

Relativity and the Reason That is Right (Christmas)

Romans 3:1-31

Romans (no. 9 in the series)

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Video and audio versions available online:

<https://relentless-love.org/sermons/relativity-and-the-reason-that-is-right-christmas/>

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This document was prepared by Brett Eades using Peter's notes and the video version of this sermon. If you encounter any significant discrepancies or errors in this document, please let Brett know. Thank you!

Message

I feel sorry for doing this to you, but at some point, I think we need to bring it into the light no matter how confusing and painful it may be. This is John MacArthur— Protestant Pope and Chancellor Emeritus of The Master's University and Seminary in Santa Clarita California— explaining Penal Substitutionary Atonement Theory. I've edited this for length, but feel free to watch the whole thing online.ⁱ

"If you don't understand the doctrine of penal substitution, you don't know why Christ died...How is it possible for me to be reconciled to a holy God without him not tarnishing His holiness? Or to put it into the language of Paul how can God be just and the justifier of sinners?... In Christianity the question is built around Holiness and Justice and Righteousness. So how can God forgive me and still be holy? And the only thing that answers that question is penal substitution. Because penal substitution says, God is so Holy every sin will be punished. Every single sin of every Christian believer will be punished, was punished... All sin must be punished. Either the sinner will bear that punishment eternally or Christ took that punishment on the cross... There has to be a punishment for God to maintain his justice. That punishment falls on his son... And so, God is so pure and holy He will punish every single sin ever committed by every single person either in that person or in the substitute for that person. That is the purest heart of Christianity and Soteriology." – John MacArthurⁱⁱ

That's MacArthur's version of Penal Substitutionary Atonement Theory and the "heart" of his religion. But the heart of God is not a theory, it's Jesus from the bosom of the Fatherⁱⁱⁱ, Jesus is the heart of God hanging on a tree in a garden.

Atonement theories postulate answers to these questions:

- Why did Jesus have to die on the tree; what is the reason for that?
- What does it mean; it is the reason for what?
- That is: How do we judge the Judgment of God?

So much of what MacArthur said is right. And yet, the way he said it, and what we hear when he says it, can be so profoundly wrong, maybe even satanic. In the words of NT Wright, instead of hearing “God so loved the world that he gave his only begotten son.” We hear, “God so hated the world that he murdered his only begotten son.”^{iv}

Instead of preaching that God saves us from our bad judgment with his good judgment, we end up preaching that we save ourselves from God’s bad judgment with our own good judgment, which comes from the knowledge of Jesus dying on a tree, which comes from religious leaders who take that knowledge of Good and evil from a book. So, to save ourselves, we take that knowledge and apply it to our lives to make ourselves in the image of God, and we call that faith and yet it sounds vaguely satanic, doesn’t it? We preach that we need to save ourselves from God for God is not one. We preach that He is divided between “Love” and “not Love” which we then call “righteousness, justice or holiness.” We preach that He is divided, changeable, and limited—so it’s our good judgment which changes his bad judgment, from torture to salvation. Or maybe it’s Jesus, the good God, which changes the thinking of the bad God—our Creator. Or maybe God just changes for no reason, choosing to be merciful to some and eternal torment to others, just because he can.

We seem to preach that God is a blood-thirsty God? And yet, it was us that tore his flesh and took his blood on the tree? And isn’t it him, who commands us to take his body and drink his blood? There’s definitely something that’s right about the idea of penal substitutionary atonement. And yet what’s right, seems to get twisted into something so incredibly wrong—even the very definition of evil. Was it God that took the life of Christ on the tree in the Garden?

We’ve been studying this picture:



"The Fall and Redemption of Man" by Giovanni da Modena

Which is also this picture:



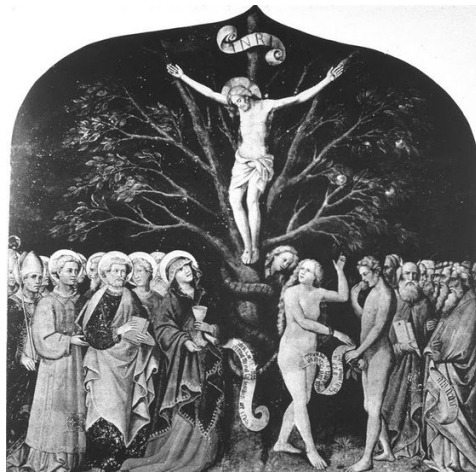
The Tree of Life [Print]. The British Museum. London, England. © The Trustees of the British Museum.

