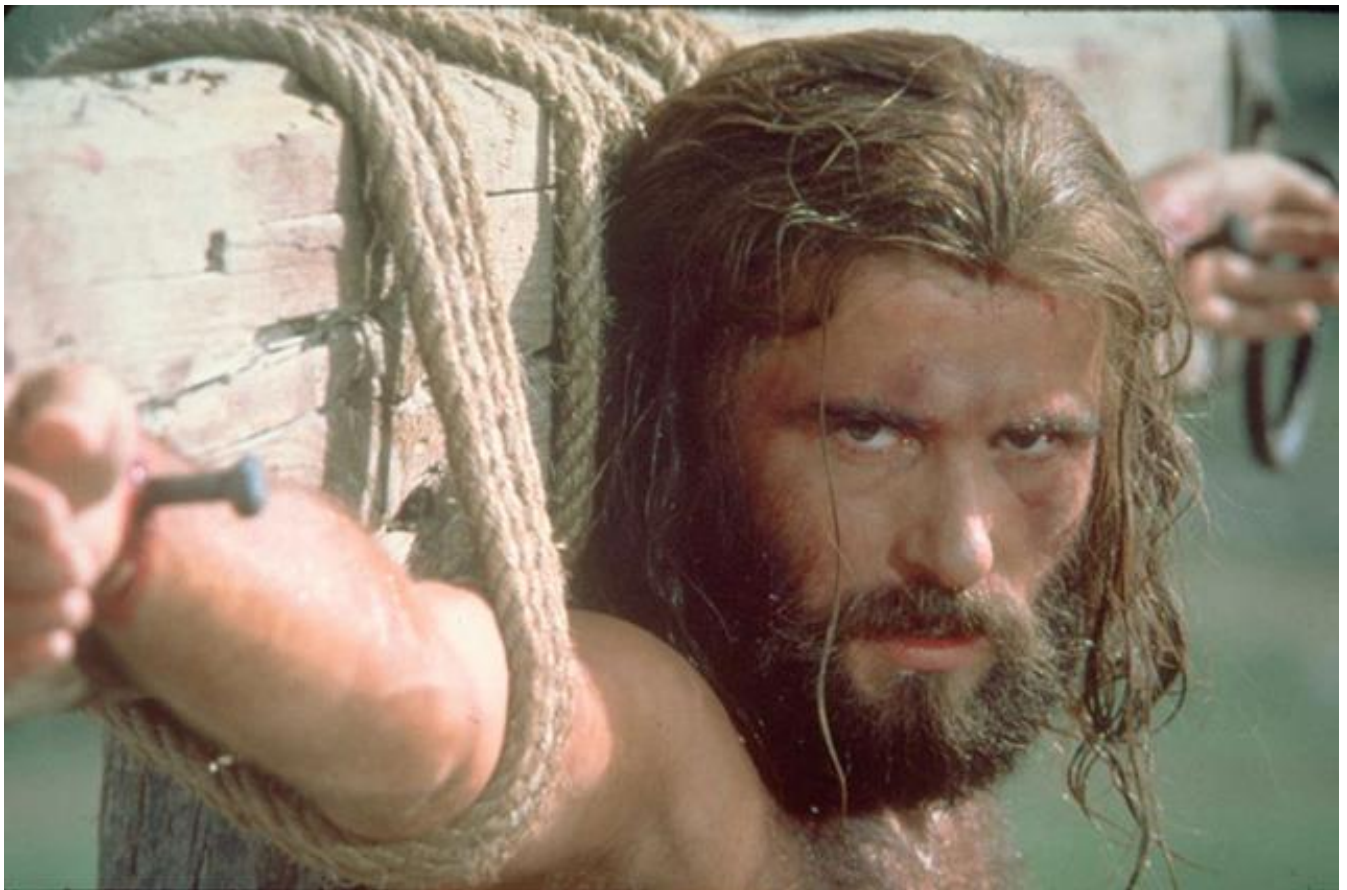


What Jesus Did And for Whom



C. Clifton Jones (Carl)
God Is Love Fellowship Grass Valley, CA

What Jesus Did And for Whom

C. Clifton Jones (Carl)
God Is Love Fellowship
Grass Valley, CA

November 2018

Second Edition

(Visit the GILF Website to obtain the latest
edition of this booklet which includes corrections)

Copyright © 2018 GILF
All Rights Reserved

GILF provides all of its books and videos free of charge and at no cost to the reader.
As Jesus said, "Freely you have received ...so freely give"!



God Is Love Fellowship
www.godislofefellowship.com
carl@godislofefellowship.com
530-263-8050

About the front cover

The photo on the front cover shows Jesus hanging on a cross, staring straight at the viewers. He is determined but willing to do whatever he is doing. What was the purpose in Jesus dying on the cross? Was he a con-man? If so, then why would he give his life and not be around to enjoy the fruits of his con job? Con artists are selfish, not self-sacrificing.

Perhaps he was crazy ... an insane man who believed his own delusions of deity? But is this what we can ascribe to the one who is, perhaps the greatest and most influential moral teacher the world has ever known? It seems like this man is either someone to get as far away from as possible (being crazy or dishonest) ... or he is the one person to get closest to, being the "genuine article", matching his claims to be the Light of the Worlds, the Way, the Truth, and the Life, as well as being the Resurrection and the Son of God.

Contents

What Jesus Did and for Whom

- Introduction
- 1. What Jesus did was actual (not potential)
- Summary of *what* Jesus has done
- 2. What Jesus did was intended for everyone
- Summary of *for whom* Jesus did what he did.
- Conclusion

Anselm's View of the Atonement

Penal Substitutionary Atonement

What Jesus Did and for Whom

Looks at all the passages in the NT about the atonement of Jesus on the cross. In doing so, it becomes clear that *what* he did was actual (not potential), and *who* he did it for was for all of humanity (not just some).

Introduction

Listed below are about 80 passages from the New Testament writings, identifying what Jesus did and who he did it for. Pretty much every passage on this subject is listed. These passages are listed in two groups: (1) What Jesus did, and (2) who he did it for.

What Jesus did on the cross for us was actual (not potential), fully applied at the cross, and complete. As Jesus himself said, “It is finished.” What Jesus did was not a “kind gesture”, a promise of future completion, a down payment, or a “good faith offer.” What he did was actual and complete. When Jesus paid for sin, it was a one-time, complete (and final) payment .

Who he died for is equally clear. He died for everyone – for all, for the whole world, and for all humanity. Though there are many places in the Bible that say Jesus died for “us” (when it is addressing a particular group of people – believers), still this in no way changes the clear unlimited scope of the work of Jesus on behalf of all people. When Paul tells believers that Jesus died for *them*, it does not mean that what he wrote elsewhere about Jesus dying for all people was invalid. He was just telling them what Jesus did for them, because he is writing personally to them.

When these two facts are understood (what Jesus did and for whom), it becomes very clear that the salvation of all people has been secured by the death and resurrection of Jesus. This does not mean that all people believe it. However, all people are saved from the penalty of sin (whether they believe or not) simply because salvation is a free gift from God for all humanity, completely based on His grace and totally unearned by anyone. Salvation is accomplished by Jesus alone. When people believe, they are acknowledging what God has *already* done for them, and they begin to benefit from that knowledge through the relationship they experience in their faith relationship with God. Those who do not believe are equally loved and forgiven by Jesus who died for everyone. But they miss out on having a *full* relationship with God. However, eventually, everyone will be fully reconciled to God and will joyfully worship Him and call him their Lord and Savior.

1. What Jesus did was actual (not potential), applied at the cross, complete and finished.

God made you perfect through Jesus, just as he did for all people everywhere who call on the name of Jesus, who is their Lord and ours. 1Cor 1:2

Everyone dies because we all belong to Adam, but everyone who belongs to Jesus will be given new life. There is an order to this resurrection: Jesus was raised as the first of many; then all who belong to Jesus will be raised when he returns.

