know. I ask them and they normally conclude: PS must be good because God is good. So I feel obligated to add that since it's not, it must be removed. Am I wrong for assuming no more than they assumed? No. They say it's right, I know it's wrong. Should I give them as much credence as myself? If so, PSAT should be in pulpits. But if not, PSAT is heresy. PS might say the blood was beat out of him. Then the blood on us, symbolizes that God doesn't need to beat us. Wouldn't PS say: it's better for a judge to abuse his right to condemn someone, rather than let that right go unused. As if, God doesn't control His attribute, so much as they control Him.
Adam curses Christ to die but Christ blessed us to live. The cross shows something. Right is like non-contradiction: Father and Son. Unrighteousness is when you contradict yourself, like crucifying your Healer. It's like Noah's Covenant, "yall our terrible! but with that understanding, I'll continue the earth..." People contradict and kill themselves, unlike God. All God had to do is put sin on Jesus, and they would consume Him. Sins are of the flesh which the spirit envies. Now, since the flesh's spirit is dead to God we can be married in a relationship to another, the spirit. It's new body comes later. PS: Men thought they were crucifying a sinner, but God was crucifying all believers, through Jesus body.

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Law = Relationship
(in Romans)
God's not passive about sin, because passive is when you're under another and God is under none. So instead, Jesus with His body came under the spiritual curse. So Jesus bore our sins without meaning them. That means, to His will they were only accidents. There's therefore no condemnation for Jesus or His believers to suffer. That means, no PS package in the real penalty substitution.
PSAT adds to the Bible's Real Penalty Substitution. Real PS is obviously that Christ received a something bad from men in place of us getting a something bad from God. Everyone knows "real PS" is part of the gospel. But Fake PS is preached everywhere. It's against the gospel. They tell us that paying their (imaginary) debt is more important than removing contradictions from us (which is half of the New Covenant.) PSAT shouldn't be added to the Bible, because sins won't be tolerated for any amount of PS merit.
Our dependance should be on God forever, but we trusted, thus justified with our actions, earth instead. We'll die. And being disconnected to God, we're later be sent to a place outside God's support. But there's an exception, called the gospel. That's how He puts a new Spirit in our hearts which doesn't share the fleshly appetites. (But PS wrongly would have God bring back our old independent spirit. Impossible, yes.) When we trust His Spirit of truth. And we'll get a new body. This old body does accidents but God doesn't condemn Jesus for those, as PS teaches. That's incorrect. Jesus cannot and will not mean any of those sins that we're doing, nor our past. Nor would He let us be His Head to offer up anything wrong to God. So what happens to a believers sins? He bears them, without condemnation from God, they're only accidents to Him. Forever? No, only until death. And that's done. (In other words, He took on something temporary, because the Eternal Spiritual Realm shouldn't be changed from our earthly perspective.)
Does Jesus reinterpret our sins to be not sinful? God forbid. But He forgives us for God's sake, that God may forgive us for His sake. Honor can be pay, but for God to pay is a dishonor because God is worthy of all honor. Shall God stoop to honor HimSelf? Only through the man, Jesus (as opposed to pop PS.)

God freely gives His Son, to actually make our sin unsinful (as all debt can only be consolidated to Christ.) What about our intent? It's dead with Christ, He is are only intent now. (Dead with Christ means, He already died our old disconnected/ evil /earthly spirits away, although we will later physically die with Him.) This paragraph till now means, that both our real intent to do wrong and the wrongs that came about are removed so that we no longer contradict God. God then, is generous to give life (new living bodies outside of Christ's single body) to those who are 'no longer' His enemies.

No one would believe I lie, unless it came in under guise of truths. They say if you reject PSAT, you'll reject all these truths! That's a lie. Who lies? The devil. Therefore the devil is behind PSAT, trying to delude the gospel in a great way. PSAT is a way to blend in with the world. (But forgiveness is real because sins can't be made up for.)

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Those who don't contradict God get everlasting life, instead of hell. Only Jesus can make you not contradict God.
Christ ,,,,,,,,carried away what God held against us.
Christ didn't carry away what God held against Him.
PSAT is about prepaying a PS wrath for our delay to be saved, in place of Christ bearing our past sins as His Own accidents.
Jesus paid His blood so that our debt could go unpaid.
I don't expect the Bible to say everything, but PS is a very huge thing, some say the hugest! If PS exists, the Bible would had spoke of it explicitly. We should not teach PS on par with scripture, just in case it's wrong.

