

Penal and Medical Substitution: Comparison of Biblical Texts and Ministry Issues

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PART ONE

The Person and Work of Jesus Christ: Overview of Two Theories of Atonement

A contrast between Penal Substitution and Ontological/Medical Substitution

<i>Theory of Atonement</i>	<i>Penal Substitution</i>	<i>Ontological/Medical Substitution</i>
God initiates atonement because He is motivated by	Love	Love
God's love is directed at	Our personhood	Our personhood
God's wrath is directed at	Our personhood	The corruption in our human nature, but not our personhood
Why is God's wrath directed that way?	Because we broke His Law	Because we have a corruption in us
Must God punish every sinful action?	Yes	No
Jesus became incarnate as human and lived a perfect life in order to	Become eligible to receive the wrath of God for others, because Jesus didn't deserve it himself	Take up fallen humanity, cleanse it from within as a human, defeat the sinfulness, and raise it up completely saturated by the Spirit
Jesus paid a price by	Absorbing wrath that God would have poured out on us	Struggling against temptation to overcome it, dying to defeat the fallenness in his humanity
God is a Judge like a...	Western, Latin judge who rewards and punishes merit/demerit, and then is satisfied	Hebrew judge (restorative) who demands that the offender participate in repairing the harm caused (because we damaged ourselves and our relations)
God judges like a...	Western, Latin judge (Punitive Satisfaction) who must inflict pain, a death sentence, upon lawbreakers to satisfy himself	Surgeon who cuts away sin from us, like in Jewish circumcision, and demands our participation in His judgment
The framework is	Legal/Judicial, then the Spirit can be involved in us to heal, transform	Ontological/Medical all the way through, by our participation
The human sin Jesus atoned for is	Wrong actions	Wrong condition, which we make worse
Jesus dealt with human sin	On the cross and at his death	Throughout his whole life, in himself
God's wrath went from...to...?	Father to Son (upon Jesus' personhood)	Jesus' two natures, to the corruption within the humanity (within Jesus' personhood)
God's wrath was exhausted and satisfied?	Yes, fully, with no remainder (but for whom?)	No, because God's wrath is a dynamic activity of His love, which is ongoing
The resurrection of Jesus is	Proof that God accepted Jesus' self-sacrifice; it has no direct effect on how atonement works	God making a new humanity in Jesus, to share with us
God accepts us based on	Jesus exhausting divine wrath	Us coming to Jesus to heal our humanity
Jesus saves us from	God	Evil
Salvation looks like	Afterlife insurance	Participation in Jesus' life (mission life)
In atonement per se, Jesus is the	Victim	Victor
God changes	Which divine attributes He relates to us with	Jesus' humanity, then ours
Our motivation for obeying Jesus is	Psychological (debt-forgiveness, gratitude for Jesus' suffering)	Ontological (admiration for Jesus, recovery of my true self, new identity in union with Jesus)
At first glance, which world does God seem to care more about?	Next world	This world
The Person and Work of Jesus	Are divided	Are one in the same; the Person is the Work