1Cor 15:20

The first man, Adam, became a living person. But the “last Adam” (Jesus) is a life-giving spirit. What comes first is the natural body, then the spiritual body comes later. Adam, the first man, was made from the dust of the earth; but Jesus, the second man, came from heaven. Earthly people are like the earthly man, and heavenly people are like the heavenly man. Just as we are now like the earthly man (Adam), we will someday be like the heavenly man (Jesus). 1Cor 15:45

I, Paul, try to forget everything -- except Jesus Christ, the one who was crucified. 1Cor 2:1

No one can lay any foundation other than the one we already have—Jesus, who is the Messiah.

1Cor 3:11

God united you with Jesus. For our benefit, He made him to be wisdom itself. Jesus made us right with God; he made us pure and set us apart from this crazy world, and he freed us from our wrongdoing. 1Cor 1:30

If Jesus did not raise from the dead, then your faith is useless and you are still guilty of your wrongdoing. And if this were true, all believers who died would be lost. If our hope in Jesus is only for this life, we are more to be pitied than anyone in the world – but, thankfully, none of this is true!

1Cor 15:17

It is a fact that Jesus raised from the dead and he is only the first to do so of many to come. Death came into the world through Adam, but now the resurrection from the dead has begun through Jesus. Just as everyone dies because we all belong to Adam, everyone will be given new life because we belong to Jesus.

1Cor 15:20

I want to pass on to you this important fact: Jesus died for our failure and wrong-doing. He was buried, and then raised from the dead on the third day. 1Cor 15:3

Death has been consumed by the victory won by Jesus, so death has no victory or sting. Our wrongdoing results in our death, but thanks to God, he gave us victory over death through Jesus who is our lord. 1Cor 15:54

God gave you his spirit to live in you. You really do not own yourself because God purchased you with the high price of the death Jesus, his son. So honor God with your life. 1Cor 6:19

You were a slave when God called you, but you are now a slave of Him -- which really means you are free in Him. God paid a high price for you, so don't be enslaved by the world. Remain as you were when God first called you. 1Cor 7:22

If we live in "the light" (as God is in "the light"), then we have fellowship with each other, and the blood of Jesus, his Son, cleanses us from all our wrong-doing and failure. 1John 1:7

I am writing to you who are God's children because your wrong-doing and failures are forgiven through Jesus. 1John 2:12

Real love is giving up our life for others. We know this because Jesus gave up his life for us. 1John 3:16

Jesus came to take away our wrong-doing and failure – of which he has none! 1John 3:4

Jesus, the Son of God, came to destroy the works of the devil. 1John 3:8

God showed how much he loved us by sending his only Son into the world to give us eternal life through him. This is real love—not that we loved God, but that he loved us and sent his Son as our substitute to take away our sins. 1John 4:9

God paid a ransom to deliver us from our empty lives. This ransom was not paid in mere gold or silver, but paid by the precious blood of Jesus, who was God's perfect "sacrificial lamb." Though this ransom was paid by Jesus recently, God chose him to be our ransom long before the world began. 1Pet 1:18

God knew you and chose you long ago, and his Spirit made you special in his eyes. As a result, you were cleansed by the blood of Jesus Christ and you followed him. Thanks to God, by his great mercy, it is like we have been "born all over again" when God raised Jesus from the dead. 1Pet 1:2

You have been "born again" -- not to a life that will quickly end, but to a new life that will last forever because it comes from Jesus who is the eternal living "Word of God." 1Pet 1:23

Jesus personally carried our sins in his body on the cross so that we can be dead to our sin and live for what is right. By his wounds we are healed. 1Pet 2:24

God raised Jesus from the dead and he rescued us from the terrors of the coming judgment. 1Thess 1:10

Christ died for us so that (whether we are dead or alive) when he returns, we will live with him forever. So encourage each other and build each other up. 1Thess 5:10

Jesus, the Son of God, does not waver between "Yes" and "No." He is God's ultimate "Yes", and he always does what he says. All of God's promises have been fulfilled in Jesus with a resounding "Yes"! 2Cor 1:19

The "old way" (with a bunch of laws etched in stone), led to death. The "new way" comes through God's spirit who gives us life. The "old way brought condemnation, but the "new way" (a better way) makes us right with God and lasts forever. 2Cor 3:7

Jesus died for all and we have all died to our old life. He died for everyone so that those who receive his new life will no longer live for themselves. Instead, they will live for him, who died and was raised from the dead in their place. Anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun, and all of this is a gift from God, who brought us back to himself through Christ. And so, God has given us the task of reconciling people to him, because God was in Jesus reconciling the world to himself, no longer counting people's sins against them. God made Jesus, who never sinned, to become sin for us, so that we are made right with God through Christ .
2Cor 5.14

This is the generous grace of our Lord (Jesus). Though he was rich, yet for your sakes he became poor, so that by his poverty he could make you rich. 2Cor 8:9

Those who fail to grow and be productive (in their knowledge of Jesus) are shortsighted and blind, forgetting that they have been cleansed from their old sins. 2Pet 1:8

Just as there were false prophets in ancient Israel, there will be false teachers among you who will cleverly teach destructive heresies and even deny the Master who bought them. 2Pet 2:1

This is a trustworthy saying, and everyone should accept it: Jesus came into the world to save sinners—and I, Paul, am the worst of them all. 1Tim 1:15

Praying for kings and all who are in authority is good and pleases God our Savior, who wants everyone to be saved and to understand the truth. There is only one God and one Mediator who can reconcile God and humanity—the man Jesus. He gave his life to purchase freedom for everyone. This is the “good news” message God gave to the world. 1Tim 2:2

Training for godliness promises benefits in this life and in the life to come. This is why we work hard and continue to struggle, for our hope is in the living God, who is the Savior of all people and particularly of all believers. 1Tim 4:8

God has made everything plain to us by the appearing of Jesus, who is our Savior. He broke the power of death and illuminated the way to life and immortality through the announcement of the “Good News.” 2Tim 1:10

We believe that we are all saved the same way, by the undeserved grace of the Jesus. Acts 15:11

God said to Abraham, “Through your descendants all the families on earth will be blessed.” When God raised up his servant, Jesus, he sent him first to you people of Israel, to bless you by turning each of you back from your sinful ways. Acts 3:25

This is the message of Good News: there is peace with God through Jesus Christ, who is Lord of all. Acts 10:36

Jesus is one of King David's descendants, and is also God's promised Savior. Acts 13:23

God's flock is his church, purchased with his own blood. Acts 20:28

Moses and the prophets predicted that the Messiah (Jesus) would suffer and be the first one ever to rise from the dead, and by doing so, announce God's light to both Jews and non-Jews. Acts 26:22

God has rescued us from the kingdom of darkness and transferred us into the Kingdom of his dear Son, who purchased our freedom and forgave our sins. Col 1:13

Through Jesus God reconciled everything to himself. He made peace with everything in heaven and on earth by means of Christ's blood on the cross. This includes you who were once far away from God. You were his enemies, separated from him by your evil thoughts and actions. Yet now he has reconciled you to himself through the death of Jesus in his physical body. As a result, he has brought you into his own presence, and you are holy and blameless as you stand before him without a single fault. Col 1:20

When you came to Christ, he performed a "spiritual circumcision" — the cutting away of your sinful nature. You were buried with Christ when you were identified with him (baptized in him). And with him you were raised to new life because you trusted the mighty power of God, who raised Christ from the dead. You were dead because of your sins and because your sinful nature was not yet cut away. Then God made you alive with Christ, for he forgave all our sins. He canceled the record of the charges against us and took it away by nailing it to the cross. In this way, Jesus disarmed the spiritual rulers and authorities. He shamed them publicly by his victory over them on the cross. Col 2.11

God's spirit is a guarantee that he will give us the inheritance he promised and that he has purchased us to be his own people. Eph 1:14

We thank God for the wonderful undeserved favor he has poured out on us who belong to his dear Son (Jesus). He is so rich in kindness and grace that it caused him to purchase our freedom with the blood of his Son and forgave our sins. Eph 1:6

God is so rich in mercy, and he loved us so much, that even though we were dead because of our sins, he gave us life when he raised Jesus from the dead. He raised us from the dead along with Jesus and seated us with him in the heavenly realms because we are united with Jesus. And so God will point to us in all future ages as examples of the incredible wealth of his grace and kindness shown in all he has done for us who are united with Jesus. Eph 2:4