How much validation does scripture give to PSAT? Beyond PSAT's agreement to AAT, none. (Ok, Ablation Alone, goes farther than AAT. I should keep those two separate. Ablation Alone means AAT specifically without PSAT on top.)
What is PSAT? It's AAT with a PS on top
What's the difference between PSAT and AAT? The PS
Is AAT simply the lack of PSAT? It's the scriptural host of the PSAT parasite.
What might be good or bad about PSAT? It hides itself by using lots of scripture, so that's beneficial. But the bad thing is what it adds to scripture.
Are there any contradictions in PSAT? None that can't become at least a questionable exception.
Is there any validation against PSAT? Not that I can think of. No verse really mentions a PS package as bad thing.
Is PSAT logical or valid? It could be logically justified for a long time, using longer and more questionable exceptions. And, If we cancel scripture used to validate AAT, there's nothing left to validate the PSAT. So, AAT completely undermines PSAT.
How does PSAT work? It doesn't.
Is PSAT correct or not? Not correct
Is there any need for PSAT? No
Should you believe PSAT? No
Should PSAT be taught in seminary? In the heresy section, yes
Should you preach PSAT? No
Why did Jesus die? To take away our sins
Must AAT be it's own thing before disapproving of PSAT? I feel, no

Can we disapprove of PSAT if there's no alternative? I feel, we should, it would probably lead to an AAT. Of course, that would probably lead to a future heresy, but it'd be better.

PS: God won't rid sin until He's even.
Me: God rids sin without getting even, as there's no cause. God sacrificing Jesus doesn't mean He's getting even. Getting even is from your imagination. God's better than that.
(I'm Ablation-Only, not just AAT.)
Me: God only loves us, and only hates sin. The cross separates us from sin.
PSAT: God has two minds toward us. He hates and loves us. This is because He won't think of us as separated from our sins yet, not until after He finishes hating us on the cross.
On the cross: we see how unforgivable sin is, yet how gloriously God forgives anyway.
In PSAT: we see God help the mechanical spirit of PS get even.
God no longer holds anything against us, as His Son did on the cross. So, God's wrath was released in letting Jesus die.
And Jesus said, not My will. Jesus wasn't lying, He was united with God in this endeavor.
Me: God's wrath was released in letting Jesus die.
PSAT: His death absorbs wrath.
Me: Ok, but God wasn't being against us on the cross.
PSAT: Death is against us.
Me: Right, and God allowed for that.
PSAT: No, God was directly killing us, via Jesus.
Me: No, but He was putting away our sin with Jesus dying body.
PSAT: We have been punished, via Christ.
Me: No one was punished for our sins. His vengeance is throughout scripture; but not for our Atonement.
PS is not "just another perspective" on the gospel.
In fact, I hear often that PSA is better than other perspectives.
PSAT artificially makes itself more necessary than other perspectives.
That distinctive necessity is a problem.
As a metaphor, it is like any other metaphor.
Mixing metaphor with reality, in this case is a problem.
There are many perspectives, but PS *adds* something.
Meaning, it takes something out of a metaphor and injects it into doctrine.
(How often does our flesh inject itself into spirituality.)
Sacrifice gets rid of sins.

A PS is not required for sacrifice.
To say so, is adding to the Bible.
Jesus sacrifice is why God forgives us.
The PS is not why God forgives us!
A PS is neither a Biblical sub, nor penalty.
At most, We see a penalty plus a substitution in Bible verses,
but we never see the two multiplied together
We don't see a penalty multiplied by a substitution.
This multiplication makes it different from other atonement views
It's true that you can see things from one perspective that you can't from another.
But the PS is so huge, it would had been seen in some other place.
They themselves make a big deal about its hugeness.
They have to, because it's only in their imagination.
But if it be little, why spend so much on it?
They think, Jesus pretends to be us (substitution), and God beats us there (penalty)
You see,
PS doesn't just say that Jesus activated His forgiveness by killing Jesus.
That's a strange but ok enough way to say it.
We know our debts were being settled at the cross, and wrath was being turned away-
but that's not PSAT!
PSAT only agrees with those things.
PSAT is really about a Penalty Substitution.

PSAT-AAT=God gets even

AAT+God gets even=PSAT

PS=God gets even

PSAT-PS=AAT

PSAT=AAT + PS

PS is wrong. Retribution isn't for God's family.

God waits till judgment to condemn, perchance people get their sins removed prior. Jesus dies away sin before it's condemned against Him, or us. Jesus took responsibility of our receipt of debt. But He was not guilty with that accountability. Those things we did, He did not mean to do. What is not meant is not a contradiction to the Spirit. Until you have power to not condemn, you don't have power to condemn. If your duty is only to condemn, you have a Superior. God has no Superior. And hurt doesn't fix contradictions, with which God could never get along with. Contradictions to God (like PS) must die away.

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We will live with God because God will raise us without sin because we'll die with Christ; because Christ can join sinners because of His limitations from God. (The uncorrupt share with Love HimSelf)

The Spirit connects us to a different eternity, only if Jesus died our sins away.

