

Chapter 1 : Galatians GW - Christ paid the price to free us from - Bible Gateway

Bible Verses about Jesus Paid The Price Romans ESV / helpful votes Helpful Not Helpful For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

He took our place and made a legal payment according to the Law. Payments are made to legal debts. We incur a legal debt to God when we sin because sin is breaking the Law of God 1 John 3: Laws are legal requirements and boundaries. When we sin, we incur a legal debt to God, and we deserve to be punished. But Jesus, who was God in flesh John 1: Since the wages of sin is death Romans 6: Furthermore, if we were to offend someone, then that person is the one who forgives. Let me give you an illustration. Is it true forgiveness to ask for a payment from someone whom you have forgiven? What should we do since the lamp needs to be replaced? You see, in true forgiveness, who is left to pay for the replacement of the lamp? It would be you. Who is my sin against? When we sin, who do we sin against? We sin against God. Now, I know that in a real situation with a lamp I would offer to pay for the replacement. The illustration is meant to show that when someone truly forgives that he cannot require a payment, otherwise, it is not true forgiveness. And, he is the one who pays. Jesus, who is God in flesh, is the one who paid on the cross. So, back to our original paragraph, we can say that Jesus paid for our sins in a legal sense. All we need to do is trust in what Christ has done on the cross and be justified made legally righteous before God by faith alone in Christ alone.

Jesus has personally paid the price for our sins, so that we can be made righteous before God. When a person is made righteous, by obeying God's plan to save man, God will then save him. The human side of Christ knows how we feel.

The fact that we are still dying in spite of Jesus dying for us, shows that death is more than what we know it to be in everyday meaning. There is something called "second death" in the Bible. The second death has no power over them, but they will be priests of God and of Christ, and they will reign with him for a thousand years. One of the first things God told Adam was regarding the forbidden fruit. He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. A substitute was already planned and therefore the penalty of sin was differed. When Adam died at the age of years he was not paying the penalty of sin. But I am going there to awaken him. The death of Christ and also His resurrection were divine acts, and not natural acts. Death had no power on Him, as He did not sin. For us to die is natural, for Christ it was not. He was doing something that otherwise would not have happened. Just before Jesus could go to Calvary, this is what He said about Satan: He has no power over me. Satan had no power over Christ, as Christ did not yield to temptation. He had to lay His life down as a voluntary act for our salvation, and He did it. He was paying the penalty of the human race on the cruel Cross. He was dying the death that we deserved. The death that Christ died was the second death. The first death is a natural consequence of sin. Whether one is a believer or unbeliever, the first death is for all, whether a saint or a sinner. It is the close of probationary time, either to make it or break it to Heaven. When Adam and Eve were told that they would die the day they ate the fruit, it was a reference to the second death the eternal extinction, not the first death. The first death physically destroys the body, but it is not an eternal destruction, as there will be a resurrection. But the second death is the eternal destruction of the person. So the second death is the real death, the complete death. The first death has only a part of the second death in it. The second death has the first death and more in it. Those who die the second death have no resurrection. But Jesus rose from the dead even though He died the second death. Well, because He was sinless, He was dying a substitution death. He was not dying for His sin He did no sin, but for the sins of the others the whole world. When we die the first death, we can afford to smile and die, and even sing while burning at the stake, because we know it is only the first death, and there is a resurrection. But when Jesus was dying the death on Calvary, He cried in bitter agony: My God, my God, why hast thou forsaken me? It is at the final death, the second death, when people pay the wages of sin, they would feel the bitter agony of being forever cut off from God and from life, and then all will cry and weep and gnash their teeth. When Christ bore the sins of the world on Him, He could not, for that moment, see beyond the portals of the tomb, as it was total darkness within Him and around Him too. Only by faith He knew that resurrection was possible for Him while He was bearing our sins upon Himself. On the third day our Lord conquered the grave as He conquered death! Listen to the Victor: Apologies for this long answer.

Chapter 3 : If Jesus paid the price for our sin, why do we still suffer the consequences of our sin?