Jesus loved us and offered himself as a sacrifice for us, a "pleasing aroma" to God. Eph 5:2

God called you to himself through the loving mercy of Jesus. Gal 1.6

Jesus has rescued us from the curse pronounced by the law. When he was hung on the cross, he took upon himself the curse for our wrong doing. Gal 3.13

Before Jesus came, we were like children -- slaves to the basic spiritual principles of this world. But God sent his son (Jesus) to buy our freedom from spiritual slavery, so that he could adopt us as his very own children. Gal 4:3

The cross of Christ alone can save. Gal 6:12

Jesus radiates God's own excellence and expresses the very character of God, and he sustains everything by his mighty power. When Jesus cleansed us from our sins, he sat down in the place of honor, right along-side God himself in heaven. Heb 1:3

God will never again remember our sins and rebellious deeds, and because we are forgiven there is no longer any need for Jesus to take our place in death. Therefore we can boldly approach God in heaven because Jesus died for us. By his death, he opened a new and life-giving way into God's presence. Jesus is our great representative who rules over all that belongs to God and enables us to go right into God's presence with a sincere heart, fully trusting him. Our guilty consciences have been cleared and made clean when Jesus died for us. Heb 10:17

You have come to Jesus, the one who mediates a new agreement between God and people. And you have come to the realization that he bled to death on the cross which brought us forgiveness instead of vengeance. Heb 12:22

Jesus suffered and died outside Jerusalem's city gates to make his people special in the eyes of God through his death. Heb 13:12

Because God's children are human beings—made of flesh and blood—the Son of God (Jesus) also became flesh and blood. Only as a human being could he die, and only by dying could he break the power of the devil who once had the power of death. Only in this way could Jesus set free everyone who feared dying. The Son did not come to help angels; he came to help humans. Therefore, it was necessary for him to be made like us in every respect, so that he could be our merciful and faithful representative before God. This enabled Jesus to die and take away the sins of all people. Heb 2:14

Since we have a great representative who has entered heaven (Jesus the Son of God), let us hold firmly to what we believe. As our representative, he understands our weaknesses because he experienced all of the same problems we have -- yet he did not sin. So let us come boldly to God (who is very gracious), and there we will receive mercy and help when we need it most. Heb 4:14

Without shedding blood and dying, there would be no forgiveness. Heb 9:21

God's will was for us to be made special to him when Jesus gave himself for us. He only did this once, and it covered all time. When priests offer symbolic animal sacrifices they never take away anyone's sins. But Jesus, as our representative, gave himself as a one-time "sacrifice" for our sins, good for all time. After he was done, he sat down in the place of honor next to God where he waits until all his enemies are humbled before him. By his one-time giving of himself for us, he made us forever perfect and special to God. Heb 10:10

Jesus became a little lower than the angels. But because he suffered death for us, he was given great honor. By God's grace, Jesus tasted death for everyone. Heb 2:9

Animal sacrifices could never do what Jesus did for us when he died and then entered the most sacred place in heaven. Once, for all time, he secured our redemption forever. Animal sacrifices could only make people "ceremonially correct." But what Jesus did purifies our consciences concerning our sin so that we can worship God who lives. By the power of the eternal spirit, Jesus offered himself to God as a perfect sacrifice for our sins. So he is the one who mediates a new agreement between God and people, causing them to receive the eternal inheritance God promised. Jesus died to set them free from the penalty of the sins they had committed under the old agreement with God under the law. Heb 9:12

Jesus did not need to die again and again because he died once, for all time, and he removed sin by his own death for us. And just as everyone is destined to die once (and after that comes judgment), so also Jesus died once, for all time, giving himself for us to take away people's sins. He will come again, not to deal with our sins, but to bring salvation to all who are eagerly waiting for him. Heb 9:26

From the abundance in Jesus, we have all received one gracious blessing after another. Legalistic requirements were given through Moses, but God's unfailing love and faithfulness came through Jesus who is the promised Messiah. John 1:16

One day, when John (known as the "baptizer") saw Jesus coming toward him, he said, Look. It is the "Lamb of God" who takes away the sin of the world! John 1:29

Jesus said, "I am the good shepherd, and I give up my life for my sheep. I know my own sheep, and they know me, just as my Father knows me and I know the Father. Therefore I give up my life for my sheep. I have other sheep, too, that I must bring in. My Father loves me because I give up my life so I may take it back again. No one can take my life from me; I give it up voluntarily because I have the authority to lay it down when I want to and also to take it up again." A John 10:11

Jesus knew that his mission was finished. They held a sponge of vinegar up to his lips and when he had tasted it, he said, "It is finished"! Then he bowed his head and released his spirit. John 19:28

No one has ever gone to heaven and returned, but the Son of Man has come down from heaven. And as Moses lifted up the bronze snake on a pole in the wilderness, so the Son of Man must be lifted up, so that everyone who believes in him will have eternal life. God loved the world so much that he gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. God did not send his Son into the world to judge it, but to save the world through him. John 3:13

God offers you the true bread from heaven – Jesus, who comes down from heaven and gives life to the world. John 6:32

The Son of Man (Jesus) did not come to be served but to serve others and to give his life as a ransom for people. Matt 20:28

Jesus said, "Come to me, all of you who are weary and carry heavy burdens, and I will give you rest. Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls. My yoke is easy to bear, and the burden I give you is light. Matt 11:28

Jesus took a cup of wine and gave thanks to God for it, then he gave it to his followers and said, "Each of you drink from it, for this represents my blood, which confirms the agreement I made between God and his people. My blood will be shed as I give myself to forgive people's sins. Matt 26:27

When Jesus saw the crowds, he had compassion on them because they were confused and helpless, like sheep without a shepherd. Matt 9:36

When God, our savior, revealed his kindness and love, he saved us, not because of any good things we have done, but because of his mercy. He washed away our sins giving us a "new birth" and a

new life through his spirit. God generously poured out his spirit upon us through Jesus our Savior. Because of his grace he declared us "right in his eyes" and gave us confidence that we will inherit eternal life. Titus 3:4

When anyone sins, we have an advocate who pleads our case before God. He is Jesus, the one who is truly good and pure. He is the substitute that pays the penalty for our sins—and not only our sins but the sins of all the world. 1John 2.1

Jesus suffered for our sins, once -- for all time. He never sinned, but he died for sinners to bring us safely home to God. He suffered physical death, but he was raised to life in the spirit. He went and proclaimed the good news about what he had done to people who are dead. 1Pet 3:18

Here is a summary of *what* Jesus has done:

(notice the *actuality* and *completeness* of what he has done)

- Made us perfect (x2)
- Gave us new life (x4)
- United us with him (x2)
- Made us right with God (x3)
- Made us pure
- Set us apart from the world
- Freed us from sin
- Died for our sins
- Won our victory over death (x2)
- Purchased us with his death (x2)
- Freed us
- Paid a high price for us
- Cleansed us from sin (x4)
- Forgave our sins (x4)
- Gave up his life for us (x2)
- Took away our sins (x5)
- Destroyed the works of the devil
- Gave us eternal life (x2)
- Paid a ransom for us
- Delivered us from empty lives
- Chose us
- Made us special to him (x2)
- Caused us to be "born-again"(x2)
- Gave us new life forever
- Bore our sins in his body for us
- Healed us
- Rescued us (x2)
- Died for us (x6)
- Fulfilled all God's promises to us
- Gave us life (x3)
- Raised us from the dead (x2)
- Made us a new person
- Brought us back to himself
- Reconciled us to himself (x3)
- Made us rich
- Saved us (x5)
- Purchased our freedom
- Made everything plain to us
- Broke the power of death
- Illuminated the way to life
- Blessed us
- Turned us back from our sinful ways
- Gave us peace with God
- Transferred us into his kingdom
- Purchase our freedom (x2)
- Made peace with us
- Brought us into his presence
- Made us holy and blameless before him
- Cut away our sinful nature
- Identified us with himself
- Raised us to new life
- Made us alive with himself
- Canceled & took away our spiritual debt
- Nailed our spiritual debt to his cross