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PSAT is deceiving. John MacArthur or William Lain Craig may get you to believe that PSAT is about a blood payment, bearing sin away, and releasing of God's wrath. But PSAT is actually about the opposite; paying off God's wrath by a Substitute. Penal Substitution is about God accomplishing His supposed nature, namely to "hurt hurters," (during but regardless of the free forgiveness taking place on the cross. Regardless of propitiation,) infinite "hurt" is supposedly absorbed by Christ perhaps only in the form of death, so that somehow there's no "hurt" left for "hurters." Don't mix this with the gospel.

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Me: God doesn't need to pay PS, because He doesn't hold PS against Christ.
PS: God does need to pay PS, because He does hold PS against Christ.
Me: Validate either.
I think ablation released condemnation; they think condemnation precluded bearing away sins.
They say God condemns Christ to pay off our sins.
But I say He carried them away, nothing to pay.
I don't understand PS. It helps nothing, but it's terrible.
To lack God's Spirit is to be condemned by God. Jesus wasn't guilty of those sins which He took responsibility for. So when He was forsaken to men in the flesh for sacrificed, He wasn't forsaken by God's Spirit.
Our penalty was transferred to God's sacrifice, Jesus. So Jesus died away our debts, and couldn't pay them. So, God's wrath was released, and not upon Jesus.

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PSAT does agree with ablation (cutting off/taking away) of sins,
PSAT does not agree with Sola(only) Ablation.
Careful defining PSAT:
Only a blasphemous PS thinks that the divine Spirit in Christ was grieved by God.
But it’s no blasphemy for our loving God to grieve Jesus, as a man.
AAT: God only punishes those without His Spirit. So, Jesus simply died away with our sins.
PSAT: We’re punished by God, as if we didn’t yet have His Spirit. There, Jesus takes your place.
PS punishment is death or unseen supernatural pain.
AAT: Punishment is not yet
PSAT: The Spirit is not yet
AAT: “not yet” is a soft margin to repent, temporarily refraining rigid judgment
PSAT: but that margin comes at a cost, which is paid by Jesus...

God is Importance.
So, your relationship with God
is most important to You.
Sin blocks that Relationship.
To be good with God; sins must be removed.
Jesus does that!
But PSA says: He won't do that,
unless there's first a Penal Substitution.
So, Penal Substitutionary Atonement Theory
blocks the gospel.
So, it must be removed from pulpits!

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It's easiest to think that ultimate purpose exists, and we can align to it by doing good instead of evil. But the easy way doesn't build great things. But rebellion without plan is worse than going with the flow. Therefore, continue the easy way.

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We trust the Spirit of Truth Who raised Jesus, Who died sins away. That Spirit makes us without contradiction. God then gives eternal life to us who don't contradict; just as He took eternal life in Eden from those who do contradict.
The Spirit of noncontradiction, within us, influences and cleans our bad habits and mental faculties, automatically; and regardless that will get a new spirit controlled body later.
...How? Jesus let His body be a victim of us, without counting it against believers. So our sins died with His body. His death was the sin of us, and it died. Abel on the other hand cried, Vengeance. This was because Abel wasn't perfect. Forgiving willingly is the standard and glory of God, not us. It's human to revenge; but it's not godly. Obviously God hates sin more than you, or else you would not want to rid a person more than their sin, tossing baby with bathwater. As Jesus said: you've won your brother- like what else do want? We don't want people contradicting each other, so we need truth not PSA. Wrath is not for those won by His patience, nor their disowned past. Just as when Jesus died, people no longer owned Him.

I'm not my faith more than God is his truth. God is my orientation to understand myself or anything. Confession is a work and evidence that you trust God's truth which parallels the spiritual dimension that you are in God. We are now without fault to the only opinion that lasts and which all should share. What you are doing at any moment even in the past may little reflect the truth in your heart. If we didn't kill Jesus, he's not forgive us from doing so. We only kill Jesus, if we're bad and thus have something to forgive. Our sin is already against God, but that state of our heart was manifest on the cross for our repentance. There is an illustration about a man who leaves his wife temporarily so that through self-reflection she may learn not to mess up the house so much. When he returns, he cleans it up as she is unable to do so. However, she perhaps learned to be less messy. That illustration doesn't perfectly fit God, because he's Unlimited. He could forgive people even if they kill each other. But he's not doing this for himself, but for them. And so instead of leaving them temporarily, he comes to them temporarily. He lets them own him. And God helps him through life, until he is forsaken to their abuse at the last. It is his job to sanctify, we cannot clean ourselves. But, we can learn to stop messing things up which would be considered sanctification. Moreover, we learn from the cross to trust him as our only way to keep things clean which would be considered justification. If they kill him, they forsake their ownership of him. Then of course they realize, their need of him for salvation. Trying to cause less trouble is only sanctification.