Jesus paid for the eternal penalty of sins for all who would believe through His one-time sacrifice on the cross for sin. First Peter specifically notes that Jesus suffered once for sins on our behalf: "For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God."

By Don Reiher Do half-truths bug you? We will not have to pay the penalty for our sins because of what Jesus did on the cross. However it is only half of the truth. Of course they may quote a verse like: But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. Jesus died on the cross to pay for our sins? However, the word our sometimes gets too much emphasis. When spoken by a Calvinist who believes that Jesus did not die for the sins of unbelievers, it sure sounds like we are getting a rather sneaky lesson on the third point of Calvinism, namely, Limited Atonement. But did Christ only die for our sins? There are many Scriptures that teach that Jesus died on the cross to pay in full the penalty for the sins of everyone. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world 1 John 2: In the words of Zane Hodges, there is nothing in 1 John 2: The apostle flatly states that Jesus is the propitiation for the sins of the whole world. Not that He can be, or potentially is, but He simply is. Note too that this statement is exactly parallel to the truth that He is the propitiation for our sins. In whatever sense He is the propitiation for our sins, he is also the propitiation for the sins of the whole world. Very simply put, the propitiatory work of our Lord Jesus Christ is universally effective. That is true whether anyone believes it or not. On the cross, my friends, Jesus paid for every single sin that has ever been committed, by any person who has ever lived on the face of the earth. If you ask me, that is magnificent and overwhelming. God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation 2 Cor 5: That means that unbelievers are not going to hell to pay the judicial penalty for their sins. Of course there is penalty for sin, but it is not a judicial penalty. That has already been paid. Nobody will go to hell for their sin. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire. There is no mention anywhere in this passage that unbelievers go to hell to pay for their sins. True, there is a penalty for sins we commit now. Believers as well as unbelievers pay for their sins both now and later, but this penalty has more to do with a law of sowing and reaping, as taught in Romans and Galatians, than it does with an eternal judicial penalty. But this is much different than paying the eternal penalty for any of the sins. Only Jesus, the Lamb of God can pay the penalty for the sins of the world: The Lamb of God who takes away the sin of the world! I can remember a lot of songs that say Jesus paid for our sin. Of course this is true. There is a large part of humanity being ignored. There is no mention of the fact that Jesus paid for the sins of believers and unbelievers alike.

Chapter 4 : The Penalty For Sin – Grace thru faith

The Doctrine of Atonement. The atonement is the work Christ did in his life and death to earn our salvation. The ultimate cause of the atonement was the love and justice of God (John , Romans).

If we think of Jesus as merely a man, then this question is a natural one to ask. But the reason Jesus did not have to spend eternity in hell is that He is not merely a man, but the God-man. The second Person of the Godhead took on flesh and lived among men in the form of a man. But He was a man like no other because His nature was that of God—holy, perfect and infinite. It is there we read the following: He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. The Word became flesh and made his dwelling among us. It is certainly true that the penalty for our sins is an eternity in hell. The Bible says that all have sinned Romans 3: But how can the death of Jesus atone for the sins of every person who has ever lived? This is where the discussion of Jesus being the God-man comes in. But Jesus is no mere man; He is God in human flesh. As a man, He can identify with those for whom He sacrificed Himself. As a perfectly sinless man, He can atone for the sins of mankind without first having to atone for His own sin. Finally, as God, He can fully satisfy the wrath of God that our sins incur. Sin against an infinite God must be paid infinitely. That is why payment for our sin must be infinite. There are only two options for infinite payment. Either a finite creature man must pay for his sin for an infinite amount of time, or an infinite Being Jesus must pay for it once for all men for all time. There are no other options. Only a divine Being could withstand the infinite wrath of a holy God against our sin. Jesus, as the God-man, is the only possible Savior.

Chapter 5 : Christ Paid Our Debt Of Sin

Jesus paid the penalty for our sins so we will never experience the second death, which is the lake of fire (Revelation). Believers in Christ are promised that the curse and consequences of sin will be completely removed one day, and "nothing will hurt or destroy in all my holy mountain" (Isaiah , NLT).