Which is this picture



Gibson, Mel (Director). (2004). The Passion of the Christ [Motion picture]. USA: Icon Productions.

Who's blood thirsty in this picture?



"The Fall and Redemption of Man" by Giovanni da Modena

Who wants to eat whom in this picture? Who wants to eat and who wants to be eaten? Who draws blood and who bleeds blood, maybe even donates blood? Penal Substitutionary Atonement: It's weird to call it the heart of Christianity when the phrase can't even be found in any bible. You can't find the word "penal" in your bible, and yet you can find the word "punishment." My Dad often punished me. You can't find the word "substitutional," and yet maybe you can find the word "substitute." My Dad, Mom and my wife have often been a substitute for me. And you certainly can find the word "atonement,"—not only find the word; it's almost as if all of Scripture is a definition of the word. Atonement basically means "at-one-ment." In Hebrew it's the word *kaphar*. And *kapporeth* means "Place of Atonement" or "Mercy Seat." In Greek, the word *kapporeth* is translated by a word, that gets translated into English as "propitiation." No one seems to be able to define the English word, "propitiation," but in the Bible it always refers to the Mercy Seat on top of the ark of the covenant in the Holy place between the two cherubim on the holy mountain.

The Mercy Seat was The Judgment Seat, which was The Throne of God on earth. The high priest would sprinkle blood on top of the mercy seat on the day of atonement to atone for all the unintentional sins of Israel. God asked for blood because He gave all the blood in the first place. The Life is in the blood, and so the blood would return to the throne in the temple, like the blood returns to the heart in your body. It returns so it can be oxygenated and given again, for the life is in the blood, the breath is in the blood, the Spirit is in the Blood. Is a heart "blood-thirsty?" Maybe, but not to hold the blood, instead to pump the blood back to the body (that is "to pass the ball"). In the Revelation, John sees a slaughtered lamb standing on the throne and he hears every creature in heaven and on earth and under the earth, praising God and the Lamb—for by his blood he ransomed us for God^v—he is the heart of God, from the bosom of the father, that bleeds for all the members of his body.

In 1 John 2:2, John tells us that Jesus is the "propitiation for our sins, and not for ours only but also the sins of the whole world." Then he writes "In this is love not that we loved God but that he loved us and sent his son to be the propitiation for our sins." Propitiation happens in the Holy Place on the judgment seat of God. MacArthur asks, "How can God forgive me and still be holy?" and yet the most holy thing that happens in the most holy place is the forgiveness of sins—which isn't wrong, but the very definition of right and just and holy. So maybe somethings wrong with our theory?

Atonement theories are theories because they're theories. The Atonement is the Judgment of God and Paul will tell us in Romans 11:33 that the judgments of God are "unsearchable; past finding out" So just because John MacArthur, or I, have a hard time judging the eternal judgment of God, it doesn't mean that the eternal judgment of God isn't true or doesn't work. And that's another weird thing about atonement theories, they're often theories about why the atonement doesn't work.

- Some will say it doesn't work for all because God didn't atone for all.
- Some will say that God's judgment to atone, is dependent on our judgment of God's judgment to atone, and so won't work for all for we don't all work.
- And some will say that if you think the atonement works for all, you obviously don't believe in the atonement: Penal Substitutionary Atonement.

Well, there is an Atonement. It is the judgment of God—Jesus—and there is a punishment for sin. But the sin is not the reason for the punishment, it's more like the punishment is the reason for the sin, we preached on that last week. It's the judgment of God, which punishes sin; the judgment of God is the reason for the sin of David in Romans 3:4 and Psalm 51, as if absolutely everything begins with the judgment of God, so that we would be judged by the judgment of God and then justify the judgment of God with Faith and Worship saying, "what a great judgment!" But there is most definitely punishment for sin.

The word punishment appears eight times in the New Testament in my English Standard Version, but it translates five different Greek words. Some clearly mean something like prune or correct or discipline and all of them can mean discipline. My Dad's punishments were always discipline. Three times the punishment is eternal, but that doesn't mean that the punishment is eternally experienced as punishment. Eternal Fire is punishment, and the same eternal fire, is the very presence of the Lord.