PART TWO: The Old Testament and the Experience of Israel

<i>Biblical Passage</i>	<i>Penal Substitution</i>	<i>Ontological/Medical Substitution</i>
<i>Practical point: When my Jewish non-Christian friend asks, ‘Why did God need an Israel? Why not just jump right to Jesus?’ then I have to say...</i>	<i>God needed to demonstrate His need and right to punish sinners to His satisfaction, in a preliminary sense</i>	<i>God needed human partners (because He always works with human partners) to begin the transformation and healing of human nature, so they would raise Jesus, receive him, and partner with him.</i>
Once human beings were fallen, they could do nothing about their human nature. Human nature remained uniformly static, and sinful.	True. The emphasis here is on sinful <i>actions</i> , not <i>human nature</i> . Once human nature became fallen, it was inevitable that people sinned in actions or thoughts in some way. All that matters now is what we do, say, and think that offends God.	False. Despite being fallen, Israel discovered that their choices further shaped their human nature towards God or against Him. They could soften or harden their own hearts, and their human hearts were ‘tablets’ that they could write upon, either for good or ill (e.g. Prov.1:23; 3:3, 8; 6:21; 7:1 – 3). Israel also focused on <i>desires</i> (e.g. Ps.37:4).
God put pain into childbearing, husband-wife relationships, and gardening (Gen.3:16 – 19)	Extrinsic Punitive Satisfaction (<i>tendency</i>): God punishes us with pain for violating His law	Intrinsic Consequences: God withdrew from the garden (see below) so producing life is harder
God exiled humans from the Garden (Gen.3:20 – 24) as...	Punitive Satisfaction (<i>tendency</i>): God punishes us with death for violating His law	Prevention: God didn’t want us to eat from the tree of life and make our sin immortal
God took human life in the Flood, at Sodom and Gomorrah, in Egypt, etc. as examples of...	Punitive Satisfaction (<i>tendency</i>): punishment of death for idolatry and violation of God’s laws	Prevention: God protected the family of faith (e.g. Noah and family) to protect the lineage of Jesus, and preserved those souls until Jesus came to them (1 Pet.3:18 – 20; 4:6)
God gave ‘an eye for an eye’ (Ex.21:18 – 19) to characterize Jewish Law as being about	Punitive Satisfaction (<i>tendency</i>): proportional punishment; you take an eye, you lose an eye. This prepares us to understand <i>infinite</i> punishment by divine justice, because infinite punishment <i>is proportional</i> to an infinite offense.	Restoration: You injure another man’s eye, you become his second eye. This prepares us to understand our responsibility to heal our damaged humanity.
God allowed Israel to be conquered by other nations to express...	Punitive Satisfaction: Israel offended God’s justice, so God inflicted pain on them, using other nations	Revelation of the lord you’re choosing: Israel chose to obey powers other than God (e.g. Assyria, Babylon, etc.), so God allowed them to go backward (e.g. ‘to Egypt’) to reveal their own choice to them (e.g. Isa.19 – 20).
(See above) But God says Israel suffered more than they deserved, and even more than God intended (Isa.40:1 – 2; Zech.1:15).	But they still deserved it. And it gave God reason to punish the Babylonians, etc.	Exactly. Because the amount of pain Israel suffered was not actually a set part of God’s intention; it was a chaotic and evil human element based on human free will.

God made the Sinai covenant with Israel in order to establish...	His divine need and right to punish sinners to His satisfaction, even infinitely	His divine partnership with Israel to help them struggle against their own fallenness (Rom.8:3; Dt.10:16), diagnose the condition of fallenness for all (Rom.7:14 – 25), document it, and hope for the cure in the messiah.
Moses' went up Sinai and God made his face shine (Ex.34:29 – 35) because...	God rewarded his faithfulness.	God purified Moses as he ascended. The horizontal movement into the holy of holies represented the vertical ascent of Moses up Mount Sinai (Ex.25:40), so the sacrifices were for annual purification, as the covenant was renewed.
The Temple sacrifices symbolize...	Punitive Satisfaction via a death sentence for the animals like in a courtroom verdict and punishment	Purification like in a dialysis machine (Lev.10:24 – 26; 16:27; Jn.2). Moses' went up Sinai and God purified him, making his face shine (Ex.34:29 – 35). The horizontal movement into the holy of holies represented the vertical ascent of Moses up Mount Sinai (Ex.25:40), so the sacrifices were for purification.
Symbolically, the animals are	Substitutes for your suffering	Vehicles to carry our impurity into God, and God's purity (uncorrupted life-blood) back to us
In the sin offerings (Lev.4 – 5), God was pleased (4:31) by the sacrifices when the organs that dealt with waste, toxin, and impurity (kidney, liver, and intestinal fat), were separated and burned (4:8 – 10) because...	The animal died instead of the human. Which organs were burned doesn't matter.	The human reenacted cleansing of self, the removal of waste, toxin, and impurity. The death of the animal by itself was just a means to an end (separation of the impurity) and is never said in the text to please God.
The priests made 'atonement' for the people <i>by eating the animals' flesh</i> (Lev.6 – 7; 10:24 – 26). Eating the flesh was atoning because...	?	The priests carried impurity into God symbolically in an annual cycle, as God gave back purified life (blood)
The one sin offering on the Day of Atonement <i>was not eaten</i> (Lev.16:27), unlike all the other sin offerings, because...	?	Symbolically, the sin/impurity did not cycle back into Israel. The high priest represented Moses, renewed the covenant, sent all the sin/impurity stored up in the priests into God. God disposed of it annually.
Furniture and land needed 'atonement' (e.g. Lev.16:16, 18, 20), even though inanimate objects have no moral guilt, because...	?	Everything humanity touched contaminated those things, and God was cleansing those things. It was about the purification of sin and impurity.
<i>Practical point: In the</i>	<i>Bloodthirsty</i>	<i>A Blood Donor</i>