- Disarmed spiritual rulers & authorities
- Won victory over them
- Gave us the promised inheritance
- Purchased us to be his own people
- Poured out undeserved favor on us
- Loved us
- Seated us with him in heaven
- Offered himself for us (x2)
- Called us to himself
- Rescued us from a curse
- Took the curse of our sin on himself
- Bought our freedom
- Forgot our sins (no longer remembered)
- Forgave us
- Opened a new life-giving way to God
- Enabled us to go into God's presence
- Cleared our conscience
- Made our conscience clean
- Mediated new agreement with God (x2)
- Brought us forgiveness
- Made us special in God's eyes
- Broke the power of the devil
- Set us free
- Came to help us
- Was our merciful and faithful rep.
- Gave us mercy and help
- Gave himself for us (x2)
- Gave himself as a sacrifice
- Suffered & tasted death for us
- Secured our redemption forever
- Purified our conscience
- Gave us an eternal inheritance
- Died to set us free
- Removed our sin
- Brought salvation to us
- Gave us many gracious blessings
- Drew us to himself
- Gave his life as a ransom for us
- Gave himself to forgive us
- Washed away our sins
- Gave us a "new birth"
- Declared us right in his eyes
- Gave us confidence about eternal life
- Paid the penalty for our sins
- Suffered for our sins
- Will bring us safely home

2. What Jesus did was intended for everyone, all people, the whole world, the entire human race.

Note: When the word "many" is used in passages below, the meaning in Greek is "an undetermined number." It can be some, most, or even all. So one fair way to think of "many" is to think in terms of "people" (in general).

It is a fact that Jesus raised from the dead and he is only the first to do so of many to come. Death came into the world through Adam, but now the resurrection from the dead has begun through Jesus. Just as everyone dies because we all belong to Adam, everyone will be given new life because we belong to Jesus. 1Cor 15:20

Jesus died for all and we have all died to our old life. He died for everyone so that those who receive his new life will no longer live for themselves. Instead, they will live for him, who died and was raised from the dead in their place. Anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun, and all of this is a gift from God, who brought us back to himself through Christ. And so, God has given us the task of reconciling people to him, because God was in Jesus reconciling the world to himself, no longer counting people's sins against them. God made Jesus,

who never sinned, to become sin for us, so that we are made right with God through Christ.
2Cor 5:14

This is a trustworthy saying, and everyone should accept it: Jesus came into the world to save sinners—and I, Paul, am the worst of them all. 1Tim 1:15

Praying for kings and all who are in authority is good and pleases God our Savior, who wants everyone to be saved and to understand the truth. There is only one God and one Mediator who can reconcile God and humanity—the man Jesus. He gave his life to purchase freedom for everyone. This is the “good news” message God gave to the world. 1Tim 2:2

Training for godliness promises benefits in this life and in the life to come. This is why we work hard and continue to struggle, for our hope is in the living God, who is the Savior of all people and particularly of all believers. 1Tim 4:8

God said to Abraham, “Through your descendants all the families on earth will be blessed.” When God raised up his servant, Jesus, he sent him first to you people of Israel, to bless you by turning each of you back from your sinful ways. Acts 3:25

Through Jesus God reconciled everything to himself. He made peace with everything in heaven and on earth by means of Christ’s blood on the cross. This includes you who were once far away from God. You were his enemies, separated from him by your evil thoughts and actions. Yet now he has reconciled you to himself through the death of Jesus in his physical body. As a result, he has brought you into his own presence, and you are holy and blameless as you stand before him without a single fault. Col 1:20

Because God’s children are human beings—made of flesh and blood—the Son of God (Jesus) also became flesh and blood. Only as a human being could he die, and only by dying could he break the power of the devil who once had the power of death. Only in this way could Jesus set free everyone who feared dying. The Son did not come to help angels; he came to help descendants of Abraham. Therefore, it was necessary for him to be made like us in every respect, so that he could be our merciful and faithful representative before God. This enabled Jesus to die and take away the sins of the people. Heb 2:14

Jesus became a little lower than the angels. But because he suffered death for us, he was given great honor. By God’s grace, Jesus tasted death for everyone. Heb 2:9

Animal sacrifices could never do what Jesus did for us when he died and then entered the most sacred place in heaven. Once, for all time, he secured our redemption forever. Animal sacrifices could only make people “ceremonially correct.” But what Jesus did purifies our consciences concerning our sin so that we can worship God who lives. By the power of the eternal spirit, Jesus offered himself to God as a perfect sacrifice for our sins. So he is the one who mediates a new agreement between God and people, causing them to receive the eternal inheritance God promised. Jesus died to set them free from the penalty of the sins they had committed under the old agreement with God under the law. Heb 9:12

Jesus did not need to die again and again because he died once, for all time, and he removed sin by his own death for us. And just as everyone is destined to die once (and after that comes judgment),

so also Jesus died once, for all time, giving himself for us to take away the sins of many people. He will come again, not to deal with our sins, but to bring salvation to all who are eagerly waiting for him. Heb 9:26

One day, when John (known as the “baptizer”) saw Jesus coming toward him, he said, Look. It is the “Lamb of God” who takes away the sin of the world! John 1:29

Jesus said, “I tell you the truth, you will all see heaven open and the angels of God going up and down on the Son of Man, the one who is the stairway between heaven and earth.” John 1:51

The High priest said, “It is better that one man should die for the people than for the whole nation to be destroyed.” He did not say this on his own because (as high priest) he was led to prophesy that Jesus would die for the entire nation -- and not only for that nation, but to bring together and unite all the children of God scattered around the world. John 11:50

No one has ever gone to heaven and returned, but the Son of Man has come down from heaven. And as Moses lifted up the bronze snake on a pole in the wilderness, so the Son of Man must be lifted up, so that everyone who believes in him will have eternal life. God loved the world so much that he gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. God did not send his Son into the world to judge it, but to save the world through him. John 3:13

Now we believe, not just because of what you told us, but because we have heard Jesus for ourselves. Now we know that he is indeed the Savior of the world. John 4:42

God offers you the true bread from heaven – Jesus, who comes down from heaven and gives life to the world. John 6:32

Jesus said, “Come to me, all of you who are weary and carry heavy burdens, and I will give you rest. Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls. My yoke is easy to bear, and the burden I give you is light. Matt 11:28

If a man has a hundred sheep and one of them wanders away, he will leave the other ninety-nine and go search for the one that is lost. When he finds it, he will rejoice over it more than over the other ninety-nine that didn’t wander away. In the same way, it is not my heavenly Father’s will that even one of these little ones should perish. Matt 18:12

The Son of Man (Jesus) did not come to be served, but to serve others and to give his life as a ransom for many. Matt 20:28

O Jerusalem, Jerusalem, the city that kills the prophets and stones God’s messengers! How often I have wanted to gather your children together as a hen protects her chicks beneath her wings, but you wouldn’t let me. Matt 23:37

Jesus took a cup of wine and gave thanks to God for it, then he gave it to his followers and said, “Each of you drink from it, for this represents my blood, which confirms the agreement I made between God and his people. My blood will be shed as I give myself to forgive the sins of many. Matt 26:27

Jesus said, “I did not come to call those who think they are righteous, but those who know they are sinners.” Matt 9:13

When anyone sins, we have an advocate who pleads our case before God. He is Jesus, the one who is truly good and pure. He is the substitute that pays the penalty for our sins—and not only our sins but the sins of all the world. 1John 2:1

We (followers of Jesus) have seen with our own eyes and now verify that God sent his Son to be the Savior of the world. 1John 4:14

Then Jesus told them, “The time for judging this world has come, when Satan, the ruler of this world, will be cast out. And when I am lifted up from the earth, I will draw everyone to myself.” John 12:30

Jesus suffered for our sins, once -- for all time. He never sinned, but he died for sinners to bring us safely home to God. He suffered physical death, but he was raised to life in the spirit. He went and proclaimed the good news about what he had done to people who are dead. 1Pet 3:18

Here is a summary of for whom Jesus did what he did.