May 22, at 5: So there is no biblical reason to believe it. Divine and spiritual justice are higher and more just than human justice, not lower and more unjust than human justice, as is penal substitution whose basic principle of condemning the innocent and exonerating the guilty is explicitly rejected in the Bible. On the passages you quote, once again, not a single one of them says a word about Christ paying the penalty for our sins. This could be accomplished only if the sinner actually stopped sinning after making the sin offering. Anyone who continued to commit the same sin afterwards was subject to the death penalty. No sacrifice could atone for such willful sin. It should be understood in the same light as 2 Corinthians 5: So Paul was saying that God declares sinners to be right in his sight not when they merely believe in their heads, but when they are actually faithful to Jesus by living according to his teachings. For more on this, see: Faith Alone Is Not Faith. None of these passages either says or means that Christ paid the penalty for our sins. Rather, they say that Christ sacrificed himself and his life for us in order to break the hold that sin had on us, and show us the way to repent from our sins and become righteous people instead, through his power and presence in our lives. The Bible never says that Jesus came to pay the penalty for our sins, to take away the penalty for our sins, and so on. It always says that Jesus came to take away the sin itself so that we will no longer be sinners. And this happens when we have faith in him, meaning that we believe in him and live according to his teachings. Moses and the Prophets in the Old Testament all told the people that they must repent of their sins and be faithful to the Lord by following his commandments. And once again, you, my friend, are on the wrong side of this debate. You are upholding doctrines invented by Martin Luther and John Calvin 1, years after the Bible was written. They are doctrines that the Bible never teaches, and they are doctrines that the Bible flatly rejects in the clearest language possible. Rohan May 22, at 6: Yes we cannot apply modern day moral reasoning for his actions eve though it was clear Lot was selfishly thinking about his self-interests and made a business choice. Let us look for a fine example in your post of where you cherry-pick the use of modern day reasoning: If you think I am a fool, may be you should show some of these passages to your average Joe and ask them what they think it means.

Chapter 6 : Lesson 6: Christ Has Paid Our Penalty

But Jesus, who was God in flesh (John , 14), took our sins upon Himself and bore them in His body on the cross (1 Peter). Since the wages of sin is death (Romans), and Jesus died on the cross and paid our penalty, then that is how He paid for our sins.