<i>sacrificial system, God was blood_____</i>		
John parallels the stone temple (Jn.2:13 – 25) with the stone water jars (Jn.2:1 -12) because...	?	The water jars were about purification, just as the whole sacrificial system was about purification of people, not satisfaction of God's wrath as a category.
In Isaiah 53, the Servant suffers	Instead of Israel	With Israel, to suffer exile/death with them and make a way through it for them
Isaiah says the Servant will be a sin offering (Isa.53:10) because...	He will die instead of Israel	He will die in order to burn away the waste/toxins within his humanity, for us
Why did Israel still suffer the consequences of fallenness and death if Jesus took the consequences instead of them?	?	Jesus dealt with the <i>source</i> of sin, to make God's solution <i>in and through</i> the consequences of exile, fallenness, and death, emerging on the other side in resurrection; he does not take the consequences <i>away</i> .
Israel sang, 'He does not treat us as our sins deserve' in Psalm 103:10 because...	God punished Jesus instead, to His satisfaction	God doesn't need to punish every sinful action, and showed that, to Israel

PART THREE: The Father-Son-Spirit Relationship

<i>Practical point: Can we threaten people that God will abandon them, too? Should we?</i>	<i>Yes and Yes</i>	<i>No and No</i>
At the cross, who judged what?	The Father judged the Son	The Son judged and condemned sin in his flesh (Rom.8:3), with the Father (Jn.16:32; 5:22 – 30).
The Father-Son relation was...	Broken, for our sake, so that the Son could take our punishment instead	Maintained, for our sake, so that the Son as human could judge and undo sinfulness, by the Spirit, for the Father; the Son <i>reflected</i> the Father in every sense
'For not even the Father judges anyone, but He has given all judgment to the Son' in John 5:22 means...	The Father judged the Son	The Son judges all things for the Father, and <i>the Father judges no one, including the Son</i> (Jn.5:22 – 30).
'You will leave me alone [at the cross], but I am not alone because the Father is with me' (John 16:32; 14:9 – 11; 8:28 – 29) means...	?	Jesus never lost touch with God the Father, and the Father never turned against Him, because the Father was in him, and he in the Father.
'My God, my God, why have	Jesus was forsaken <i>by the Father</i> . The	Jesus was forsaken <i>to the Gentiles</i> . On his

you forsaken me?’ (Matthew 27:46; Ps.22:1) means...	Father forsook or turned against the Son, to punish the Son instead of us, and Jesus was crying out	way to enthronement, Jesus retold David’s pre-enthronement story, as David was forsaken <i>to the Gentiles</i> while still having the Spirit and knowing God’s face (Ps.22:9 – 11, 24; cf. 51:11).
‘Christ is the power and wisdom of God’ (1 Cor.1:24, 30) means...	?	The Son inherits all the power and wisdom of the Father, especially for the creation. The Father does not reserve any ‘power’ of his own to wield on the Son (Jn.5:22 – 30).
What was the Holy Spirit doing while Jesus was on the cross, and died?	?	The Spirit was doing in Jesus what the Spirit wants to do in us: putting to death the corruption of sin (Jn.17:19). The Spirit is the/a bond of love between Father and Son and is never broken.
Does God the Father view us and know us in the same way the Son and Spirit do?	The Father and Spirit seem mentally divided. The Spirit knows our weaknesses and our current sins (Rom.8:26 – 27). But the Father views us ‘through the lens’ of Christ in order to maintain our legal innocence.	Yes. The Trinity is united in God’s knowing of us, in our current condition. There is no separate perception the Father has.

PART FOUR: The Death of Jesus

<i>Practical point: God exchanges currencies. He first demands obedience. But He accepts your infinite suffering instead.</i>	<i>True. God is satisfied by Jesus’ suffering (for believers) or human suffering in hell (for non-believers)</i>	<i>False. God is never satisfied by human suffering. He only accepts obedience and openness to Him, because that’s the only way we can change our human nature.</i>
<i>Practical point: Is God satisfied to inflict pain on you instead of you receiving healing through your obedience and trust? Is God ultimately indifferent?</i>	<i>Yes</i>	<i>No</i>
Why do we still suffer the consequences of fallenness and death if Jesus took the consequences instead of us?	? There are two types of consequences: Those that fall on us in this lifetime, and those that will fall on us in eternity, in hell. Jesus took the second.	Jesus dealt with the <i>source</i> of sin, to make God’s solution <i>in and through</i> the consequences of fallenness and death, emerging on the other side in resurrection; he does not take the consequences <i>away</i> .
Did Jesus take a punishment from the Father <i>that we did not</i> ?	Yes. He took the punitive wrath of the Father, which was something extra besides the physical suffering and physical death of the cross. Penal satisfaction and substitution	No. He died to share in our death. He struggled to perfectly love the Father from within the depths of the fallen humanity he shared with us. It cost him dearly, because the more you resist sin, the more it costs you. Penal participation and sharing
Did Jesus take a punishment	Yes. See above.	Yes. See above.