In 2 Thessalonians 1:9 Paul writes about "the punishment of eternal destruction that comes from the presence of the Lord."^{vi} Some translators just change it to "eternal destruction away from the presence of the Lord," but the Greek is very clear. The punishment is the presence of the Lord—Our Lord Jesus, who can reduce you to dust, and yet made you from dust, and can certainly do it again. Paul experienced him as punishment on the road to Damascus. And then experienced him, and still does experience him, as eternal life. You see the punishments of God can kill you, and then raise you from the dead; they're not bad, they are the presence of the Good.

- The punishment for darkness is light.
- The punishment for desecration is creation.
- The punishment for bad judgment is Good Judgment.
- The punishment for flesh is the fire of God that descends upon the altar.
- The punishment for hades is the lake of Fire and Divinity.^{vii}
- The punishment for sin is Grace.
- The punishment for the liar is the presence of the Truth.
- The punishment for the lost is to be found by the way.
- The punishment for death is the death of death—that is, life eternal.

So, there is an atonement, and there is a punishment, and there is a substitution but maybe not for punishment—a penal substitution. God said, 'The day you eat of it dying you will die.' So, do you die—turn to dust? Isn't that the punishment? Through Ezekiel in chapter 18:20, God says "The soul who sins shall die. The son shall not suffer for the iniquity of the father and the father shall not suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself and the wickedness of the wicked will be on himself." In other words: NO SUBSTITUTES.

Do you think that Jesus came to prove His Father a liar? So, you can sin and never die? Jesus taught that you must lose your life—that's called death—to find it. And that's eternal life. Hades is a place for people who refuse to lose their lives for they insist on saving their souls, and so hide from the punishment of God, which is the judgment of God, which is the atonement of God, which is Mercy.

It's so profoundly bizarre that Evangelical Christians teach people that Jesus died so they wouldn't have to die, when Jesus taught that unless you die, you can never live. He even said you must pick up your cross and follow. "If we're joined with him in a death like his," writes Paul "we will surely be joined with him in a resurrection like his."^{viii} Jesus didn't choose to die so you wouldn't have to die. Jesus died in order to help you choose to die and that's called "faith." It's faith in the Judgment of God our Father.^{ix}

- Jesus is NOT a substitute for the Judgment of God our Father.
- Jesus IS the Judgment of God our Father.

And yet, Jesus is a substitute for something. He is a substitute for your own bad judgment. Jesus does what you could not do:

- That is, surrender to the judgment of God.
- That is, Trust in Love.
- That is have faith.
- That is make a good judgment.
- That is create yourself, save yourself, and sanctify yourself.

Jesus is your righteousness. And faith is reckoned as righteousness because it is. God does not cook the books. The American Evangelical Church seems to have somehow taught folks that you can say a prayer, call it faith, there will be no discipline for sin, and God will count it as righteousness, no matter how unrighteous you are—they often call it "imputed righteousness."

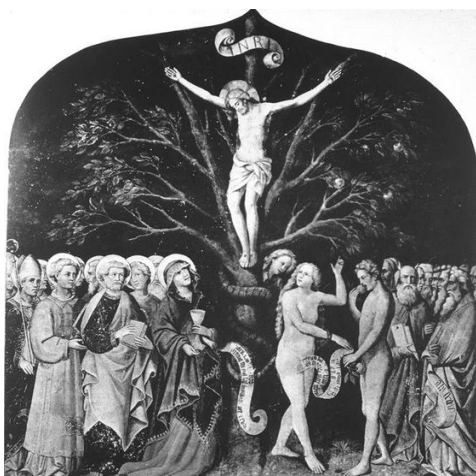
Well God does reckon faith as righteousness, but not because he changes some numbers in a ledger; but because he changes the decisions in your heart and pumps his judgments through your veins. All righteousness is imputed; for there is no righteousness but Jesus. Apart from him you can do nothing.^x

Atonement Theories

postulate answers to these questions:

- Why did Jesus have to die on the cross; what was the reason for that?
- What does it mean; it is the reason for what?
- How do we judge the Judgment of God?

So, why did Jesus have to die that tree (the cross)?



"The Fall and Redemption of Man" by Giovanni da Modena

When you ask the question from the frame of reference of the untrue unfaithful people at the base of this tree, you're bound to come up with an answer that is confusing absurd and terrifying, for it will assume that God is divided changeable and limited, like us.^{xi} It will assume that wrong is right. But if you ask the question from the frame of reference of the man on the tree—that is, the light of the world. If you just ask him: “Why do you have to die on that tree?”

