

Faith, Reason, and Propitiation

The Life and Ministry of Anselm of Canterbury

October 28, 2018

Hebrews 13:7

Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.

To the Glory of God

Now the verse that Brother Vern just read to you is where the writer of **Hebrews** instructs the people of the Christian Church to “remember”. And we are to remember people who have two characteristics:

1. Those who led you.
2. Those who spoke the Word of God to you.

And then the writer goes on to say that we are to “do” two things with those who led us and who spoke the Word of God to us:

1. Consider the result of their conduct.
2. Imitate their faith.

Now the way this is written in the original Greek tells me that the people we are to “remember” are dead, because the writer doesn’t say that we are to merely “*consider their conduct*”, but we are to “consider the *result* of their conduct”, and you simply *cannot* do that until the life of that individual is over and there is no more conduct to consider. Sadly, because we are fallen creatures, as long as somebody is alive, they are able to destroy a lifetime of service and faithfulness. But after a person is dead and with the Lord, the *result* of his entire life can be considered and his faith imitated.

So, the Holy Bible teaches us that we are to have “Heroes of the Faith” who are now dead, men who led the Church, and men who preached and taught the Word of God during their lives. And we are

told to “consider the end result of their conduct”, and we are also told to “imitate” or “copy” or “emulate” their faith. In fact, the writer of **Hebrews** thought this was so important that he included in his Epistle his own brief biographical sketch of several of the OT heroes of the faith, which is what we call today the 11th Chapter of **Hebrews**.

And so, a few years ago, I began something that I pray will not only be a blessing to you today, but will be something that we will engage in from now on: that the last week of October and the first week of November, we will celebrate the many people who came before us and who lived lives of godliness and faithfulness to Jesus Christ. And we will *obey* this portion of Scripture, and we will “remember” some of the heroes of the Christian Faith. So, I would like to take two Sunday's, this week and next, to humble ourselves to the Authority of the Word of God and look at Christian biographies.

Now anytime you do something like this, there is a danger. And the danger is *not* that we might get some historical facts wrong or get some dates mixed up, but that we will, even slightly, *replace* inerrant and infallible Scripture with the weak and frail experiences of other human beings, no matter how important they may be.

And yet we see that the writer of **Hebrews** tells us right here to risk that danger and to go ahead and remember them. And so, in my effort to be Biblical, let us obey this verse and remember these people. And the way I would like to do this is by taking an *ancient* example in the first week, and then a more *contemporary* example in the second week. And by “ancient”, I mean someone who followed Jesus faithfully who lived over a thousand years ago, and by “contemporary”, I mean someone who lived and remained true to Scripture within the last 500 years or so.

And today I would like for us to “remember” a man by the funny name of “Anselm”, who lived and died a thousand years ago. Anselm lived in the world, as it was, over 400 years *before* Columbus discovered America. And yet, he is considered by biblical scholars and theologians as the “Father of Scholasticism”.

Now before you roll your eyes, I am asking you to trust me on this. As the Pastor of this Church, God has given me insight into what this Church *needs*. And like any good father, giving those you love what they *need*, is not always the same as giving them what they *want*. Whether you know this or not, understanding our History,

comprehending where God's people have already been, and what they have already said, and how they have thought, and how they put the pieces together, and what they have done, both good and bad, will help us to learn from them, and either *emulate* their successes or not make the same mistakes.

Now you that know me best understand that I am not, in any way, seeking to be an "intellectual" or an "academic". But I don't think studying what the Bible says produces intellectuals or academics. I think that understanding deep and profound Biblical Truths produce strong people, who love Jesus deeply, and who serve Him faithfully, and obey Him gladly. So, what the Bible says is very basic and "down-to-earth", and is extremely useful when life happens to us.

So, I have three Goals in mind with every Sermon I preach, that through the right and full preaching of God's Word:

1. That we may behold the Glory of God in the Face of Jesus Christ.
2. That we will love what we see.
3. That we will be changed into what we see.

I want Jesus to become *irresistible* to you. I want God in Christ to become more valuable to you than life itself. And I want you to find the *fullness* of your *own* Joy in completely *abandoning* yourself to this radical Love in Jesus Christ.

I want the fundamental desire that we all have, to be happy and contented and satisfied, to blend in with God's fundamental Desire to be known rightly and fully, and to be wondered after and marveled at and enjoyed. And the Bible promises that this will happen when Jesus becomes the Treasure of the Universe to us, and when we begin to "see" that *everything* God has commanded is really nothing more than the pathway to accomplishing those two fundamental desires.

And that is true because God is not glorified as much as He *should* be unless those, who belong to Him, enjoy Him fully. Joyless Obedience or, Obedience based in either "Fear" or "Force", does *not* honor God. Only "Glad Obedience" brings honor to God.