from the Father <i>he did not deserve?</i>		
So what was unique about Jesus' suffering?	He uniquely suffered the punitive wrath of God, to God's satisfaction that Jesus had suffered enough	He uniquely suffered to perfectly obey the Father in our humanity (Heb.5:7 – 9), because the more you resist sin, the more it costs you.
God gave the command, 'Circumcise your heart' as part of the Sinai Law (Dt.10:16), as a summary statement to show what obedience to the other commands would achieve. Did Christ fulfill this in a human way?	?	Yes, Jesus fulfilled everything in the Law (Mt.5:17 – 20). So he shared in our fallen human nature (Lev.12), learned obedience under the Law (Heb.5:7 – 8; Gal.4:4; Rom.7:14 – 25), circumcised sinfulness away from it in a human way – through his faithful life, death, and resurrection. Otherwise, Israel's experience of struggle against sin served only to punish them
How we impact our own human nature through our own choices	Is unrelated to the question of atonement, which is only about our legal standing before God	Is central to how we see Jesus, and ourselves
'Circumcise your heart' (Dt.10:16; Jer.4:4; Rom.2:28 – 29) is done by	The Spirit, after we receive Jesus, in our sanctification	Jesus, first by the power of the Spirit, in himself; then in us by the Spirit with our partnership and participation in Christ
The Prophets wanted God to create a new human heart (Gen.6:5 – 6; Dt.30:6, Ps.51:9 – 10; Jer.31:31 – 34, Ezk.36:26 – 27). So Jesus...	First absorbed God's anger against humanity to allow God's Spirit to come	First created that new heart in himself by the Spirit, by struggling against sin and defeating it at his death, so he can share himself with us by his Spirit.
'For their sakes I sanctify Myself, that they themselves also may be sanctified in truth in John 17:19 means...	?	That Jesus was victorious over sinfulness, as his moral and spiritual holiness were perfected and completed. He now shares his victory with us by his Spirit.
Jesus' death was a 'ransom' (Mt.20:28), a payment to deliver us from...	(1) God's wrath, because God needed to satisfy His need to inflict suffering in exchange for disobedience (retributive and punitive justice). (2) Satan, because Satan had legal authority over us, given to him by Adam and Eve, and behind them, God. (3) Death, because death was the consequence God imposed on sin. Therefore, since #2 and #3 have God in the background, Jesus ultimately ransomed us from God.	(1) Human fallenness, because God needed to undo human sin through a human. (2) Satan, because we are vulnerable to Satan because of our fallen humanity. (3) Death, because we would be trapped by death had not Jesus rose from death.
'The righteousness of God' (Rom.1:16 – 17) means...	Two things: God has a punitive righteousness and a moral righteousness	One thing: God is faithful to His covenant promise, to destroy and undo sin, and renew the creational blessing on us (Rom.3:2 – 3).
Paul in Romans 1 – 3	Proving that everyone deserves God's	Proving that everyone is already