A primary preposition denoting the channel of an act; through. The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the. From a compound of apo and lutron; ransom in full, i. A primary preposition denoting position, and instrumentality, i. Anointed One; the Messiah, the Christ. From chrio; Anointed One, i. The Messiah, an epithet of Jesus. Either the phrase "being justified" may be taken as corresponding to "all them that believe" in Romans 3: The means by which justification is wrought out is the death and atonement of Christ; its ulterior cause is the grace of God, or free readmission into His favour, which He accords to man. The notion of ransom contains in itself the triple idea of a bondage, a deliverance, and the payment of an equivalent as the means of that deliverance. The bondage is the state of sin and of guilt, with the expectation of punishment; the deliverance is the removal of this state, and the opening out, in its stead, of a prospect of eternal happiness and glory; the equivalent paid by Christ is the shedding of His own blood. This last is the pivot upon which the whole idea of redemption turned. It is therefore clear that the redemption of the sinner is an act wrought objectively, and, in the first instance, independently of any change of condition in him, though such a change is involved in the appropriation of the efficacy of that act to himself. The idea of dying and reviving with Christ, though a distinct aspect of the atonement, cannot be made to cover the whole of it. There is implied, not only a change in the recipient of the atonement, but also a change wrought without his co-operation in the relations between God and man. There is, if it may be so said, in the death of Christ something which determines the will of God, as well as something which acts upon the will of man. And the particular influence which is brought to bear upon the counsels of God is represented under the figure of a ransom or payment of an equivalent. This element is too essentially a part of the metaphor, and is too clearly established by other parallel metaphors, to be explained away; though what the terms "propitiation" and "equivalent" can mean, as applied to God, we do not know, and it perhaps does not become us too curiously to inquire. The doctrine of the atonement thus stated is not peculiar to St. Paul, and did not originate with him. It is found also in the Synoptic Gospels, Matthew Pulpit Commentary Verses And, as all sinned, so all are so justified potentially, the redemption being for all; cf. The means whereby it becomes objectively possible is "the redemption that is in Christ Jesus. It does not follow that all conceptions of schools of theology as to how the atonement was efficacious for its purpose are correct or adequate. It must, from the very nature of the subject, remain to us a mystery. It may, however, mean "decreed," or "purposed" cf. Its ordinary use in the LXX as also Hebrews 9: The main objection to this view is that it involves an awkward confusion of metaphors, it being difficult to regard him who was at once the Victim whose blood was offered, and the High Priest who offered his own blood, at the mercy-seat, as being also the Mercy-seat itself. Thus, however, Theodoret explains: For a distinct enunciation of the significance of bleed under the ancient ritual, as reserved for and expressing atonement, see especially Leviticus The meaning of the whole sacrificial ritual is there expressed as being that the life of man being forfeit to Divine justice, blood, representing life, must be offered instead of his life for atonement. Hence, in pursuance of this idea, the frequent references in the New Testament to Hebrews physical blood-shedding of Christ cf. It is not, however, implied that the material blood of Christ, shed on the cross, in itself cleanses the soul from sin, but only that it signifies to us the fulfilment in him of the type of an atoning sacrifice. As to the construction of ver. Some say that the preposition is changed with no intended difference of meaning. But it is not St. The propitiation of Christ. Such appears to be the meaning of this passage. Matthew Henry Commentary 3: Is the wound for ever incurable? No; blessed be God, there is another way laid open for us. This is the righteousness of God; righteousness of his ordaining, and providing, and accepting. It is by that faith which has Jesus Christ for its object; an anointed Saviour, so Jesus Christ signifies. Justifying faith respects Christ as a Saviour, in all his three anointed offices, as Prophet, Priest, and King; trusting in him, accepting him, and cleaving to him:

There is no difference, his righteousness is upon all that believe; not only offered to them, but put upon them as a crown, as a robe. It is free grace, mere mercy; there is nothing in us to deserve such favours. It comes freely unto us, but Christ bought it, and paid the price. And faith has special regard to the blood of Christ, as that which made the atonement. God, in all this, declares his righteousness. It is plain that he hates sin, when nothing less than the blood of Christ would satisfy for it. And it would not agree with his justice to demand the debt, when the Surety has paid it, and he has accepted that payment in full satisfaction.

Chapter 7 : Romans and are justified freely by His grace through the redemption that is in Christ Jesus.

As soon as Jesus gave His life for us, the penalty for our sins was paid in full (John). What's left for us to do is to believe that because Jesus died for us, God has forgiven our sins and saved us from the penalty we owed Him (Colossians).