***Note:** Passages that say “we” and “us” are not listed since they are logically within the “all” and “everyone” passages listed below.*

- Everyone who dies is given new life
- Jesus died for all
- Jesus died for everyone
- Jesus died in everyone's place
- Jesus reconciled the world to himself
- Jesus came to save sinners
- God wants everyone to be saved
- Jesus reconciled God and humanity
- Jesus purchased freedom for everyone
- God is the savior of all people
- All families of the earth will be blessed
- Jesus came to turn every Jew from sin
- Through Jesus, God:
 - Reconciled everything to himself
 - Made peace with everything
- Did not count people's sins against them
- Jesus set free everyone who fears dying
- Jesus came to take away sins of people
- Jesus tasted death for everyone
- Jesus mediates between God & people
- Jesus died to set people free
- Jesus took away sins of many people
- Jesus takes away the sins of the world
- Jesus is stairway btwn heaven & earth
- Jesus died for the entire nation
- Jesus united worldwide children of God
- Jesus came to save the world
- Jesus is savior of the world
- Jesus came to give life to the world
- Jesus gave rest to weary & burdened
- Searches for even the last lost sinner
- God not willing that any little one perish
- Gave his life as a ransom for many
- Father does not will that anyone perish
- Jesus wanted to gather all Jerusalem
- Gave his life as a ransom for people
- Gave himself to forgive sins of many
- Jesus calls all who know they're sinners
- Jesus paid for sins of whole world
- Jesus sent to be savior of the world
- Jesus draws everyone to himself
- Jesus died for sinners

Conclusion

When these two facts are realized and taken seriously – Jesus died for *everyone* (all humanity), and that what he did was *actual* and complete (not *potential*) – we are compelled by scripture to believe that salvation is universal in nature.

And isn't this what we would expect of God? After all he is love itself, he is a redeemer, a savior, reconciler, deliverer, and rescuer. God is fully able to save everyone – nothing stops him – and he has the motive to do so (his infinite love!). How could he not save every single person -- all who were made by him in his very own likeness?

If this is true, then what does God's judgment mean, and what is the meaning of faith? God's judgment is an act of his love, just like everything else that he does. He accurately assessed our lost condition and determined (in love) that he would do something about it. It is far beneath him to torment, abandon, or annihilate anyone. He is a savior, and that is exactly what he has done. The "Savior of the world" has saved the world! Nothing less.

He condemned us in our sinful state, but came to earth and became one of us, died *for* us (and *with* us), then rose from the dead and brought all of us with him into newness of life. This is the true meaning of "grace." Grace is God doing for us – all of us – something we could not do for ourselves, and giving salvation to us – all of us – as a free gift motivated by his love.

What about faith? Some believe, some do not. But all are equally forgiven and saved from sin. Believing is our response to what God has *already* done for us through Jesus. Faith earns nothing. When we believe, God's disposition does not change toward us because he fully reconciled us – all of us – in Jesus. It was all done and finished on the cross.

Our faith is our acknowledging what was *already* done for us. Unlike God, our disposition and attitude toward Him very much changes when we believe. Radically! When we believe we benefit fully from the forgiveness that we *already* have in Jesus. But we gain nothing in our standing before God because that was completely secured for all people by Jesus in what he did when he died on the cross and rose again from the dead.

Anselm's View of the Atonement

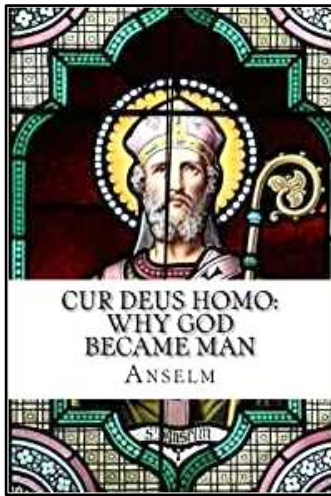
The view that humanity, by sinning, “robbed God of his honor” and therefore God had to gain it back by punishing Jesus in our place, came from Anselm around 1000 AD. This is very different from the Bible's view of the atonement where Jesus died to take away our sin because *sin* is our enemy ... not God!

Anselm (1033-1109), Archbishop of Canterbury, is probably best known in church history for his writing titled “Cur Deus Homo” (Why God Became Man). In it he lays out his view of the atonement of Jesus on the cross, what it means, why it was needed, and what it accomplished.

I was taught all my life, in a Baptist church well within *Evangelical Christianity*, that the atonement for sin that Jesus made on the cross was to take the wrath and punishment from God that He had stored up for all of humanity because of our sin. This is commonly known as *Penal Substitutionary Atonement*. Like many people I had many questions about this, including: How could God *justly* punish a totally innocent person ... for any reason?



Then I discovered Anselm's “Cur Deus Homo” (Why God Became Man). One big *Ah ha* moment! So, this is where PSA came from! As a result, Penal Substitutionary Atonement is alive and well in the Roman Catholic, Protestant, and Evangelical churches today. For example, the Southern Baptist Convention produced a document in 2017 declaring the importance of PSA. Another great modern-day source that proclaims and defends Penal Substitutionary Atonement is John Stott's book titled “The Cross of Christ.” This is, perhaps, the standard work on this subject of our day. But, interestingly, PSA is certainly not resident in the early church writers. Why not? (For some examples, along with detailed information about PSA, see *Penal Substitutionary Atonement* following the Anselm quotes below).



Below are key excerpts from Anselm. Portions that are the historical basis for PSA are underlined for easy discovery. However, I strongly suggest that you take the time and read *all* of what is provided. Context is important! And, it is important that Christians everywhere know **WHY** they believe what they do, **WHO** it came from, **WHEN** and **WHY**. My hope is that this will cause many to look into the atonement of Jesus, what it means, get it right and fully benefit from all Jesus did by grace alone for humanity ... for the world he created and so loves.

Keep in mind, as you read about the atonement of Jesus that *sin* is our enemy ... not God! We did not “rob him of his honor” (as Anselm claims). God does not need to punish someone (anyone, either Jesus or us) as long as *someone* gets inflicted with pain and agony so that he can *regain* His honor. Read what Anselm is proposing, and ask yourself... who is our enemy? Is it God or is it or sin? Did God come in the person of Jesus and join the human race to save us from *sin* that is killing us, or did God need to save us from *Himself* (as the One who wants to punish us for our sin)? Is not sin the punisher and God (through Jesus) the savior?

This particular work by Anselm is presented in dialog form. This is an ancient communication style that goes back to Plato in his dialogs of Socrates. Anselm presents himself having a dialog with Boso, who seems to be a naive and uninformed individual, asking all the right questions so that Anselm can “hit it out of the park” with his answers. Because of this, I could not help but to affectionately call him “Bozo” (in my mind) in my mind when I first read this. However, such dialog is an effective way to communicate and makes interesting reading with the dynamic of back and forth between teacher and student.

The transcripts of the *Conversations in Christ* broadcasts (which make up the main body of this booklet) stand in stark contrast to Anselm’s dialog in several ways. First, there are three of us involved in the discussions (Mike, Bill, and Carl). Second, this “tri-alog” was very real and was not rigged in any way. We had no agenda (except the opening question in the first broadcast), no notes, and no plan as to where the conversation would go except to feed off of each other spontaneously. It was all done “off the top of our heads”, but it was also very much from the “depths of our hearts.” However, what we have in common with Anselm is that the dynamic interaction of dialog (tri-alog) is a wonderful and engaging form of communication.

So please enjoy reading this very influential writing from Christin church history, ask good questions about it, and discover from where, when, and from whom your perspective on the atonement of Jesus *may* have come!

ANSELM'S CUR DEUS HOMO

(Why God Became Man)

Book One

CHAPTER XI. What it is to sin, and to make satisfaction for sin.

ANSELM: We must needs inquire, therefore, in what manner God puts away men's sins; and, in order to do this more plainly, let us first consider what it is to sin, and what it is to make satisfaction for sin.

BOSO: It is yours to explain and mine to listen.

ANSELM: If man or angel always rendered to God his due, he would never sin.

BOSO: I cannot deny that.