The answer is rather surprising: He doesn't have to; he wants to. “No one takes my life from me,” said Jesus. “I lay it down of my own accord.”^{xii} And if you ask, what does it accomplish? The answer is all things. He is the Word of God spoken into the Void. He said, “all authority in heaven and on earth has been given unto me.”

That change in perspective is what we've called “Paul's Theological Theory of Relativity.” But it's not just a theory; it's an oracle of God; it's Scripture.

Romans 3:1-19:

Then what advantage has the Jew (or Christian)? Or what is the value of circumcision? ² Much in every way. To begin with, the Jews (or the Christians) were entrusted with the oracles of God. ³ What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? ⁴ By no means! Let God be true (That's the constant) though every [man is] a liar (we are the variable), as it is written, “That you may be justified in your words, and prevail when you are judged. [David in Psalm 51 speaking of his sin.] ⁵ But if our unrighteousness (our wrong) serves to show the righteousness of God (the right), what shall we say? That God is unrighteous (wrong) to inflict wrath on us? (I speak in a human way.) ⁶ By no means! For then [otherwise] how could God judge the world? ⁷ But if through my lie God's truth abounds to his glory, why am I still being [judged] as a sinner? ⁸ And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation [“the judgment of them”] is just. ⁹ What then? Are we Jews any better off [or worse off]? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, ¹⁰ as it is written: “None is righteous, no, not one; ¹¹ no one understands; no one seeks for God. [That means that no one has faith or can decide to get faith.]

¹² All have turned aside; together they have become worthless; no one does good, not even one.” ¹³ “Their throat is an open grave; they use their tongues to deceive.” “The venom of asps (snakes) is under their lips.” ¹⁴ “Their mouth is full of curses and bitterness.” ¹⁵ “Their feet are swift to shed blood; ¹⁶ in their paths are ruin and misery, ¹⁷ and the way of peace they have not known.” ¹⁸ “There is no fear of God before their eyes.” ¹⁹ Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped

Every mouth, for as Paul already explained: Even if the gentiles don't have the knowledge of good and evil written down in a book, they have the knowledge of good and evil growing on a tree in the garden of the heart.

Romans 3:19-20:

Now we know that whatever the law says it speaks to those who are under the law, so that [this is the purpose of the law] every mouth may be stopped, and the whole world may be held accountable to God. ²⁰ For by works of the law no ~~human-being~~ [flesh] will be justified in his sight, since through the law comes knowledge of sin.

No one is able to take knowledge of Good and evil from the tree, apply it to their flesh, and make themselves in the image of God. The problem with the flesh is not that it's physical, but that it's hopelessly self-centered: it only feels its own pleasure and suffers its own pain. Members in a body feel each other's pain and commune in pleasure.

Romans 3:21a-

But now the righteousness of God has been manifested apart from the law...

The Law describes Jesus, but Jesus is Jesus—the righteousness of God. You can take the life of Jesus, dissect Jesus, and never know Jesus, for you've crucified Jesus and are as unrighteous as hell.

Romans 3:21-25a:

But now the righteousness of God has been manifested apart from the law although the Law and the Prophets bear witness to it— ²² the righteousness of God through ~~faith in Jesus Christ for all who believe.~~ [the faith of Jesus Christ to all, and upon all those believing (YLT)] For there is no distinction: ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward as a propitiation ~~by his blood, to be received by faith.~~ [through faith in his blood (YLT)]

I think that means that faith is in his blood, like oxygen IS in your blood, like spirit, breath, and life is in blood that returns to the heart and then is pumped throughout the body.

Romans 3:25b-26:

This was to show God's righteousness, because in his divine forbearance he had passed over former sins. ²⁶ It was to show his righteousness at the present time, so that he might be just [right] and the justifier of [the one who makes right and declares right] the one who [is of (or from) the faith of Jesus (YLT).

So, take another look at that tree.



"The Fall and Redemption of Man" by Giovanni da Modena

So, what do the men at the base of the tree want?

- They want to make themselves right by taking the life of the man on the tree.
- They want to feed their egos by eating his flesh and drinking his blood.
- They're blood thirsty and so they think he's blood thirsty; they judge him to be blood-thirsty.

And what does the man on the tree want?

- He wants to give them his blood and broken body.^{xiii}

That's God, our Father, on that tree and what does he want?

- He wants us to see his heart and Love as he loves.
- He wants all his children to pass the ball at the great banquet—Thanksgiving.
- He wants all his children to pass the ball and join the fun—so he's passing the ball, no matter how much it costs for he is faithful and true.