The Bible is the only Book in the world that was written by God and can save a person from sin and eternal separation from God[1]. SIN As we start the Book of Leviticus we notice a collection of laws of various types are given to the Levites [priests] through Moses. About the name of the Book, John Gill comments - "This book is commonly called by the Jews Vajikra, from the first word with which it begins, and sometimes -, "the law of the priests; and this is its name in the Syriac and Arabic versions: Leviticus is closely connected with Exodus at its commencement and with the Book of Numbers at its conclusion; but differs from those books in its general exclusion of historical narrative. The only historical portions are the accounts of the Consecration of the priests, with the deaths of Nadab and Abihu Lev. A large portion of it is occupied with instructions for the service of the Sanctuary. These laws tell in detail how the priesthood was to function in the Tabernacle, and later in the Temple. Leviticus will also cover laws to be applied when the priests themselves sin. This further shows the truth that all have sinned and fallen short of the Glory of God. It accents the fact there is none righteous, no not one. From this we learn how Man needs to be saved purely by the grace and mercy of God. Isaiah writes how our righteousness is as filthy rags. Leviticus shows us - among many other things - there is only one mediator between God and men, the Man Christ Jesus. For as we know He who knew no sin, became sin for us that we might become the righteousness of God. It is all of grace that we are saved from sin and eternal separation for God! Many sincere Christians are confused on the subject of sin. This position is known as antinomianism, a decorative word which simply means - "against law" or "no law. If this view were accurate, there would not be verses like this in the Bible - "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Yet, in this verse, we have the balance between what God expects and requires, and our weakness. The New Testament makes it clear that those who claim to be born again do not sin any longer. Yet, the question is asked - what is meant by never sinning? The answer is we do not sin against God willfully, as we once did. However, there is a difference between willful rebellion against God and the weakness of our flesh. In addition, knowing the distinction between the two is the difference between peace of mind or fearful and tormenting thoughts. We read in 1 John - "Whosoever is born of God doth not commit sin; for his seed remaineth in him: A true believer will not purposely offend God. It is just that we do not sin willingly or freely. The New Nature given to us by God calls us to a life of holiness. The old nature [our flesh] has not changed and brings us down from time to time. Therefore, it is important to know the difference between a sin of weakness and sinning with knowledge, indifference, and the will. Again, the person who sins with the latter mindset has not known Christ. His death on the cross not only paid for our past sins, He paid for all of our sins - past, present, and future. All that is needed when we sin is to confess it as wrong, ask for forgiveness, and pray for continued grace to overcome our sins or sins. Again, we read from the Apostle John - "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. For the person who confesses their sin - Christ is faithful and just to forgive it. Our salvation is all of grace, and Jesus paid the penalty - eternal separation from God - for all of our sins!

Jesus paid the penalty for our sins because God has to created a human version of himself (Jesus) Discussion in 'Salvation (Soteriology)' started by raw83, Aug 19,

This question and its answer take us to the very heart of faith and the essence of the gospel. It is not a trivial question. Indeed, it is the question each of us must at some point prayerfully ponder, with our response determining the nature of our subsequent spiritual journey. Yes, it is that important! The notion that Jesus only partially paid the prescribed penalty for sin is almost unthinkable to discerning disciples. Such a view tends to trivialize the suffering and death of our Lord. Over the years some have indeed declared such a doctrine, but they are few, and rarely regarded with any favor by the majority of disciples. In my survey of the readers of these Reflections, and I received a great many responses several hundred , only three people took the position that the sacrifice of Christ was only a partial or token payment for sin. I happen to agree with the majority position! When my Lord went to the cruel cross, the debt was cancelled it was marked: The chorus goes -- "Jesus paid it all, all to Him I owe. Another lesser known hymn, which has the same title, was written some years later in by M. It goes, in part -- "Gone is all my debt of sin Yet the debt I did not pay, Someone died for me one day, Sweeping all the debt away, Jesus paid it all. The first stanza and chorus read as follows -- "He paid a debt He did not owe, I owed a debt I could not pay. I needed someone to wash my sins away. The cost of redemption was too high for any of us to pay, either for ourselves or for anyone else. It was a debt we could not pay. But, thanks be to God, the debt has been paid. It was paid once for all by the sacrifice of Jesus Christ on the cross. He bore it all that I might live. He broke the bonds of sin and set the captive free. I stood condemned to die, but Jesus took my place. He bore it all that I might in His presence live. For generations our spiritual forefathers have been singing this gospel truth: Jesus "took my place" and "bore it all. Strange as it may seem, this teaching is rejected by some of our fellow disciples. Indeed, they find these hymns to be offensive, and some even refuse to sing the words. Such is largely the view of those still steeped in legalistic thinking. This threatens their works-based efforts at self-redemption, and thus they reject this gift of grace. Paul informs such persons that they "have fallen from grace" and "have been severed from Christ" Gal. What an unenviable prospect!! NO, it will not do! A reader in Tennessee observed, "For one who is more interested in what God has revealed than the speculations of some theologian, such statements as that of Isaiah It is an unlimited atonement in that it is freely offered to all men, for He does not wish "for any to perish, but for all to come to repentance" 2 Peter 3: Thus, He gave His beloved Son, "so that whoever believes in Him should not perish, but have eternal life" John 3: Yes, the atonement accomplished by Jesus is unlimited; it is offered to all. On the other hand, it is clearly a limited atonement, in that it will only prove efficacious for those who embrace it. The gift is offered to all; it is accepted by only a few. Jesus "bore it all" and paid the penalty for sin in full ONLY for those willing to accept this gift of grace through demonstrated faith. Some have tried to argue that Jesus merely died "on our behalf," but that He did not truly die "in our place. Pierce Brown, a well-known and widely-respected servant of the Lord, and a noted Christian author who graciously informed me, "You may feel free to use my name as long as you give my actual quotations" , emailed me the following thoughts on this particular aspect of the debate. I think his thoughts are excellent, and I share them with you here: So it is true that in most cases, when the death of Christ is mentioned, the word *huper* is used, for the writer wanted to emphasize that Christ died on our behalf. However, in such passages as Matthew There are several places where this idiom is used -- Matt. These passages make it clear that the idiomatic phrase signifies the fullness of death. Indeed, the Jews argued with Jesus in the John 8 passage, signifying that Abraham was indeed dead, so why was Jesus declaring some would not "taste death"? Of perhaps even greater significance in Heb. The Pulpit Commentary declares this reading to be "the original reading. There is really no scholarly justification, however, for the notion that the idiomatic expression "tasting death" merely denoted some type of "token" or "partial" sacrifice of life. Its common usage clearly denotes just the opposite. John Calvin, in his Commentary on Hebrews, said that this means "Christ died for us, and that by taking on Himself what was due to us, He redeemed us from the curse of death. Kenneth Wuest, the noted Greek scholar, observed, "He was