ANSELM: Therefore to sin is nothing else than not to render to God his due.

BOSO: What is the debt which we owe to God?

ANSELM: Every wish of a rational creature should be subject to the will of God.

BOSO: Nothing is more true.

ANSELM: This is the debt which man and angel owe to God, and no one who pays this debt commits sin; but every one who does not pay it sins. This is justice, or uprightness of will, which makes a being just or upright in heart, that is, in will; and this is the sole and complete debt of honor which we owe to God, and which God requires of us. For it is such a will only, when it can be exercised, that does works pleasing to God; and when this will cannot be exercised, it is pleasing of itself alone, since without it no work is acceptable. He who does not render this honor which is due to God, robs God of his own and dishonors him; and this is sin. Moreover, so long as he does not restore what he has taken away, he remains in fault; and it will not suffice merely to restore what has been taken away, but, considering the contempt offered, he ought to restore more than he took away. For as one who imperils another's safety does not enough by merely restoring his safety, without making some compensation for the anguish incurred; so he who violates another's honor does not enough by merely rendering honor again, but must, according to the extent of the injury done, make restoration in some way satisfactory to the person whom he has dishonored. We must also observe that when any one pays what he has unjustly taken away, he ought to give something which could not have been demanded of him, had he not stolen what belonged to another. So then, every one who sins ought to pay back the honor of which he has robbed God; and this is the satisfaction which every sinner owes to God.

BOSO: Since we have determined to follow reason in all these things, I am unable to bring any objection against them, although you somewhat startle me.

CHAPTER XII. Whether it were proper for God to put away sins by compassion alone, without any payment of debt.

ANSELM: Let us return and consider whether it were proper for God to put away sins by compassion alone, without any payment of the honor taken from him.

BOSO: I do not see why it is not proper.

ANSELM: To remit sin in this manner is nothing else than not to punish; and since it is not right to cancel sin without compensation or punishment; if it be not punished, then is it passed by undischarged.

BOSO: What you say is reasonable.

ANSELM: It is not fitting for God to pass over anything in his kingdom undischarged.

BOSO: If I wish to oppose this, I fear to sin.

ANSELM: It is, therefore, not proper for God thus to pass over sin unpunished.

BOSO: Thus it follows.

ANSELM: There is also another thing which follows if sin be passed by unpunished, viz., that with God there will be no difference between the guilty and the not guilty; and this is unbecoming to God.

BOSO: I cannot deny it.

ANSELM: Observe this also. Every one knows that justice to man is regulated by law, so that, according to the requirements of law, the measure of award is bestowed by God.

BOSO: This is our belief.

ANSELM: But if sin is neither paid for nor punished, it is subject to no law.

BOSO: I cannot conceive it to be otherwise.

ANSELM: Injustice, therefore, if it is cancelled by compassion alone, is more free than justice, which seems very inconsistent. And to these is also added a further incongruity, viz., that it makes injustice like God. For as God is subject to no law, so neither is injustice.

BOSO: I cannot withstand your reasoning. But when God commands us in every case to forgive those who trespass against us, it seems inconsistent to enjoin a thing upon us which it is not proper for him to do himself.

ANSELM: There is no inconsistency in God's commanding us not to take upon ourselves what belongs to Him alone. For to execute vengeance belongs to none but Him who is Lord of all; for when the powers of the world rightly accomplish this end, God himself does it who appointed them for the purpose.

BOSO: You have obviated the difficulty which I thought to exist; but there is another to which I would like to have your answer. For since God is so free as to be subject to no law, and to the judgment of no one, and is so merciful as that nothing more merciful can be conceived; and nothing is right or fit save as he wills; it seems a strange thing for us to say that he is wholly unwilling or unable to put away an injury done to himself, when we are wont to apply to him for indulgence with regard to those offences which we commit against others.

ANSELM: What you say of God's liberty and choice and compassion is true; but we ought so to interpret these things as that they may not seem to interfere with His dignity. For there is no liberty except as regards what is best or fitting; nor should that be called mercy which does anything improper for the Divine character. Moreover, when it is said that what God wishes is just, and that what He does not wish is unjust, we must not understand that if God wished anything improper it would be just, simply because he wished it. For if God wishes to lie, we must not conclude that it is right to lie, but rather that he is not God. For no will can ever wish to lie, unless truth in it is impaired, nay, unless the will itself be impaired by forsaking truth. When, then, it is said: "If God wishes to lie," the meaning is simply this: "If the nature of God is such as that he wishes to lie;" and, therefore, it does not follow that falsehood is right, except it be understood in the same manner as when we speak of two impossible things: "If this be true, then that follows; because neither this nor that is true;" as if a man should say: "Supposing water to be dry, and fire to be moist;" for neither is the case. Therefore, with regard to these things, to speak the whole truth: If God desires a thing, it is right that he should desire that which involves no unfitness. For if God chooses that it should rain, it is right that it should rain; and if he desires that any man should die, then is it right that he should die. Wherefore, if it be not fitting for God to do anything unjustly, or out of course, it does not belong to his liberty or compassion or will to let the sinner go unpunished who makes no return to God of what the sinner has defrauded him.

BOSO: You remove from me every possible objection which I had thought of bringing against you.

ANSELM: Yet observe why it is not fitting for God to do this.

BOSO: I listen readily to whatever you say.

CHAPTER XIII. How nothing less was to be endured, in the order of things, than that the creature should take away the honor due the Creator and not restore what he takes away.

ANSELM: In the order of things, there is nothing less to be endured than that the creature should take away the honor due the Creator, and not restore what he has taken away.

BOSO: Nothing is more plain than this.

ANSELM: But there is no greater injustice suffered than that by which so great an evil must be endured.

BOSO: This, also, is plain.

ANSELM: I think, therefore, that you will not say that God ought to endure a thing than which no greater injustice is suffered, viz., that the creature should not restore to God what he has taken away.

BOSO: No; I think it should be wholly denied.

ANSELM: Again, if there is nothing greater or better than God, there is nothing more just than supreme justice, which maintains God's honor in the arrangement of things, and which is nothing else but God himself.

BOSO: There is nothing clearer than this.

ANSELM: Therefore God maintains nothing with more justice than the honor of his own dignity.

BOSO: I must agree with you.

ANSELM: Does it seem to you that he wholly preserves it, if he allows himself to be so defrauded of it as that he should neither receive satisfaction nor punish the one defrauding him.

BOSO: I dare not say so.

ANSELM: Therefore the honor taken away must be repaid, or punishment must follow; otherwise, either God will not be just to himself, or he will be weak in respect to both parties; and this it is impious even to think of.

BOSO: I think that nothing more reasonable can be said.

CHAPTER XIV. How the honor of God exists in the punishment of the wicked.

BOSO: But I wish to hear from you whether the punishment of the sinner is an honor to God, or how it is an honor. For if the punishment of the sinner is not for God's honor when the sinner does not pay what he took away, but is punished, God loses his honor so that he cannot recover it. And this seems in contradiction to the things which have been said.

ANSELM: It is impossible for God to lose his honor; for either the sinner pays his debt of his own accord, or, if he refuse, God takes it from him. For either man renders due submission to God of his own will, by avoiding sin or making payment, or else God subjects him to himself by torments, even against man's will, and thus shows that he is the Lord of man, though man refuses to acknowledge it of his own accord. And here we must observe that as man in sinning takes away what belongs to God, so God in punishing gets in return what pertains to man. For not only does that belong to a man which he has in present possession, but also that which it is in his power to have. Therefore, since man was so made as to be able to attain happiness by avoiding sin; if, on account of his sin, he is deprived of happiness and every good, he repays from his own inheritance what he has stolen, though he repay it against his will. For although God does not apply what he takes away to any object of his own, as man transfers the money which he has taken from another to his own use; yet what he takes away serves the purpose of his own honor, for this very reason, that it is taken away. For by this act he shows that the sinner and all that pertains to him are under his subjection.

CHAPTER XV. Whether God suffers his honor to be violated even in the least degree.