That's God, the Son on, that tree and what does he want?

- He wants to make us his body, but not by eating us like we eat food and make it our own flesh
- He wants to make us his body the way Groom makes his Bride his body and the two become one flesh—he's romancing us into a communion of Grace.
- He wants to make us his body, so he can bleed his blood into every member of that body, and we would bleed that blood into each other.

That's God, the Spirit, on that tree and what does the Breath of God want?

- He wants us to exhale him—surrender him—so we can inhale him.
- He wants us to breath him and stop holding our breath, which is his breath.
- He wasn't us to pass the ball for if we don't pass the ball, we imprison the life in a body of sin and death.

That's Love on the tree and Love wants us to Love like him. When we judge love in order to justify ourselves everything dies. But when Love judges us, Love justifies us, Love makes us right, and we rise from the dead—with faith in Love and Love is Life (Life is passing the ball.) It's the faith of Jesus that finishes you in the image and likeness of God.

Romans 3:27:

Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith... the way of faith.

Faith is a decision to surrender your judgment to another's judgement, and even that judgment--to surrender your judgment—is to the credit of the one to whom you surrender.

If you boast about faith, you don't have any faith, you only have religion.^{xiv}

Romans 3:28-31:

For we hold that one is justified by faith apart from works of the law. ²⁹ Or is God the God of Jews only? (or Christians only?) Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since God is one [since God is undivided, unchanging, and ubiquitous] —who will justify [make right] the circumcised by faith and the uncircumcised through faith.

Circumcised and uncircumcised—who else is there? I mean you're either circumcised, or you're not. Or is there some weird little clause about no botched circumcisions in heaven? Clearly that's not what Paul meant and so he wrote: God is one —who will justify the circumcised by faith and the uncircumcised through faith. That's everyone. And that means the Atonement works! And why does it work? Because it's not your judgment; it's the Judgment of God. God is sovereign.

It's so misleading to say that God has to punish sin, as if God is beholden to some false God of our own construction—that we have named righteousness, justice, or holiness, but is in fact the opposite of those things. God does not have to do anything. God does not have to punish sin; But God wants to and does make everyone righteous. And yet, when you are wrong you will perceive the wrong as right, and the right as some sort of punishment. To have faith in God, is to sacrifice faith in yourself; we perceive that as death. But it's not only death; it's our first step into the new creation, we live by faith.

Romans 3:31:

³¹ Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

So why did Jesus die on the cross? Well because Love is who he is. And what does it mean? It means that you will love the Lord your God with all your heart mind soul and strength, and you will love your neighbor as yourself. And when will this happen? When you let God be true and everyman a liar, when you are judged by the judgment of God. And when will you be judged? Well, it might be right now if in fact you are listening to the Word.

So, what's the reason for wrong? The revelation of the Right. And what's the reason that is right? "The Word of God," "The judgment of God," "The Atonement of God," Jesus. You can't make it happen; you can only let it happen. And if you think can make it happen, you're an idiot.

I think the best thing that happened to me this past year was that Jesus called me an idiot, said it using my lips, and then he laughed.



Last April I posted this picture on my Facebook page along with this comment:

*To God, you are a self-centered idiot
Actually, you are a loveable self-centered idiot.
To be more precise, you are a loveable self-centered idiot worth dying for.
You are his baby... and have no idea how valuable you are, or your neighbor
is.*

Babies are self-centered little bags of dust and poop. But we all know that they also contain a miracle which is the spirit of God. When Susan and I chose to have children, we chose to suffer their sins, for we hoped that pain born in love, would produce people in our own image, and a banquet of love that we would one day call our family. I had no need to punish, and I never ever imagined that my children could pay me back.

Well, I posted this online: to God you are a self-centered idiot. Most people liked the post, but one fellow really didn't like the post. He was a pastor, that I suspect had been deeply hurt. He rebuked me online saying God would never call his children "idiots." I wrote back and apologized. I explained how I thought we all had an ego, an old man, a body of self-centered flesh, but that in that old body of sin and death, God is revealing his resurrection and life—the new man in the old man, Christ in me. "My father loves both"^{xv} I wrote, "and so, he laughs with me, at me and for me." I quoted Paul in Romans 11:32 "He consigned all to disobedience, that he

may have mercy on all.” Then I wrote, “My earthly father, who loved me as no other person ever has, used to look at me with a twinkle in his eye, when I would be messing around with my friends, and say ‘Peter, you idiot,’ and then laugh.”