Another aspect using the same illustration, you think of the young man before he is married, he reasons that he may have to die to save his future wife. He reasons, that she may kill him-just so that she can see her mistake and repent. The problem is, if he is dead he can no longer help her. It is necessary then because he cannot resurrect, that he simply spend time away from her. Now just because he takes the second option does not mean that he loves her any less, but actually just as much, for through it he'll be able to continue his love for her. Even so also this new aspect of the same illustration, we see it is not wrong for Jesus' death to be permanent. But it is more help to us. Knowing that he would rise again for our good, does not make Him less loving. For He's not living for selfishness; God never did.

- **14w**

Your PSA dentist: My job is to take this personally (not right to not vent) So, I'll remove your tooth as I punish you for all the times you didn't brush!
You: But the tooth already* has been hurting me up till now. Besides, it'll also hurt when* it's taken out.
Your PSA dentist: Yes, but more* pain is needed! So, while you experience some of the pain because of the extraction; I'll have my nurse experience most of the pain in your place. She's willing.
Unbelievers can't be taken seriously, received, trusted by God, but believers can. Believers minus unbelievers equals the Spirit. Jesus was entrusted to men who didn't trust Him. Jesus received the condemnation from those who didn't receive Him. But those who trusted, took seriously, received His Spirit into their hearts are trusted, received, and taken seriously into God's heart. PS says that God doesn't forgive people without condemning them. But I say that God doesn't forgive those He condemns. Because of creation He loves us and enemies enough to send His Son. What they did to His Son manifested whether they loved Him back. Those who must trust, must trust lies if not God. God trusting HimSelf isn't a substantial principle to found a doctrine on, so PS is unwise.
If God counted our sins like PSA says, then He would not forgive us of them, after any payment even if He did accidentally accept a bribe. If God condemned Christ for our sins, then God would not forgive us. Sins must instead be removed. Jesus paid His blood to remove sins. But God doesn't need to be paid to get rid of sin, because it's something that He wants to do. Now if He rid the sin, there's no wrath to drain. PS thinks He keeps sin, just so He could get angry. And He gets angry, just so that He can punish Jesus. And He punishes Jesus, just to establish Penal Substitutionary Atonement. They fall into saying junk like: infinite wrath is swallowed by finite absorptions resupplied an infinite amount of times. (Talk about zeroing.) PS even says it's contradiction for God not to vent His vengeance upon adversaries equally toward His believers. But God has no wrath on the repentant, but instead rejoices

when one comes home. And they are no more under His wrath but under His Spirit. He doesn't hold against them what they were. He separates that past from who they really are right now with His Spirit. And with his Spirit they're more themselves than they ever have been. For example, as they get older they die, and are less of themselves. Or when they are babies, they are less of what they will be. But having the Spirit is the pinnacle of who they are, if they ever were anything. PSA wrongly treats you as two people.

- **14w**
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Ex 34:7 in KJV seems to make PSA impossible. It would be only a little narrow minded of me to use this verse against PSA (1. Christ remains unforgiven- terrible to them 2. there's only guilty or forgiven- ok to me) But it would be much more narrow minded for PSA to use this verse. (everyone needs punished before any forgiven) They try sometimes.
I think the Judge only condemns or acquits. But PSA thinks condemnation is required for our acquittal. We all know God's wrath is released. The question is then whether those with God's Spirit need receive it anyway, via Christ. God's glory then becomes chained to some equilibrium, which the more modern softer PSAs, like Craig use as a Middle Decree. But there are plenty of conservative PSAs, like MacArthur, who stand hard to the contradiction they create to justify their belief that salvation can't be free. We know God forsook Jesus to man's condemnation to pay His blood to bear away our sins. But the question is if we should allow harmful doctrine into Bible teachings just because it's useless?

- **14w**
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God made Jesus' soul an offering for sin, spared not but delivered Jesus up for us all. God heard Jesus prayer in Gethsemane, put Jesus to grief, and forsook Jesus to men. It pleased the Lord that Jesus was bruised.

So who killed Jesus?
The Romans and Jews of the day.
What'd it represented?
Mankind is against God.
Unlike God and because of His limitations, Jesus could accept sinners without meaning to do those sins. Having rid our sins with death, we are now clean to be accepted to live with God.
God won't tolerate contradiction without meaning to tolerate contradiction. So Jesus tolerated contradiction without meaning to tolerate contradiction.
God gave to Jesus that needed need; so that contradiction may by God be declared to us what it is: a contradiction against God's family, particularly His Son. That why unbelievers, not believers, go to hell. (Contradictions don't go to hell.)
Just in case the devil captured us, God prepared a way to release HimSelf from having to hold anything against those He loves. His Son used His body to condemn sins, in place of condemning God. God never justifies a contradiction but rids it through giving to men Jesus who purposely paid blood to the ground without meaning anything against God. (God wasn't frustrated with PS in order to save you.)
A jealous God revenges sins of unbelievers; a merciful God rids sins for His believers. Forgive or condemn, not both. Believer or unbeliever, not both. We were condemned, but now forgiven.
Jesus adverted, avoided, and precluded God's wrath. God's wrath is released by, but not on Jesus. God's sacrifice is not vengeance (for unbelievers.) God put Him to grief for believers. But wrath is only for unbelievers.
God is fully Love. We would corrupt His family, unless Jesus died away our corruption to raise us in His shared Spirit. But unbelievers share no Spirit from Christ. So they don't live with God.