describes types of people who are in sin. His reason for doing that is...	wrath: They 'are worthy of death' (1:32). They are 'storing up wrath for themselves in the day of wrath and revelation' (2:5 – 11).	experiencing God's wrath, in addition to the future wrath: Proving that everyone is increasingly corrupting themselves through: moral and emotional corruption (1:21 – 32); self-deception and judgmentalism with a conflicted conscience (2:1 – 16); if you're Jewish, failure to uphold the Sinai covenant, by not becoming circumcised of heart (2:17 – 3:8)
'The wrath of God is revealed from heaven against all ungodliness and unrighteousness' in Romans 1:18 is revealed how?	In the proclamation of the gospel, about the future wrath of God to come	In the present condition of our human nature and relationships and conscience, as a warning of how we might become even worse within ourselves
'We have fallen short of the glory of God' in Romans 3:23 means...	A legal <i>violation</i> (legality): We did not live a morally perfect life and/or we did not give proper credit to God.	A fallen <i>condition</i> (ontology), not being circumcised of heart. The phrase 'have fallen short' (<i>hysterountai</i>) is translated 'having been empty' (<i>hysterēsantos</i>) in John 2:3, for example.
'The wages of sin is death' in Romans 6:23 means...	<i>God</i> pays wages of death, when we sin.	<i>Sin</i> personified pays wages of death, when we obey it. The contrast in Romans 6:15 – 23 is between serving Christ vs. serving sin. Christ freely gives life as a gift when/as we serve him, vs. sin pays us death when we serve it.
Paul in Romans 3:25 says that Jesus was a <i>hilasterion</i> , which means...	'Propitiation': God satisfied, exhausted His punitive righteousness and retributive justice on Jesus	'Mercy Seat': God consumed the sinfulness in Jesus' humanity to make him the shining pillar of light and fire in whom God meets us (why two angels were by Jesus' tomb in John 20:12, like the two angels on the mercy seat of the ark of the covenant)
Romans 3:25 ('to show His righteousness, because in his divine forbearance he had passed over the sins previously committed') means...	God's 'punitive righteousness' is shown by His punishing Jesus for our sins. God passed over punishing the sins of Israel, and the sins of Gentiles, because He punished Jesus instead.	God's 'righteousness' is shown at long last by the covenant faithfulness of Jesus (<i>pistis christou</i> , Rom.3:22; cf. 2 Cor.5:21), as a human obedient to the Father, which fulfilled the covenant both from Israel's side and God's side
Hebrews 2:1 – 2 ('Every transgression or disobedience received a just penalty' under the Sinai covenant) means...	? Did God wait to punish Israel by punishing Jesus instead? Or did God already punish Israel? How to reconcile Hebrews 2:1 – 2 with Romans 3:25?	God already re-enacted Adamic exile and death with Israel (e.g. Isa.40:1), reminding them they have the same problem as Adam and Eve. Jesus solved the source of sin, not the consequences.
Jesus put to death 'the old self' Romans 6:6 which means...	? Perhaps our old selves, when we die with him	Jesus putting to death the sinfulness in his human nature, and completely condemning sin in the flesh, by never sinning (Rom.8:3), so we can participate in him (Rom.8:4 – 11).

		If Jesus did not first put to death ‘the old self’ he assumed from his incarnation, then how can we participate in something in him, if he did not participate in that very thing with us?
Jesus ‘became a curse for us’ in Galatians 3:13 which means...	Jesus absorbed the curse of the retributive wrath of God.	Jesus became incarnate into fallen human nature (‘born of woman’ in Gal.4:4 means ‘unclean’ in Job 25:4), which was cursed, and into Israel’s exile experience, which was a curse (‘born under the Law’ in Gal.4:4; Dt.11:26; 21:22 – 23; 28:18) to remind Israel that they had the same cursed human nature and exile as the Gentiles. We were all already cursed. Jesus participated in it to make a way through it for us.
Jesus ‘became sin’ in 2 Corinthians 5:21 means...	Jesus became alienated from God the Father while on the cross, and suffered the retributive wrath of God.	Jesus became incarnate into fallen human nature (2 Cor.5:16). ‘Sin’ links to ‘sinful flesh’ in Rom.8:3. All the ‘he became’ statements refer to his incarnation: ‘he became poor’ in 2 Cor.8:9; ‘he became flesh’ in Jn.1:14; 3:5; Rom.7 ‘he became man/servant’ in Phil.2:7 – 8; ‘he became a curse’ in Gal.3:13.
How did God pour out His infinite wrath in a finite time on a finite human Jesus?	?	That’s not the way the atonement works, so the question does not apply.

PART FIVE: The Resurrection of Jesus and the Spirit

<i>Practical point: What was the Holy Spirit doing while Jesus was on the cross, and died?</i>	<i>Withdrawn from Jesus?</i>	<i>The Spirit was doing in Jesus what the Spirit wants to do in us: putting to death the corruption of sin (Jn.17:19).</i>
Jesus’ bodily resurrection is	Proof that God accepted Jesus’ death instead of us, but it’s not part of the atonement itself	Atoning, as God produced a new humanity free from sin in the risen Jesus (e.g. 1 Cor.15:17), for us to participate in
‘If Christ has not been raised, your faith is worthless; you are still in your sins’ (1 Cor.15:17) means...	A shorthand for ‘If Christ has not been crucified, your faith is worthless; you are still in your sins’	That Jesus’ resurrection is part of the atonement, which is about God changing human nature, not satisfying God’s need to punish
‘We are saved by his life’ in Romans 5:10 means...	A shorthand for ‘We are saved by his death’	We are saved from our own self-corruption and resistance to God, by Jesus’ faithful life
Is the Holy Spirit necessary for the cross to ‘work’?	No; for our response and sanctification only, because the atonement happened between the Father and the Son	Yes, to join us with Jesus, the Justified One (Rom.4:25), and to empower the same repentance, faithfulness, and obedience in us.