But as human beings, we do not *naturally or normally* enjoy God. So, to reach a place where God's Desire to be loved and obeyed and enjoyed intersects with our desire to be happy and contented is a

"journey". We must *grow* into it. And while none of us have arrived yet, I firmly believe that we are on our way.

So, please don't let the title of this Sermon or the man with the funny name scare you; I'm going to boil this all down into "Alabama English" so those of us who were publicly educated can grasp this.

Now, 1,000 years ago, the main topics of discussion were not "Transgender rights", or "Bitcoin", or "Illegal Immigration". No, what was dominating the conversation ten centuries ago were two Questions:

1. Does Reason produce Faith or does Faith produce Reason?
2. Was Jesus' Sacrifice on the Cross a "Ransom" to the devil or a "Propitiation" to God?

... and God raised up a man, by the name of "Anselm", who answered both of these Questions *biblically*. Now, like all men, Anselm was flawed and had "clay feet". And so, everything he did and said was not right. But I would like for you to go with me this morning as we, sort of, "look over this man's shoulders", and try to grasp the enormity of what God did in, by, and through this weak and frail man, to the Glory of God and the Good of the Church.

Now first of all, I need to acknowledge that most people couldn't care one whit about any of this. And these people see *any* effort at looking back into Church History as a colossal waste of time. *"Who cares what people thought or did before we were born? All that matters today is what the Bible says and that we love Jesus."*

But, I respectfully (or disrespectfully) disagree. I do not believe that we are better off by avoiding hard subjects. I would say that, during my lifetime, far too many of those, who occupy the modern church, have been on a journey to reduce what it means to be saved to its lowest common denominator. And the result of this effort is that most people today don't have any idea what they believe, or even why they believe it. And I think that is tragic. Because along with this glaring lack of understanding of important and eternal matters has come an almost total collapse of Biblical Holiness in the life of the average believer. And I think the two are related. Vague and general and shallow Beliefs produce vague and general and shallow believers. So, we are not better off by being ignorant.

And so, whether you agree with this or not, or whether you care about this or not, the Reality is that who we are today, as the visible Church in the 21st Century, is the *culmination* of *all* the battles and *all* the victories and *all* the mistakes of the past. The Church of Jesus didn't just pop up out of the dirt of Israel last week. We have traveled on the earth now for 2,000 years. And many of the things we take for granted today, many of the time-tested and proven Doctrines that give us great stability in our day and that afford us great comfort in uncertain times, didn't just happen. They were not brought to us down from heaven on a pillow by angels, and they have not always been understood.

For example, the only reason we can worship Jesus Christ as God, even though He was a human being born of woman, and *not* be considered in Idolatry, is because of the "Doctrine of the Trinity". But the Doctrine that allows for God to be "one" in His Essence, while being eternally manifested in three distinct "Persons" of God the Father, God the Son, and God the Holy Spirit, is not easy to teach or easy to learn or even easy to discuss. And it isn't easily evident with a shallow or surface reading of the Bible. It is a deep and mysterious and profound Truth that is *absolutely* biblical and *absolutely* true, and yet it is *absolutely* very complicated. One unknown writer in the history of the Church said:

"If you deny the Trinity, you will lose your soul,
but if you try to understand it, you will lose your mind"¹

The point is that even though the Doctrine of the Trinity is "prime" and is critical to us being "orthodox", it isn't simple. And people, who have read and even studied the Bible for many years either never see it or don't believe it. It is, to this very day, hotly contested in many areas, and denied by some of the most influential and popular preachers and singers of our day.²

The Truth is that the Doctrine of the Trinity was developed over time by weak and sinful human beings, in the fires of the Christian Church fighting against false teaching concerning the Nature of Jesus

¹ Many people attribute this quote to either John Chrysostom or Augustine- but I couldn't prove that either one of them originated it

² Both TD Jakes and the singing group, "Phillips, Craig and Dean" are committed followers of the ancient heresy of Modalism that denies the Trinity.

Christ. And before that battle began, there was no Doctrine of the Trinity. So, God used satan to bring about a stronger and more biblical Church.

God allowed evil men to rise up and teach *wrongly* about Jesus. And in *response* to this attack, the Leaders of the Church hammered out and developed "Doctrine" that came from the Scriptures and from the Scriptures alone.

But, it is safe to say that, without the attack, there would have never been the need to *clarify* what the Bible had always taught about this subject. So, because sin was allowed to beat against the door of the Church, God used that "bad thing" to stir the hearts of certain chosen men to rise up in the Authority of sacred Scripture and defend the Truth. And this is the way that Jesus "builds His Church" and keeps the gates of Hades from prevailing against it.