The cross is the best way to declare that God doesn't contradict HimSelf. We'd kill Him. "Is this what you really want?" Christ died for our repentance. The cross separates who God loves from what God hates. God holds everything against those

who reject. But to the Lord of our trust, sin is only an accident, given before us. He prefers this giving more than just letting believers sin (as in PS.)
God naturally owns and gives all, so there's plenty of room for ACCIDENTs. This ACCIDENT category is most evident because Jesus died. Unbelievers can't benefit from the ACCIDENT category which God necessitates since the things they mean to do are wrong. But for believers, Jesus pleases God by obedience. If we do something that is an ACCIDENT to His Spirit, God won't count it. You see, God did not leave us spiritually contradictory but sent down the Spirit of non-contradiction to let sins just die away, even against His body.

God prefers to give rather than let us steal a thing (and getting even with us for that work.) He gives more than we steal, (so it cancels.) Unless we're unbelievers, why would God let us sin? Nothing hurts God, but sin hurts unbelievers. We can't attribute evil to God; therefore, He sends His goodwill to us. But Jesus doesn't package an unbeliever's works in His goodwill. And getting even with Christ, they come short of the glory of forgiving. But what was done, He already owns and gives to friends- it's His glory.
We come short of the glory of God's forgiveness by thinking that He gets even. We stole less than He would give us. It's better for Him to give, than for us to sin. God knows that. Even atheists tell me that. The cross shows that only Jesus is forgiving enough to judge us. He wields death better. And He gives none of our works to God, without His goodwill (as opposed to PS which provokes wrath rather than extinguishing sin.) Forgiveness is better than getting even. Thus unbelievers go to hell. But we sacrifice instead of being wronged, unless defending ourself.
To best communicate God's non-contradiction, we say that "God only gives," rather than spooling about in exceptions. God made even unbelievers as His accessories, and sends His Spirit of non-contradiction for us to trust.

- **15w**
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PS: where's the justice!!!
Me: to me, justice means non-contradiction. It's a contradiction that the PS God prefers sinning over giving. PS lacks justice.
PS: to me, justice is to get even with men.
Me: yet he owns all we steal.

PS: they steal his honor.
Me: and go to hell
PS: what about those who don't?
Me: they share with Christ.
PS: God forsook Him
Me: to men
PS: that was payment to God
Me: God liked that?
PS: only because he was pretending it was us that he was forsaking.
Me: why didn't he do it in real life?
PS: because he also wanted to forgive us
Me: those two desires in God contradict?
PS: yes, that's why you need PS?
Me: for both the contradiction and its solution
PS: do you have a better way?
Me: better to remove the contradiction from God, then solve it with PS
PS: you mean remove PS?
Me: yes.
More fake conversation:
Me: We're released from sin because of His death. His death prevented, not replaced our hell.
PS: The Bible says that the blood from Jesus sacrifice is more valuable than money. Money is for paying. So there's like a payment.
Me: For sin release, He died away our sins.
PS: But God doesn't want to get rid of our sins from us, until He vents His hatred for us, upon Christ. I mean yes, sins are released with Jesus payment of death. But there's another payment behind the scenes which happens at the same time as the Biblical payment for sin removal. The logic goes like this: God's wrath is against unbelievers. Before we were believers, we were unbelievers. So, if God released us from sin, what happens to the wrath we would have had as unbelievers? I'll tell you: God's wrath was drained out on Jesus.

Me: You add this between the lines of the Bible, using logic. Your logic is that we're both believers and unbelievers at the same time.
PS: We can excuse the illogicalness because it's against Catholics.
Me: Or Catholics could let you contradict yourself.
More about this particular illogical offramp: (People think God must pay since He wouldn't forgive.) But we're rewarded, not unbelievers because we have the Spirit, from which comes any work for reward. As we trust: we do, and earn rewards. As the Spiritual Head of our hearts, He tells us to do nothing bad. And so, it's like a filter. We can't be unbelievers because we have His Spirit. Any bad we do goes with His death. His death was accident to Him, God didn't mean what He knew would happen and was responsible for. He was our sin, but it killed Him. So also any works we do without the Spirit are only accident to Him, and thus let go of. Our bad works and habits. Our past and possessions and influences- God's wrath is against none of those because they're under His responsibility. God's wrath is against the unbeliever though, because of all their trespassing in each of those areas. Heaven or hell is for people, not habits. Every habit and past is held against unbelievers. God is for or against me, not things, not my past. But everything I do, belongs to Him, especially if I don't try to steal it like an unbeliever. God wrath is against unbelievers. But believers are never not elect, the Spirit we now have is evidence. (You may not want to think of it this way all the time, lol, which is fine. But when you come here, this aspect is useful.)