PART SIX: God's Forgiveness and Wrath in Christian Ministry Today

<i>Practical point: Does God have to punish every single sinful <u>action</u>?</i>	<i>Yes. Perhaps in this life but certainly in the next.</i>	<i>No. He can, but He does not have to.</i>
Israel sang, 'He does not treat us as our sins deserve' in Psalm 103:10 because...	God punished Jesus instead, which allowed Him to punish humans for every sinful action	God doesn't need to punish every sinful action
<i>Practical point: Which is scarier: God or sin?</i>	<i>God, because of what God can do to us. 'Fear him who can kill the soul' (Mt.10:28, Lk.12:4 – 5)</i>	<i>Sin, because of what sin can do to us. Jesus meant, 'Fear the devil,' because he can deceive us through the venom-lies we've internalized (Mt.10:25; Lk.11:14 – 27)</i>
'Reconciliation' in Romans 5:6 – 10 and 2 Corinthians 5:21 means...	God reconciled Himself to you, through Jesus' suffering	God reconciled you and the world to Himself in Jesus' faithful obedience. We were enemies of God. God was not our enemy.
'Justification' means...	The Father sees me as innocent and perfect. God the Father imputed the retributive punishment for our sins onto Christ, and views us as innocent, since he has no wrath leftover for us, and now imputes the 'moral righteousness' of Christ onto us.	God accepts my apology and cooperation; I am in progress. God declares that we are 'in the right,' by being part of his covenant people in Christ, because we have apologized and repented for what we did with our fallen human nature, and are committed to restoring ourselves and creation with Jesus and the Spirit.
<i>Practical point: Does 'justification' mean God the Father views us and knows us in a different way than the Son and Spirit do?</i>	<i>The Father and Spirit do seem mentally divided. The Spirit knows our weaknesses and our current sins (Rom.8:26 – 27). But the Father views us 'through the lens' of Christ in order to maintain his perspective of our legal innocence.</i>	<i>No. The Trinity is united in God's knowing of us, in our current fallen condition as we struggle forward. There is no separate perception the Father has of us.</i>
'Justification' relates to our 'union with Christ' (Romans 6:1 – 11, etc.) by...	Justification comes first, before the intimacy of 'union with Christ.' The punishment must come before the intimacy. It happens via penal substitution, between Father and Son. It is the grounds for our sanctification by the Spirit; after Jesus takes our punishment, we can become one with him to grow spiritually	Justification is one aspect of 'union with Christ.' When we participate in Jesus' new humanity by the Spirit, we are repenting for our fallen condition, and agreeing to grow, because God in His restorative justice requires our participation.
'Jesus paid my debt' means...	Jesus has paid my debt of suffering (what I owe God), so I don't have to. Now I owe him a debt of gratitude.	Jesus has paid my debt of obedience, to live and die faithfully to change human nature (what I owe God), so I can participate in his new humanity, and participate in paying the debt of obedience I still owe God, only in Christ (Rom.8:12; Phil.1:3 – 6; 2:12 – 13; contrast Gal.5:3).

'God forgives me' means...	God has no punishment leftover for me	God gives me a new identity in Christ, in whom He welcomes me back into the garden, into life, and into the original creational commission to spread life.
Did God take Ananias and Sapphira's lives (Acts 5) out of His wrath?	(1) Maybe they were not true Christian believers? (2) Maybe there are two types of God's wrath – one that is satisfied and another that is not?	Because God's wrath is an ongoing, responsive expression of God's love, which opposes our sin but grants us free will (Rom.1:21 – 32).
Did God take the lives of Corinthian Christians who took communion in a wrong way (1 Cor.11:30 – 32) out of His wrath?	See above	See above
Does Sanctification absolutely depend on Justification, and come after Justification? Do non-Christians need to experience Justification before they experience Sanctification?	Yes. All 'works' done without explicit trust in Christ are the basis for pride and self-justification (Eph.2:8 – 10; Rom.3:27; 9:32). They must be renounced. They are done 'against God' because of a self-sufficient attitude.	No. God is always working in every person to draw them to Jesus. And someone might have to get sober long enough to think about Jesus. God's prior work in the person <i>might</i> be distorted by pride, but might also dispose us to Jesus by affecting human nature positively. Non-Christian spouses married to Christians, and their children, can be sanctified in a limited sense (1 Cor.7:12 – 14). And, Sanctification even existed before the Fall and before Jesus, because the Sabbath was sanctified (Gen.2:1 – 3), and God called us to participate in it, for our own growth. Sanctification exists before, during, and after Justification, because Sanctification was built into being made in the image of God, which we still are, even though we damage ourselves by sin.
<i>Practical point: So to properly motivate people in their sanctification, we need to motivate them by their desire to...</i> <i>What motivations are the most trustworthy to build in people?</i>	<i>Survive (fear of rejection, guilt, anxiety) and desire to be assured of survival.</i> <i>(1) Their sense of guilt. (2) God's need to punish every sinful act infinitely, because divine holiness is infinite and infinitely offended. (3) God punished Jesus instead of us and satisfied His need to punish. (4) God grants us 'forgiveness' based on receiving sufficient suffering instead of obedience.</i>	<i>Share and participate in God's love, goodness, justice, beauty, truth.</i> <i>(1) Their original identity as 'made in the image of God.' (2) God's need to purify us, to burn/cut away sin from us, with our partnership, out of His love. (3) Jesus is the perfect human partner to God and perfected his humanity by the Spirit. (4) God grants us 'forgiveness' when we are united with Jesus by the Spirit, and our identity is changed.</i>
(See above) Then why does Paul motivate people using identity obligation via 'union with Christ' (e.g. Rom.6:1 – 11), not debt-obligation or gratitude?	? Perhaps in evangelism, when people are non-Christians, penal substitution is used to motivate people into conversion? Then in discipleship, when people are Christians, identity obligation takes	Because identity change is offered in evangelism and lays the foundation for discipleship. People have to come to Jesus because they want him to change them. And Jesus can change us because he participated in our fallen humanity, so we might