BOSO: What you say satisfies me. But there is still another point which I should like to have you answer. For if, as you make out, God ought to sustain his own honor, why does he allow it to be violated even in the least degree? For what is in any way made liable to injury is not entirely and perfectly preserved.

ANSELM: Nothing can be added to or taken from the honor of God. For this honor which belongs to him is in no way subject to injury or change. But as the individual creature preserves, naturally or by reason, the condition belonging, and, as it were, allotted to him, he is said to obey and honor God; and to this, rational nature, which possesses intelligence, is especially bound. And when the being chooses what he ought, he honors God; not by bestowing anything upon him, but because he brings himself freely under God's will and disposal, and maintains his own condition in the universe, and the beauty of the universe itself, as far as in him lies. But when he does not choose what he ought, he dishonors God, as far as the being himself is concerned, because he does not submit himself freely to God's disposal. And he disturbs the order and beauty of the universe, as relates to himself, although he cannot injure nor tarnish the power and majesty of God. For if those things which are held together in the circuit of the heavens desire to be elsewhere than under the heavens, or to be further removed from the heavens, there is no place where they can be but under the heavens, nor can they fly from the heavens without also approaching them. For both whence and whither and in what way they go, they are still under the heavens; and if they are at a greater distance from one part of them, they are only so much nearer to the opposite part. And so, though

man or evil angel refuse to submit to the Divine will and appointment, yet he cannot escape it; for if he wishes to fly from a will that commands, he falls into the power of a will that punishes. And if you ask whither he goes, it is only under the permission of that will; and even this wayward choice or action of his becomes subservient, under infinite wisdom, to the order and beauty of the universe before spoken of. For when it is understood that God brings good out of many forms of evil, then the satisfaction for sin freely given, or if this be not given, the exaction of punishment, hold their own place and orderly beauty in the same universe. For if Divine wisdom were not to insist upon things, when wickedness tries to disturb the right appointment, there would be, in the very universe which God ought to control, an unseemliness springing from the violation of the beauty of arrangement, and God would appear to be deficient in his management. And these two things are not only unfitting, but consequently impossible; so that satisfaction or punishment must needs follow every sin.

BOSO: You have relieved my objection.

ANSELM: It is then plain that no one can honor or dishonor God, as he is in himself; but the creature, as far as he is concerned, appears to do this when he submits or opposes his will to the will of God.

BOSO: I know of nothing which can be said against this.

ANSELM: Let me add something to it.

BOSO: Go on, until I am weary of listening.

CHAPTER XXIII. What man took from God by his sin, which he has no power to repay.

ANSELM: What did man take from God, when he allowed himself to be overcome by the devil?

BOSO: Go on to mention, as you have begun, the evil things which can be added to those already shown for I am ignorant of them.

ANSELM: Did not man take from God whatever He had purposed to do for human nature?

BOSO: There is no denying that.

ANSELM: Listen to the voice of strict justice; and judge according to that whether man makes to God a real satisfaction for his sin, unless, by overcoming the devil, man restore to God what he took from God in allowing himself to be conquered by the devil; so that, as by this conquest over man the devil took what belonged to God, and God was the loser, so in man's victory the devil may be despoiled, and God recover his right.

BOSO: Surely nothing can be more exactly or justly conceived.

ANSELM: Think you that supreme justice can violate this justice?

BOSO: I dare not think it.

ANSELM: Therefore man cannot and ought not by any means to receive from God what God designed to give him, unless he return to God everything which he took from him; so that, as by man God suffered loss, by man, also, He might recover His loss. But this cannot be effected except in this way: that, as in the fall of man all human nature was corrupted, and, as it were, tainted with sin, and God will not choose one of such a race to fill up the number in his heavenly kingdom; so, by man's victory, as many men may be justified from sin as are needed to complete the number which man was made to fill. But a sinful man can by no means do this, for a sinner cannot justify a sinner.

BOSO: There is nothing more just or necessary; but, from all these things, the compassion of God and the hope of man seems to fail, as far as regards that happiness for which man was made.

ANSELM: Yet wait a little.

BOSO: Have you anything further?

CHAPTER XXIV. How, as long as man does not restore what he owes God, he cannot be happy, nor is he excused by want of power.

ANSELM: If a man is called unjust who does not pay his fellow-man a debt, much more is he unjust who does not restore what he owes God.

BOSO: If he can pay and yet does not, he is certainly unjust. But if he be not able, wherein is he unjust?

ANSELM: Indeed, if the origin of his inability were not in himself, there might be some excuse for him. But if in this very impotence lies the fault, as it does not lessen the sin, neither does it excuse him from paying what is due. Suppose one should assign his slave a certain piece of work, and should command him not to throw himself into a ditch, which he points out to him and from which he could not extricate himself; and suppose that the slave, despising his master's command and warning, throws himself into the ditch before pointed out, so as to be utterly unable to accomplish the work assigned; think you that his inability will at all excuse him for not doing his appointed work?

BOSO: By no means, but will rather increase his crime, since he brought his inability upon himself. For doubly hath he sinned, in not doing what he was commanded to do and in doing what he was forewarned not to do.

ANSELM: Just so inexcusable is man, who has voluntarily brought upon himself a debt which he cannot pay, and by his own fault disabled himself, so that he can neither escape his previous

obligation not to sin, nor pay the debt which he has incurred by sin. For his very inability is guilt, because he ought not to have it; nay, he ought to be free from it; for as it is a crime not to have what he ought, it is also a crime to have what he ought not. Therefore, as it is a crime in man not to have that power which he received to avoid sin, it is also a crime to have that inability by which he can neither do right and avoid sin, nor restore the debt which he owes on account of his sin. For it is by his own free action that he loses that power, and falls into this inability. For not to have the power which one ought to have, is the same thing as to have the inability which one ought not to have. Therefore man's inability to restore what he owes to God, an inability brought upon himself for that very purpose, does not excuse man from paying; for the result of sin cannot excuse the sin itself.

BOSO: This argument is exceedingly weighty, and must be true.

ANSELM: Man, then, is unjust in not paying what he owes to God.

BOSO: This is very true; for he is unjust, both in not paying, and in not being able to pay.

ANSELM: But no unjust person shall be admitted to happiness; for as that happiness is complete in which there is nothing wanting, so it can belong to no one who is not so pure as to have no injustice found in him.

BOSO: I dare not think otherwise.

ANSELM: He, then, who does not pay God what he owes can never be happy.

BOSO: I cannot deny that this is so.

ANSELM: But if you choose to say that a merciful God remits to the suppliant his debt, because he cannot pay; God must be said to dispense with one of two things, viz., either this which man ought voluntarily to render but cannot, that is, an equivalent for his sin, a thing which ought not to be given up even to save the whole universe besides God; or else this, which, as I have before said, God was about to take away from man by punishment, even against man's will, viz., happiness. But if God gives up what man ought freely to render, for the reason that man cannot repay it, what is this but saying that God gives up what he is unable to obtain? But it is mockery to ascribe such compassion to God. But if God gives up what he was about to take from unwilling man, because man is unable to restore what he ought to restore freely, He abates the punishment and makes man happy on account of his sin, because he has what he ought not to have. For he ought not to have this inability, and therefore as long as he has it without atonement it is his sin. And truly such compassion on the part of God is wholly contrary to the Divine justice, which allows nothing but punishment as the recompense of sin. Therefore, as God cannot be inconsistent with himself, his compassion cannot be of this nature.

BOSO: I think, then, we must look for another mercy than this.

ANSELM: But suppose it were true that God pardons the man who does not pay his debt because he cannot.

BOSO: I could wish it were so.

ANSELM: But while man does not make payment, he either wishes to restore, or else he does not wish to. Now, if he wishes to do what he cannot, he will be needy, and if he does not wish to, he will be unjust.

BOSO: Nothing can be plainer.

ANSELM: But whether needy or unjust, he will not be happy.

BOSO: This also is plain.

ANSELM: So long, then, as he does not restore, he will not be happy.

BOSO: If God follows the method of justice, there is no escape for the miserable wretch, and God's compassion seems to fail.