- **15w**
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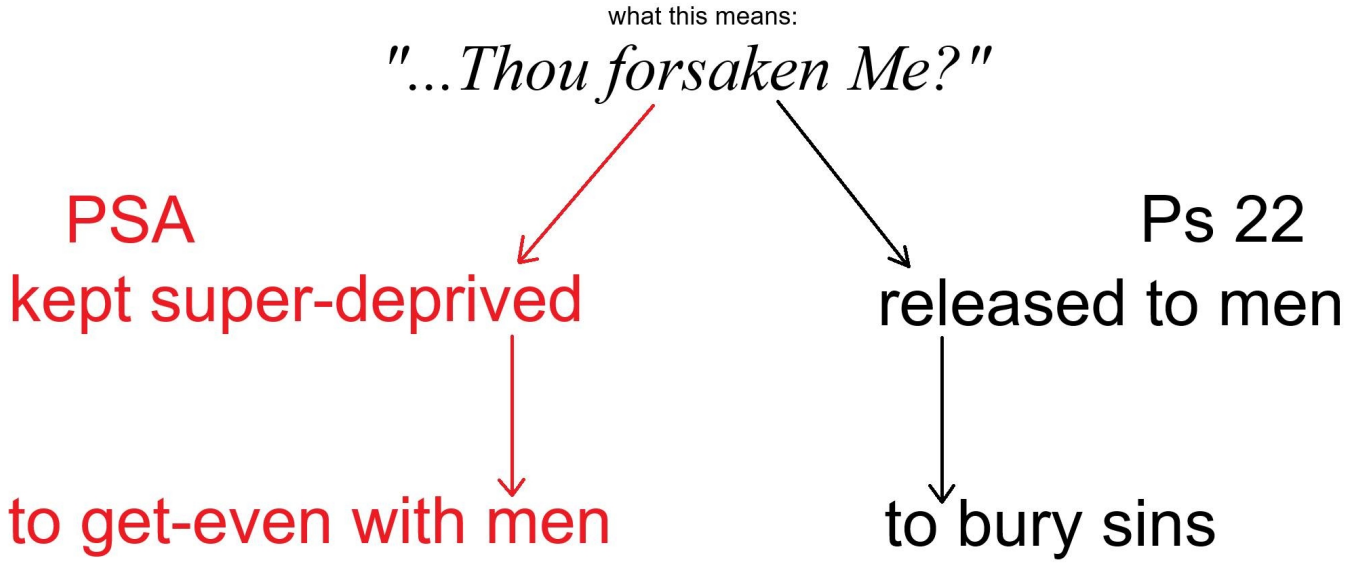
Jesus implied God was responsible. "Why hast Thou forsaken Me" (to men.) And God is responsible for everything, including your past and bad habits, as it all belongs to Him. You might steal something, but He still owns the item you stole. We might kill His body, but it's still His body. Owning Christ's body did not mean that God was sinning. PS don't discern that it was not God's fault, despite being God's responsibility. Fault is not responsibility. God was doing nothing wrong. Jesus did

not like being killed, but it was worth it. He preferred giving His life in place of letting us sin against Him. And if we didn't sin against Him, then there's no condemnation. But PS says there's condemnation, in other words God is condemned. So what I project of them, is against them. Unbelievers prefer to be responsible for their own past and habits, and God will hold them to those. But Jesus owns the past of believers, so that we can never be condemned as unbelievers to ever be paid by anyone. Again, just because sin was done to Christ, doesn't mean He likes it. He is not at fault, although He takes responsibility for us. Who must be paid back? He who was stolen from. But God who owns all, is not stolen from nor is paid. Our habits seem to be filtered by Christ to God ward, as He never told us to do anything He didn't want, even before salvation. God's wrath then is never for believers, only unbelievers. Some will not believe His Lordship. They will go to hell proclaiming Lordship over their own hearts, despite not being able to attain it. The aim of the Truth is Life, not condemnation; that's the least He may do.
His body was both our bad habits now and our what we ever did before salvation. Being made our sin, doesn't mean God, nor Jesus, was at fault nor had any reason to be condemned as if it was. He released what He never meant as any righteous man should. Still today, part of me may desire to sin. But that part is not led of the Spirit. And if I be led of the Spirit, then I have evidence that I'll not die with those parts of me which Jesus doesn't mean. I'm spiritually now dead to those things, with Christ. And that part of me hopes to put on a spiritual body later. But even now, it's high time to put away Penal Substitutionary Atonement.