	priority?	participate in his healed humanity.
(See above) Then why do the apostles not do evangelism using penal substitution in Acts? When they mention Jesus' death on a cross (Acts 2:23; 5:30; 10:39), they do so as plain history, but they do not interpret it as a penal substitution.	? They were still in progress on what had happened and how to articulate it?	Because they appealed to different motivations. They stress Jesus' victory over death to fulfill prophecy (Acts 2:24 – 36; 5:30 – 32; 10:40 – 43), because Israelites hoped for resurrection (victory over sin), prophecy fulfillment (rational consistency), and the Spirit (deeper experience of God). The motivations they cultivate in evangelism are the same motivations they build upon in discipleship. They do not cultivate 'survival' motivations.
(See above) Also, why did God motivate Old Testament Israel to want the Messiah and the Spirit and heart change <i>without revelation</i> about the afterlife, or even hell?	There is some teaching on the resurrection and hell in the later Jewish literature: Isaiah 66:15 – 24; Daniel 12:1 – 2. And Israel may have believed more than what was written.	Because God was developing the Israelites to want His blessing for themselves and the whole world, even in Isaiah and Daniel, where God redeems Gentiles, too. He did not want the Israelites to be selfish about individual eternal survival. Why would Jewish Christians go out on world mission if that were their motivation?
'God's wrath' is directed at what? And why?	Absorbed by Jesus and deflected away from us, because God demands that someone suffer for breaking His laws, in order to uphold his retributive justice.	Executed by Jesus in his humanity, and executed by the Spirit in ours, because God's wrath against the cancer is God's love for us.
'Salvation' is defined as salvation from	God's punitive wrath seeking His own satisfaction, or more generally, God	Your own evil, or to be specific, the corruption of sin in you
Assurance of your salvation is based on...	Your belief that the atonement satisfied and exhausted God's retributive wrath	The fruit you show. It's your participation in the new life of Jesus by the Spirit (2 Pet.1:4 – 10; Jn.15:1 – 11; Rom.8:12 – 17)
Assurance of God's love for you is based on...	? Whether you believe you are among God's elect for whom Christ died, and/or whether you believe your choice for Jesus is real and will last until you die	God's nature as Triune love. As Father, Son, and Spirit, 'God is love' (1 Jn.4:8; Jn.13 – 17). God loves us to perfection with Himself, and calls for our partnership, because He is love.

PART SEVEN: Human Nature, Eternity, and Hell

<i>Practical point: We can talk about Hell in order to scare people...</i>	<i>About God's punishment in the afterlife is coming, and God's need to punish them will be infinite</i>	<i>That their addiction to sin could become even worse. They can further damage their own human nature through their own choices to resist Jesus.</i>
'Fire' in Scripture always first communicates God's desire to purify us of sin	?	Yes, as the fiery sword (Gen.3:24), the fiery pillar (Gen.15:17), the fiery bush (Ex.3:2), the fiery pillar (Ex.14), the fiery mountain (Ex.19:18) resulting in Moses' purified face (Ex.34:29 – 35), Jesus' full transfiguration and resurrection, and the fiery anointing of