Well, my Facebook friend really didn’t seem to like the idea that God would consign us all to disobedience in order to have mercy on us all. And he definitely didn’t think God would ever call anyone an idiot, then laugh. And so, I stressed. It’s stressful to talk about God when you actually are an idiot^{xvi} Well, it was about two weeks later, that Susan and I were praying for a friend. For whatever reason, over the years Susan and I have wound up praying for some friends that have experienced some really intense abuse in their past and so now have to do some really intense spiritual warfare to be liberated from the bondage created by an ocean of lies. I wouldn’t expect you to believe most of what happens, for I don’t know of many others, or any others, that have experienced these things. At times our friends will be gone, and demons will manifest, and sometimes satan will manifest.

With this particular friend, I had discovered that the evil one particularly hates it when I pray in tongues. And now I have to tell you: I’ve always thought that praying in tongues was rather silly, for I have no idea what I’m saying and so of course I’ve wondered if I’m just making stuff up. But with this friend, the Evil One just hates it when I pray in tongues, and he can only take it for so long. Then when he leaves, my friend will regain consciousness, and hear Jesus in me, and start having a conversation with him, as I just keep praying in tongues and she hears Jesus in English. I know, it’s crazy, but she tells me what he says and it’s profound.

Well, this was happening those two weeks after the Facebook post, and I was thinking, I don’t know what I’m saying, when my friend just started laughing. She blurted out, “Jesus just called you an ‘idiot.’” Then she caught herself and said, “Oh but you have to understand. It was affectionate. He said, ‘This idiot doesn’t even know what he’s saying’ and then laughed.”

And I said, “Oh Wow; that is so awesome; I’ve just been feeling like an idiot for arguing that God might call me an idiot, and now I know I’m an idiot and know that God knows I’m an idiot and even calls me an idiot through my own mouth, and so laughs with me, for me and in me.” Wow—that really takes the pressure off: God already knows I’m an idiot. I’m an idiot and yet, the Light of the World, the Logic of God, the Ground of all being, will actually speak through me, as if I am an incarnation of him.

And just think it might be happening all the time! Faith in me, is righteousness in me—imputed to me, it’s Jesus in me. And faith in you is not you; it’s Jesus in you. Hope in you is not you; it’s the Spirit of Christ in you. Love in you is not you; it’s God in you fully filling you—fulfilling you. But if you boast, as if it’s only you; you deliver him up for crucifixion and you imprison yourself in a lie. But even then, there is a reason for the wrong: the revelation of the right. The wrong is like a dark void in which the light will be revealed.

- It’s like your sin which will manifest the wonder of Grace.
- It’s like an idiot that speaks the Word of God.
- It’s like a shitty old manger in a world of chaos and pain, and yet chosen by God to reveal the treasure of God—Jesus from the bosom of the Father.

What's the reason for wrong? Well, it's the revelation of the right. And what's the reason for right? There is no reason for the right, for the Right is the reason for all things and even the no things, like sin death and hell. So, what's the reason that is right? Well, it's Christ and Christ in you^{xvii} Christ in you, just like Jesus was in that stinking manger 2000 years ago.

- The atonement isn't just the way that God punishes sin; it is how God makes you right.
- The atonement is how God makes you and all things with you.
- The atonement is the Banquet that never ends because it is the end, and the beginning, it is the eternal judgment of God, it is Love.

"For God so loved, that he gave." God is Love and so he does Love and so you will love. There is no "why" for God or for God in you—that is, love in you You can't make it happen; you must let it happen, for it doesn't depend on you. You're like a virgin, that conceives.

The Angel appeared to Mary and told her of Jesus, and she said, "How can this be, since I'm a virgin?" And the angel said, "Therefore"—for this reason—"the child will be called 'holy.'" Because you didn't do it; it will be done unto you "Mary," said the angel, "nothing will be impossible for God." And Mary said, "Let it be unto me according to thy word."^{xviii}

You are like a virgin, that conceives.^{xix} I hope you know that Jesus never calls himself the Son of Mary. His favorite title for himself is the Son of Man, that means the Son of You.

Communion

And so, he took the bread and broke it saying this is my body given to you. And he took the cup and said this is the covenant in my blood. This is the atonement, argue all you want about transubstantiation, consubstantiation, penal substitutionary atonement theory vs. all the other atonement theories. Argue about it if you want but you will not be able to comprehend this. For this will comprehend you. Close your eyes and say these words after me: let it be unto me, according to your Word.