made for a little time lower than the angels, in order that He might taste death for the human race. I think it can be safely concluded that the overwhelming majority of disciples of Christ are fully convicted in their hearts, by virtue of their study of the inspired Word, that Jesus was made to be a curse on our behalf, bore our sins to the cross, and died there in our place as the substitutionary, atoning blood sacrifice provided by the grace of our God, and that He paid in full the prescribed penalty for sin. The Penalty Paid In Full: The Wicked and their Wages Admittedly, some readers were confused about this whole issue; a handful were even somewhat displeased with me for even bringing the matter up. They felt the whole issue has no relevance to men today. One reader asked, "Al, why would you raise such an issue? It will only create doubt among the weak and unsaved. Why would we dare to discuss various misunderstandings concerning baptism? I am presently doing some work on a Reflections article dealing with baptism for the dead, something the Mormons practice very faithfully. On more than one occasion the disciples of Jesus came to Him and informed Him that people were "offended" at His teaching. So did the apostles when they were told to cease and desist. Saints have been slumbering in pews far too long, and the lost have been largely ignored while factionists fought their foolish feuds with one another. One critic of mine wrote, "Knowing you, Al, you have a hidden agenda with this question. Frankly, many disciples of Christ have never even bothered to think about all of this One reader wrote, "Very interesting topic, and one I have never considered. Jesus paid the penalty for sin; He paid it in full. Most of us profess to believe this. However, we need to ask a very vital question -- What exactly IS the prescribed penalty for sin? When we speak of the "wages of sin," do we really understand that concept? We declare that Jesus paid in full that penalty for sin, but then many turn right around and declare a much different penalty for sin in their preaching and teaching. And, sadly, most are not even aware they are doing it. What IS the penalty for sin? Moses told the people of Israel, in his final words of counsel to them, "I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse" Deut. Those same choices face all men today life and death, the blessing and the curse. Jesus became the latter for us. He paid the penalty for sin -- He became a curse for us, and He died in our place. He was cut off and forsaken by God, darkness came over the land, and He died and was buried. Those who refuse to avail themselves of the gift of the substitutionary sacrifice of Jesus Christ must pay their own debt for their sins. What is that penalty which they must pay? It is the same penalty that Jesus paid, but which they refuse to accept This is NOT what is most often taught in our churches, however. Instead, we preach and teach that the penalty for sin which the unredeemed must pay is never-ending torture; burning and screaming in endless agony; zillions and zillions and zillions of years of being eaten by immortal maggots. It is the punishment of an "eternal LIFE" lived in everlasting torment. God will never, ever be satisfied with their misery; it must continue forever. We just accept it and move on to more pleasant thoughts. This is a theological conflict of cosmic proportions. If Jesus actually DID pay the penalty for sin in full, then that is the same penalty that the wicked will be forced to pay if they fail to avail themselves of His payment on their behalf. Do you begin to see the inconsistency?! It is my strong conviction that the problem primarily lies in a widespread misunderstanding of the biblical teaching on the nature of man, the wages of sin, and the ultimate nature of final punishment. False teaching regarding these matters has so permeated and influenced Christendom for so many centuries that TRUTH is now virtually viewed as heresy. Thankfully, this is changing dramatically in the church today as more and more begin to realize the horrendous nature of the traditional teaching on these matters. We have a long way to go, however. I have done extensive research on this matter for twenty years now, and have written a great deal on the subject over the years. For those readers who would like to examine the biblical evidence in much greater depth, I would refer them to The Maxey-Thrasher Debate and also to the following Reflections articles, each of which deal with this subject matter in some depth: I believe these various Reflections articles, as well as the very lengthy and thorough debate held with brother Thomas Thrasher, will help clarify the matter in the minds of those readers interested in pursuing the biblical evidence for this position. To be totally cut off from the Giver of Life; to be abandoned to the darkness of death; to have the Father turn away from you, leaving you to suffer and die