ANSELM: You have demanded an explanation; now hear it. I do not deny that God is merciful, who preserveth man and beast, according to the multitude of his mercies. But we are speaking of that exceeding pity by which he makes man happy after this life. And I think that I have amply proved, by the reasons given above, that happiness ought not to be bestowed upon any one whose sins have not been wholly put away; and that this remission ought not to take place, save by the payment of the debt incurred by sin, according to the extent of sin. And if you think that any objections can be brought against these proofs, you ought to mention them.

BOSO: I see not how your reasons can be at all invalidated.

ANSELM: Nor do I, if rightly understood. But even if one of the whole number be confirmed by impregnable truth, that should be sufficient. For truth is equally secured against all doubt, if it be demonstrably proved by one argument as by many.

BOSO: Surely this is so. But how, then, shall man be saved, if he neither pays what he owes, and ought not to be saved without paying? Or, with what face shall we declare that God, who is rich in mercy above human conception, cannot exercise this compassion?

ANSELM: This is the question which you ought to ask of those in whose behalf you are speaking, who have no faith in the need of Christ for man's salvation, and you should also request them to tell how man can be saved without Christ. But, if they are utterly unable to do it, let them cease from mocking us, and let them hasten to unite themselves with us, who do not doubt that man can be saved through Christ; else let them despair of being saved at all. And if this terrifies them, let them believe in Christ as we do, that they may be saved.

BOSO: Let me ask you, as I have begun, to show me how a man is saved by Christ.

CHAPTER XXV. How man's salvation by Christ is necessarily possible.

ANSELM: Is it not sufficiently proved that man can be saved by Christ, when even infidels do not deny that man can be happy somehow, and it has been sufficiently shown that, leaving Christ out of view, no salvation can be found for man? For, either by Christ or by some one else can man be saved, or else not at all. If, then, it is false that man cannot be saved all, or that he can be saved in any other way, his salvation must necessarily be by Christ.

BOSO: But what reply will you make to a person who perceives that man cannot be saved in any other way, and yet, not understanding how he can be saved by Christ, sees fit to declare that there cannot be any salvation either by Christ or in any other way?

ANSELM: What reply ought to be made to one who ascribes impossibility to a necessary truth, because he does not understand how it can be?

BOSO: That he is a fool.

ANSELM: Then what he says must be despised.

BOSO: Very true; but we ought to show him in what way the thing is true which he holds to be impossible.

ANSELM: Do you not perceive, from what we have said above, that it is necessary for some men to attain to felicity? For, if it is unfitting for God to elevate man with any stain upon him, to that for which he made him free from all stain, lest it should seem that God had repented of his good intent, or was unable to accomplish his designs; far more is it impossible, on account of the same unfitness, that no man should be exalted to that state for which he was made. Therefore, a satisfaction such as we have above proved necessary for sin, must be found apart from the Christian faith, which no reason can show; or else we must accept the Christian doctrine. For what is clearly made out by absolute reasoning ought by no means to be questioned, even though the method of it be not understood.

BOSO: What you say is true.

ANSELM: Why, then, do you question further?

BOSO: I come not for this purpose, to have you remove doubts from my faith, but to have you show me the reason for my confidence. Therefore, as you have brought me thus far by your reasoning, so that I perceive that man as a sinner owes God for his sin what he is unable to pay, and cannot be saved without paying; I wish you would go further with me, and enable me to understand, by force of reasoning, the fitness of all those things which the Catholic faith enjoins upon us with regard to

Christ, if we hope to be saved; and how they avail for the salvation of man, and how God saves man by compassion; when he never remits his sin, unless man shall have rendered what was due on account of his sin. And, to make your reasoning the clearer, begin at the beginning, so as to rest it upon a strong foundation.

ANSELM: Now God help me, for you do not spare me in the least, nor consider the weakness of my skill, when you enjoin so great a work upon me. Yet I will attempt it, as I have begun, not trusting in myself but in God, and will do what I can with his help. But let us separate the things which remain to be said from those which have been said, by a new introduction, lest by their unbroken length, these things become tedious to one who wishes to read them.

Penal Substitutionary Atonement

Penal Substitutionary Atonement is the belief that Jesus came and died to take the wrath and punishment that God intended to apply to all humanity because of their sins. But there is a better, more Biblical view that is rooted in the Early Christian church, prior to Augustine. This view sees Jesus as Savior of the World who came to save humanity from sin (which is the real punisher), and not from God. Sin is our enemy, not God. God is the one who loves us and saves us from sin that destroys us!

The Southern Baptist Convention produced a document in 2017 declaring the importance of PSA. Another great modern-day source that proclaims and defends Penal Substitutionary Atonement is John Stott's book titled "The Cross of Christ." This is, perhaps, the standard work on this subject of our day. (See a description of Stott's book in the section below titled, *Book Sources*.) This PSA document by the SBC is titled *On The Necessity Of Penal Substitutionary Atonement* and it is presented below. It contains about two dozen statements, each introduced with "WHEREAS" and ending with a "RESOLVED." However, I have removed all of these words (along with all Bible references) in order to make this statement more readable in a paragraph format. You are encouraged to go on-line and review this document in its complete format at: <http://www.sbc.net/resolutions/2278/on-the-necessity-of-penal-substitutionary-atonement>. Here is that PSA statement (with underlining to call attention to key points):

On The Necessity Of Penal Substitutionary Atonement

Southern Baptist Convention, Phoenix, AZ. 2017

<http://www.sbc.net/resolutions/2278/on-the-necessity-of-penal-substitutionary-atonement>

In recent days numerous voices from the Protestant world have boldly attacked the doctrine of penal substitutionary atonement. These voices have publicly labeled penal substitution "monstrous," "evil," "a terrible doctrine," and indicative of "the Father murdering a son." The "anti-violence" model of the cross of Christ weakens the Bible's teaching by recasting the atonement as a basis for God is perfect in His holiness and perfect in His justice, as He is also perfect in His love. On the cross of Christ Jesus the perfect love of God perfectly applies the perfect justice of God to satisfy the perfect holiness of God in order to redeem sinners.

The denial of penal substitutionary atonement in effect:

1. denies the holy and loving God the exercise of His justice, the overflow of which in a sinful world is the outpouring of His just retributive wrath.
2. displays in effect the denial of the perfect character of the one true God.
3. constitutes false teaching that leads the flock astray and leaves the world without a message of a sin-cleansing Savior.

4. necessarily compromises the biblical and historical doctrines of propitiation, expiation, ransom, satisfaction, Christus Victor, Christus Exemplar, and more.

The Lord promised a warrior-savior who would crush the head of the serpent to obliterate the enemy.

The sacrificial system of the Old Testament culminated in the blood sacrifice of a spotless lamb on the Day of Atonement. Jesus Himself unveiled the salvific mission that necessitated His incarnation when He said, “the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.” The confession of the Scriptures is that Christ is our passive and active righteousness, forgiving all our sin by His death and imputing to us all His righteousness through faith. Peter, an apostle of the Lord Jesus Christ, called the shed blood of the Savior “precious.” The Bible teaches that “without the shedding of blood there is no forgiveness” of sin.

Baptist pastor-theologians and scholars with differing soteriological convictions have made the preaching of the substitutionary sacrifice of Christ the foundation of their ministry, heralding the Good News all over this world. Countless missionaries and martyrs of the Christian faith have laid down their lives in order to tell fellow sinners about the death of Christ for the wicked, thus obeying the Great Commission. Baptists preach the cross of Christ, sing about the cross, cling to the cross, share the cross, love the cross, and take up their own crosses to follow their Lord, even as the world despises His cross and the proclaimers of His cross. The Baptist Faith & Message was revised in 2000, incorporating for the first time the language of substitution to make plain what evangelical Baptists have long since preached and believed. Around the throne of God into all eternity, the redeemed from every tribe, tongue, ethnicity, and nation will cry out, “Worthy is the Lamb who was slain!” Therefore, be it resolved, that the messengers to the Southern Baptist Convention meeting in Phoenix, Arizona, June 13–14, 2017, reaffirm the truthfulness, efficacy, and beauty of the biblical doctrine of Penal Substitutionary Atonement as the burning core of the Gospel message and the only hope of a fallen race.