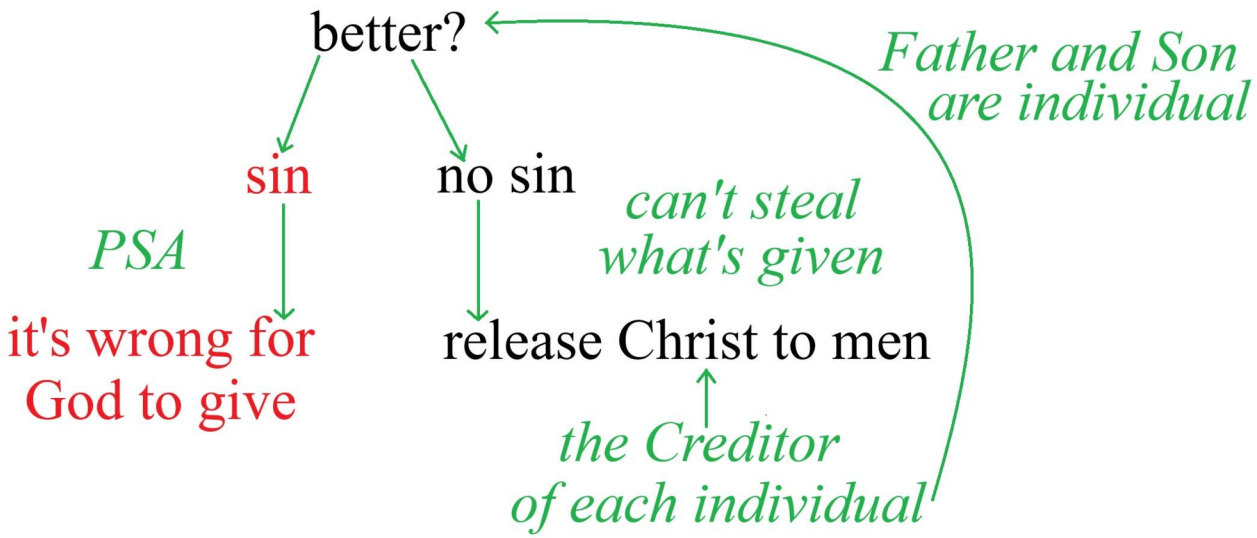
- **15w**

God doesn't have to keep some law. God is free to do what He wants and wants to forgive. He's not double minded. You are double minded when you keep a law, but don't actually want to do it. It's not ok. God's laws should be your desires. If not you'll fall into PS. The atheist reasons the same way, saying that creation proves no Creator; or else a wife proving the unfaithfulness of her husband only because he has to keep his wedding vow. She assumes that God's heart is as unfaithful as hers.

So you think that God is heartless, unless bound by some conflicting law. The contradiction is in man alone, it is sin to be rid. PS gives the contradiction to God, only to justify it's existence. That's circular, which might be ok. But it's worse because it adds contradiction to God. It makes God like men, and has to, just for self preservation. This means that it should not be preserved, in as much as, it's preservation depends upon God's justice and mercy being at odds.
Romans 5:9 "Much more then, being now justified by his blood, we shall be saved from wrath through him." So often, the Bible offers PS nothing making stubbornness for PS vain. Contradictions were washed, so there's no condemnation now for anyone to suffer. Without contradictions, Jesus has nothing to be condemned about.
PSA is poor for sanctification. You know that: because judgment is not executed speedily, people sin. They must feel their sins close. Instead of Jesus feeling hurt by our decisions in the moment, PSA transfers them far away to a cross and lumps them on the other side of the world. But actually; how we treat others, we treat Him.



God thinks no sin is better than some sin; therefore God released Christ. Releasing Jesus, releases sin. God's gift became our sin. It's as if Jesus said to God, let them have me. We cannot steal what was given to us.
God prefers to graciously give Jesus (even if we abuse/consume that Gift anyway,) than for us to abuse God. Again, (Him)giving is better than (us) sinning. Like God: If someone abuses your adult son, it's between them and your son. What you have against them, is your own hurt. No man is victim of more than a single life, thus Christ's one death as Creditor was sufficient for justice to cancel any victimization of those who He forgives. To forGive is to before-give what was already taken.
So preachers... Penal Substitutionary Atonement Theory is bad. PSA tolerates sin, but God rids it. No sin, thus no condemnation, thus no PSA. God and giving is good. Sin is bad. Don't preach PSA!