Benediction

And so, Lord God, in the name of Jesus we say, we let it be. We let you be, in us. We let your mercy be in others. We let you make all things new, even if it means the death of our own ego. God, that scares us and I thank you that to be rid of that thing is to be entirely free. So all praise, glory and honor goes to you—our Father, the Son and the Holy Spirit. In Jesus' name we say this, Amen.

The Judgment of God is the reason for the wrong in you—Paul calls it your old man or false self; it's like a shitty old manger. And the Judgment of God is the reason that is the right in you—Paul calls it your new man, the true you, who is Christ in you—the hope of Glory.

Your Father doesn't take pleasure in punishing you. Your Father takes pleasure in giving you himself, yourself, and an entire New Creation. So, Believe the Gospel and "Let it be."

Endnotes

ⁱ <https://www.ligonier.org/learn/qas/why-is-it-important-to-understand-penal-substitutionary-atonement>

ⁱⁱ “If you don’t understand the doctrine of penal substitution, you don’t know why Christ died... How is it possible for me to be reconciled to a holy God without him not tarnishing His holiness? Or to put it into the language of Paul how can God be just and the justifier of sinners?... In Christianity the question is built around Holiness and Justice and Righteousness. So how can God forgive me and still be holy? And the only thing that answers that question is penal substitution. Because penal substitution says, God is so Holy every sin will be punished. Every single sin of every Christian believer will be punished, was punished... All sin must be punished. Either the sinner will bear that punishment eternally or Christ took that punishment on the cross... There has to be a punishment for God to maintain his justice. That punishment falls on his son... And so, God is so pure and holy the He will punish every single sin ever committed by every single person either in that person or in the substitute for that person. That is the purest heart of Christianity and Soteriology.” –John MacArthur

ⁱⁱⁱ No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known. – John 1:18 RSV

^{iv} I heard him say this in an interview: <https://www.youtube.com/watch?v=pkXI33hpe2o>

^v Revelation 5

^{vi} “That comes from” is the ESV footnote. “Away from” is the translation. The footnote reflects the translator’s confusion for the Greek is abundantly clear.

^{vii} Revelation 20:14 (Brimstone is the word *theion* in Greek, which is also translated “Divinity.”)

^{viii} Romans 6:5

^{ix} Jesus said to her, “I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes [has faith] in me shall never die. Do you believe this?” – John 11:25-26 RSV
To have faith is to have died to yourself, having begun to live to another.

^x John 15:5

^{xi} At best your answer will probably explain how one might deal with sin and sinners—“*kill ‘em all!*” But it won’t explain how anything wrong could actually become right—it won’t raise anyone from the dead. (MacArthur’s Penal Substitution Theory is all about punishment and he says it’s the heart of soteriology, which means the logic of salvation. Jesus, the heart of God, is the logic (logos) of salvation. Is it not profoundly twisted to say that salvation is all about punishment?)

^{xii} John 10:18

^{xiii} He doesn’t need to know if they’re right or wrong; he knows that they’re all wrong and he wants to make them all right. He wants to give them all faith in his love.

^{xiv} And faith in you, is literally the life of Jesus in you—the faith is in his blood, and you are body. Did he get there through psychology, sociology, or theology... it don’t know, but however it happened, it all was a miracle; it was the grace of God.

^{xv} I think this is accurate. He loves my old man by transforming him into the new. He loves my old man by destroying my old man and transforming him into the new man—himself. If love relates to my old man at all, wouldn’t that relation also be love, even though perceived as wrath and suffering and pain? He loves my old man with his cross.

^{xvi} It’s stressful to talk about God... when you actually are an idiot.... and possibly just called hundreds of others “an idiot”... and to possibly do it in God’s name... when the Word of God says, “call someone a fool and your liable to the Gehenna of Fire.” But it’s good to know the Word of God is a fire and the Word of God is Jesus.

^{xvii} The Judgment of God is the reason for the wrong in you—Paul calls it your old man or false self.
And the Judgment of God is the reason that is the right in you—Paul calls it your new man, the true you, who is Christ in you—the hope of Glory.”

^{xviii} Luke 1:38 KJV

^{xix} You can’t make it happen by judging the judgment of God
You can only let it happen when the Judgment of God judges you.