		Pentecost (Acts 2). Jesus is now the fiery sword who burns/cuts something from us as he brings us back to the garden (Rev.1)
'Fire' is used to describe Hell because fire means...	Retributive Punishment: God punishes sin infinitely, even though people want to get out of Hell and be with Him	Restorative Demand: If people refuse to let Jesus purify them, then they will stay addicted to sin for eternity. God refuses to feed their addiction. He still demands that they surrender to Him. Fire continues to indicate God's desire to separate clean from unclean, like circumcision did, and the burning of the waste organs of the sin-offering.
<i>Practical point: Is there a sense of urgency for conversion to Christ?</i>	<i>Yes, because you could die tonight and God will send you to hell</i>	<i>Yes, because dealing with your addiction to sin right now is easier than dealing with it later.</i>
Which is scarier: God or sin?	God. 'It is a terrifying thing to fall into the hands of the living God' (Heb.10:31).	Sin. Addicts can get to a point where they consistently reject the help they need, and the people who can best help them. God is only terrifying if we 'go on sinning willfully' (Heb.10:26) and turn away from Jesus' purification (Heb.1:3), because 'our God is a consuming fire' (Heb.10:27; 12:29).
In Hell, will God be angry at people?	Yes, because people have offended His infinite holiness, rejected Jesus and must bear the infinite punishment apart from Jesus, so God must keep people alive only to inflict pain on them.	Yes, in the sense that people have damaged themselves, and they are also the objects of God's love. Anger is an expression of love.
<i>Practical point: In Hell, after rejecting Jesus, will people who stole paper from the office get the same punishment as people who killed Jews in the Holocaust? Are all immoral actions morally equivalent?</i>	<i>Perhaps God will give out different degrees of punishment in Hell?</i>	<i>Hell is for one reason: 'aiding and abetting' the corruption of sin in your own human nature, becoming 100% addicted to it, and not surrendering to God's purification in Christ.</i>
<i>Practical point: In Hell, who wants to be with whom?</i>	<i>We want to be with God, but God says no.</i>	<i>God wants to be with us, but we say no. God demands that people surrender so He can heal us, but their hearts are so completely hardened that they cannot.</i>
<i>Practical point: So God, in Hell, is like...</i>	<i>A prison guard and torturer, where people want to get out and get on His good side, but God keeps them in, and keeps them just alive enough to keep inflicting pain on them</i>	<i>An addiction counselor, calling people who have become eternally addicted to sin, to still receive treatment.</i>
In Hell, why does God even keep people alive? Why not	Because God wishes to keep inflicting pain on them, because that is what His	Because God committed Himself to us from creation, because He made us in His image,

annihilationism?	infinite retributive-punitive justice requires.	including being co-eternal with Him, regardless of whether we chose Him or rejected Him.
Will God be sad? What does this mean? 'I have no pleasure in the death of anyone who dies' (Ezekiel 18:32), and God 'desires all men to be saved' (1 Timothy 2:4)	God is only sad in this life. When Jesus returns, God <i>will</i> take pleasure in the death of those who die, and <i>will not</i> desire that the lost be saved.	God will grieve (e.g. Eph.4:30), when people damage themselves so much that God's love becomes hell for them.
<i>Practical point: So is God committed to undoing all human evil, especially the damage we do to ourselves?</i>	<i>No</i>	<i>Yes</i>
Does God require some people to be in a hell for eternity? Does God require there to be unbelievers?	Some say yes, to show his retributive justice for all eternity. Some say no, because it's based on our free will. But in either case, if there are people in hell who want to repent and get out, then logically, God would not be committed to undoing all human evil, because evil is something that must be punished eternally, not healed.	No. Nothing in God's character requires there to be people who reject Jesus.
(See above) But if God the Father poured out all His punitive wrath onto Jesus, to satisfy Himself, then would there be a Hell at all?	No, because then God would have no wrath leftover.	That's not how atonement works. Atonement is not about satisfying God's retributive wrath. It's about providing Jesus' new humanity for us so we can participate in his human victory over sin.
(See above) So the atonement was limited to begin with, from God's side? Jesus died only for the elect after all?	Some say yes, God limited the atonement to the elect. Some say no, as people have to repent and believe in Jesus to 'cash the check' he gives them.	That's not how atonement works. The atonement is unlimited, but not in a legal-penalty or financial sense. It is unlimited in a medical sense, as everyone can participate in Jesus by the Spirit.
(See above) But if you switch metaphors from suffering a legal penalty to depositing a financial credit, then how much did Jesus actually pay when he died? Has God just stored up His wrath in a second bank account, as opposed to His first bank account? Is 'satisfaction of wrath' real or hypothetical?	?	That's not how atonement works. God's wrath is not a quantity that is exhausted or satisfied. It is simply personal and dynamic, because God opposes everything that is opposed to His love for us.