Poor Jo owes his entire life to Rich Mary. But Rich Mary owes half her life to Poor Jo. All others owe Jesus their entire life. After mathematical simplification, only poor Jo ends up owing Jesus half his life. (You could cheat by comparing Jo and Mary directly, or you could compare each to Jesus to see the real working.)
Millions of individuals owing one another, actually simply only owe Jesus.

Obviously, the total amount they owe and own is equal, but I mean in particular because each has only one life.

When any Jo owes any Mary, and that Mary has full obligation to Jesus, that Jo's debt to that Mary can be viewed as an indirect debt to Jesus.

What am I saying? In any finite network of inter-personal debts where all participants owe their lives to a single external creditor (Jesus), mathematical simplification eliminates all inter-personal debts, leaving only obligations to the external creditor.
Again, for any group of n people with inter-personal debts, where each person also owes their entire life to Jesus, the simplified debt structure results in only debts to Jesus remaining.
Another thought, It's not God's job to forgive that which is Christ's job to forgive, but God damns those who won't receive that forgiveness.

- **17w**

How are sins released? God doesn't get-even, like PSA says. Justice is a closed agreement ALTERED by consent. Instead, God forsakes Jesus to men. So only Jesus can condemn you, without God avenging HimSelf. (Vengeance and wrath is reserved...)
God owns everything, and doesn't excessively pay HimSelf. So Jesus has to step down. But if God can be stolen from, wouldn't He deserve it? Hasn't God enabled us to think better about Him? Who'd believe that God contradicts HimSelf? Making sins ok by torment? In other words, two negatives on separate scales, positioned to cancel each other? That's fantasy. In the end, all men only owe Christ. And He forgives His believers.
I can't stop you, from sinning against me.
You are punished, if you sin. Sin is bad to do.
Had Jesus remained distant from sin, you'd die in sin.
But sin itself isn't bad and never punished by God.
So becoming your sin, that is, willingly suffering to death as your sin, Jesus frees you of that sin.
(Jesus, God's Judge, is not punished for embracing sin because He hates it to death.)

(Appeased by sacrifice)

***Bruising** the Lamb **pleased** God*

Why?



satiated revenge

PSA

sin was taken out

washed by blood

healed by stripes

Over us, Jesus was appointed Sin.

so, He died away Sin.

so, *PSA is wrong:*

Sin is not punished (people are)

Again, God doesn't punish Jesus as a sinner.
Only men condemned Jesus.

PSA's best proof texts
don't prove PSA.

Jesus became a curse to who? We're all born under the curse. How's that help PS?

All the sin in the world is not worth even one fruit of righteousness. A will outside of God's is a will outside of worth. God is not grieved for nothing, He's doing something.

- **17w**
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PS: God can't just forsake His Son to men, effectively not counting sin. He has to get even, thus permitting sin.

Me: Unlike us, He can afford to not contradict HimSelf.

God owns to give more than we may steal, Christ.

Christ then, filters what we're responsible (condemnable) for.

Nor can we ask God's condemnation upon each other because of Christ's victimization.

Sacrifice is good, but not sin.

Again: The existence of sin doesn't contradict God. Christ fully loves God, despite being responsible for our sins. Our sins to Him are only accidental. People without Christ contradict God.

The cross is the best way to declare that God doesn't contradict HimSelf. We'd kill Him. "Is this what you really want?" Christ died for our repentance. The cross separates who God loves from what God hates. God holds everything against those who reject. But to the Lord of our trust, sin is only an accident, given before us. He prefers this giving more than just letting believers sin (as in PS.)
God naturally owns and gives all, so there's plenty of room for ACCIDENTs. This ACCIDENT category is most evident because Jesus died. Unbelievers can't benefit from the ACCIDENT category which God necessitates since the things they mean to do are wrong. But for believers, Jesus pleases God by obedience. If we do something that is an ACCIDENT to His Spirit, God won't count it. You see, God did not leave us spiritually contradictory but sent down the Spirit of non-contradiction to let sins just die away, even against His body.

God prefers to give rather than let us steal a thing (and getting even with us for that work.) He gives more than we steal, (so it cancels.) Unless we're unbelievers, why would God let us sin? Nothing hurts God, but sin hurts unbelievers. We can't attr…

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.)

It's like soteriology isn't important to preachers.

- God lets laws be unperfect to preserve us for judgment, and to let Christ die. His follower died for seeing and touching Him after His prophesied and resurrection. It

was the first permanently one. Besides to show God approval and power to raise, there are twin causes for resurrecting: 1. Men couldn't get anything more out of a dead man. The body was up for grabs; they can't defraud God of the body. 2. God is obviously very willing and able to resurrect His Son. He couldn't stay dead. I also notice twin effects: For Jesus to be bodily rewarded. For Jesus to bless us, in bodily ways. (I mean, His Spirit didn't need resurrection.)