Chapter 9 : Paying the Debt for Our Sin

The full penalty for our sin was paidâ€”by Christ. The essence of the Christian Gospel is that Jesus Christ has done something for us. Most specifically, He died for us.

Donate If Jesus paid the price for our sin, why do we still suffer the consequences of our sin? The Bible gives the good news that Jesus paid the price for our sin Ephesians 1: A born-again Christian who falls into adultery may lose his family, his career, etc. Coming to Christ does not erase the temporal effects of sin; rather, our salvation guarantees that we will not face the eternal consequences of sin. The consequence of sin is death Romans 6: As sinners, we deserve to be eternally separated from God and His holiness. On the cross Christ paid the penalty of our sin with His own blood. He who knew no sin was made to be sin on our behalf 2 Corinthians 5: Jesus took the wrath of God upon Himself Isaiah We all have weeds growing in our gardens, we all face natural disasters, we all get sick and grow old, and we all eventually die physically Romans 5: We live in a world of cause and effect, where the law of sowing and reaping is in full effect. If you steal something, you should expect to get caught and face the natural consequences that follow the sin of theft. If you resist arrest when you get caught, you pile on more consequences. Sin is a serious enough problem for God to have sent His Son into the world to die. We dare not take sin lightly. When Ananias and Sapphira were disciplined for their sin, it was instructive for the church: See also 1 Corinthians 5: We are all wayward at times. The church of Corinth provides an example of Christians facing the disciplinary consequences of their sin: We see similar disciplinary action taken in 2 Samuel Even after David confessed his sin and was forgiven, God allowed certain consequences to befall David and his household verses 11â€” God allows us to experience some of the temporal consequences of sin to show His love for us. If God never disciplined His straying children, He would not be a good Father. If we were never disciplined or never suffered the consequences for our wrong action, we would never learn right from wrong. We tend to learn from our mistakes more readily than we learn from our successes. Praise the Lord for His goodness. He allows us to experience the temporal consequences of sin for our own good. But He has saved us from the eternal consequences of sin. Jesus paid the penalty for our sins so we will never experience the second death, which is the lake of fire Revelation