

PENAL SUBSTITUTION IS A WICKED DECEPTION

Penal substitution declares that Jesus became sin and God the Father punished Jesus in our place by pouring out His wrath on Jesus and killing Him.

Penal substitution is unbiblical and wicked because:

Jesus is God and could not become sin. Rather, Jesus became the sin offering.

All sin abused Jesus because He was given omniscience of all our sin. Our sin abused Jesus mentally, emotionally, and physically.

God the Father was not punishing Jesus in our place. Rather, God the Father allowed Jesus to be abused by our sin and unjustly killed by the courts of man, namely the Roman and the Sanhedrin.

God the Father condemned sin for killing His Son, sentencing sin to removal from all creation declaring sin to be guilty and worthy of removal. Condemnation of sin is proven in the courts of Heaven. Jesus is the Lamb, worthy of exercising all power, authority, and defeat over all realms of wickedness. Jesus arose defeating sin, death, and Satan and Jesus is given all judgment in Heaven and Earth by the Father.

God the Father and God the Son were in one accord at the Cross. God was in Christ, reconciling the world to Himself. God the Father watched over the Son not allowing one bone to be broken. God the Son endured the Cross in perfect and sinless obedience to the Father. Jesus continued to be untarnished by sin's most daring attempt to defeat Him, and Jesus died sinless. Jesus died a sinless, physical death. Jesus' spirit went directly to Paradise. God the Father orchestrated the events of the Cross in a glorious fashion. Satan was unaware of the consequences of the Cross upon him until after the Resurrection of Jesus. Satan is now aware of his defeat but desires to do as much damage as possible before his incarceration.

God the Father does not need to be appeased of His wrath, or changed in any fashion in order to forgive men, justify Himself for redemption, or remain just in His righteousness. God changes the humble heart of a man who cooperates with Holy Spirit conviction and allows himself to be led to saving faith.

God the Father does not change and God the Son does not change in essence. The wrath of the Father and the wrath of the Lamb is yet to be poured out on wickedness. The Cross of Jesus made it possible for man to escape the wrath of God and escape the penalty of sin. New Creations, humble hearts, do escape the penalty of sin because they are completed in Christ Jesus being made totally sinless and totally righteous. Change occurs in man, not in God.

God the Father does not need the “sin debt” to be paid before He can forgive anyone. The concept of forgiveness is about releasing a person from debt freely, not collecting payment for the debt from someone else. Scripture says we should forgive others as our Heavenly Father has forgiven us. No requirement of payment is part of our need to forgive.

Penal substitution is all about resolving God’s holy wrath and our sin, but says nothing about how God changes us. As a result, most Americans who say they believe in Jesus show little evidence of their belief impacting their life. Their belief in Jesus seems to be a legal-transaction by which God changes in His acceptance of them because of what Jesus did rather than God changing the believer into a “new creation” in Christ. If this legal-transaction is false, are people actually believing in a Jesus who is not real? Are these believers in a false Jesus still dead in their sins?

2 Corinthians 5:21 Isaiah 53:11 Romans 8:3 1 Peter 2:24 1 Timothy 2:6 Colossians 2:15
Isaiah 53:4-10 Genesis 3:15 Acts 3:14-15; 2:23 Psalm 22:1,24 2 Corinthians 5:19

Penal substitution produces thesees false statements: God’s justice demands that sin be punished, God condemned Jesus in our place, Jesus took God’s penalty of sin upon Himself, Jesus bore God’s punishment for our sins, Jesus died to satisfy the offended God, Jesus willingly took upon Himself the guilt of sinners and took upon Himself the wrath of God.

The letter to the Romans does describe a substitutionary work of Christ but paints a different picture of God. Jesus is humanity’s God given substitute for Adam (Romans 5), Jesus is killed by the sin of humanity and God condemns sin because of His sinless death (Romans 8:3), Jesus is given the right to reverse all that Adam caused (Romans 8), The born again believer has followed Jesus to the cross and has died to his sole relationship to Adam and is born to new life in Christ. Sin is ultimately removed from those “in Christ” at physical death and thus he escapes the penalty for sin. Jesus’ one act of righteousness, dying sinless, enables God’s condemnation of sin to its utter removal from creation. Believers take their place with Jesus on the cross and die to sin. God changes the believer. God has no need to change Himself. Jesus has no need to change God in order to make Him accept us. Jesus died a physical, sinless death so that I don’t have to die the eternal second death.

Romans 5:18; 6:11-23 Galatians 2:20 Hebrews 9:14 1 Peter 4:1,2

TRUTH ABOUT THE CROSS OF JESUS AND HIS RESURRECTION LIFE

At about three o'clock, Jesus called out with a loud voice, "My God, my God, why have you forsaken me?" Matthew 27:46

Moments later, Jesus shouted, "Father, into your hands I commit my spirit!" Luke 23:44-46
The Father laid on Jesus all the sins of humanity by giving Jesus omniscience at the Cross. By the knowledge given to Jesus, the Father laid on Jesus more than He could bear in a human body (Isaiah 53:11, 2 Cor. 1:8). Jesus died a physical death under the load of our sin against God. The Father gave His Son and the Son gave Himself so that sin could be condemned to the fullest (Romans 8:3) and so that our sins could be removed when we believe in Him.

The Father was with Jesus at the cross watching over every event so that all Scripture would be fulfilled. 2 Corinthians 5:19

Protestant interpretation has given a totally false view of the Father forsaking the Son.

The Father forsaking Jesus was not the pouring out of wrath upon Jesus, not the turning of His back on Jesus, and not the punishing of Jesus in our place. This perverted view of the cross was invented by Protestantism in the fifteenth century.

The Cross of Jesus had a definite purpose which was to condemn sin to the fullest (Rom. 8:3), give Jesus the right as Second Adam to remove sin from all creation (John 1:29), and give resurrected Jesus the authority to give eternal life to all who believe in Him (Matt. 28:18-20, Romans 10:9-13). God the Father justifies giving us eternal life by the work of Jesus on the Cross, and by the work of Jesus saving us by His resurrected life and Spirit poured into those who believe (Romans 5:10). Becoming a "new creation in Christ", believers are moved out from under the wrath of God and out from under condemnation.

The inverted and perverted view of the Cross of Jesus says that His death on the Cross saves the ones God chose before the foundation of the world for salvation, and this inverted view was invented by Protestantism in the fifteenth century. This view is wrong on two counts. The death of Jesus only made salvation possible for those who believe in Him, and God did not choose or elect anyone to salvation. To become "elect" a person must believe in Jesus and be

“in Christ.” Ephesians 1:4 Believers are chosen “in Him”. You must be “in Him” before you are chosen.

“Election” is what God chooses to do “to and for” those who cooperate with the Spirit and believe in Jesus. “Election” is for holiness and purpose (Ephesians 1:4-23; Colossians 3:1-25).

God will save whosoever will cooperate with Him and believe in Jesus who God sent to save us from sin. All people have the ability to respond to Spirit conviction but some consistently refuse. Protestantism invented the false belief that no person has the ability to respond because of their spiritual deadness, the false belief that God must elect a person to eternal life with no condition or cooperation on the part of the person. These falsely, inverted, and perverted beliefs lead to more false beliefs such as “penal substitution”, “limited atonement”, “irresistible grace”, and “perseverance of the saints.”

Baptists were not Protestants in the Fifteenth Century. Baptists were persecuted by the Protestants because they would not baptize their infants.

Some Baptists are not Protestants today because they don’t believe in the Protestant inverted and perverted interpretation of Scripture.