And throughout the twenty Centuries that the Life, and Ministry and Death and Resurrection of Jesus has been taught and preached and propagated around the world, there have been literally *thousands* of attacks by satan to disrupt and detract and change and alter and outright deny the Truth of the Word of God. But with every attack, God has been faithful to raise up men to do battle against the lie and to develop Truth more clearly and more precisely, so that God is glorified and God's people are protected.

So, as the devil seeks to "**devour the child even before it is born**" (**The Revelation 12**), God sovereignly works that wicked and bad thing "together" with every other thing that He has either *allowed or caused*, and the result is a much stronger and more holy Church.

1. Faith Versus Reason

Now the first issue that was at stake 1,000 years ago was this:

Do human beings "believe and then understand",
or do we "understand and then believe"?

... which one comes *first*, "Faith" or "Reason"? Do lost people ponder and reason and think about God and Salvation and Damnation and Sin and Hell, and then, through that Reason, God *responds* by granting Faith to save them, or does God first, graciously, sovereignly, and

supernaturally grant Faith, and because these people have already been Born Again, they *respond* to what God has done by pondering the deep and profound Issues of Eternity?

So, is it true, for example, that people look around at Creation and read the Bible and “put two and two together” and then believe, or does God first, wondrously “open” the fallen mind and heart of the lost elect *sovereignly*, and because of that, the Bible becomes clear to us?

Now some of you may be thinking, “*Who cares? This is just the typical question of ‘what comes first, the chicken or the egg’*”. But I would suggest to you that seeking to understand which one comes first, is not a silly waste of time. Because if the egg came first, then the Bible isn’t true about what it says about Creation. And that tells us that how chickens are produced now has absolutely *no connection* to how God sovereignly created them in the beginning.

Likewise, if God is as Sovereign as the Bible says that He is, and if Mankind is as fallen as the Bible says that we are, then God must move *first*, in *everything*, including Salvation, or we do great damage to either God’s Sovereignty or Man’s Depravity, or both. So, just how should we understand the “Order” between Faith and Reason? Because how we comprehend this frames our understanding of how God saves the human soul.

The second huge Issue was whether Jesus’ Sacrifice on the Cross paid the devil a “Ransom” and thus allowed guilty sinners to go free, or did the Crucifixion provide God with a “Propitiation” that satisfied God’s Justice, and *that* is what saves us? And God raised up Anselm to answer both of these Questions.

Now Anselm lived between AD1033 and 1109 in Europe. And from a child, those who knew Anselm knew that the Hand of God was on his life. His father was a very violent man and cared little for the things of God, but Anselm’s mother was very devout, and she taught her son to read God’s Word, and to pray and to love Jesus.

At the ripe old age of 15, Anselm desired to live in a monastery as a monk. And we have to understand that, back then, “Asceticism” and “Monasticism” were considered to be the very height of biblical spirituality. Any believer back then, worth his salt, got in line to utterly forsake money, possessions, marriage, and children, and become a monk. It is truly one of the *bleakest* times of Church History, when

“Mysticism” became the Goal of Salvation. But that is for another Sermon.

But Anselm's father refused permission for his son to enter the Monastery, and the boy was rejected. Anselm then descended into an illness that nearly took his life, probably brought on by his utter despair at having been rejected by what he considered to be God's Call on his life. And he lingered near death for several years, barely able to talk, and then his dear mother was taken from him. And at the death of his mother, his father was saved, but Anselm *abandoned* God altogether, and lived in great and scandalous sin, and began to travel through the Alps and into Burgundy.

While in France, Anselm crossed paths with a man, named Lafranc, who was the Leader of a Benedictine monastery. It was under Lafranc's influence that Anselm came to Jesus, and at age 27, Anselm became a monk and began a life of hard labor and hard prayer. And after 15 years, Anselm became the *leader* of the monastery at Bec. And under his leadership, Bec became the center of Christian learning and thought during the 11th Century.

It was during this season that Anselm produced his two most famous books, “*Monologion*” and “*Proslogion*”. The first book, “*Monologion*”, was a “*Monologue on the reason for Faith*”, and dealt with whether Faith produces Reason, or whether Reason produces Faith. And it is an examination of what the Apostle Paul meant when he said:

Romans 10:17

So faith *comes* from hearing, and hearing by the word of Christ.

Now this verse *seems* to say that “Hearing” *produces* Faith. And based on this, many people come to the conclusion that human beings already have the ability to hear the Gospel with their own natural ears which allows the Truth of the Gospel to go into their carnal, fallen mind, where they then use their own human, cognitive capabilities to come the thoughtful conclusion that God is real and they are lost. And that is very simple and very clear, and most people believe that, even in our day. So, case closed, right?

The problem with this logic is that this would mean that Salvation is the result of “Human Reasoning” and “Human Decision”, which is

exactly what the majority of people, who make up the modern church today, believe.

And several hundred years later, this false concept was taken by a man named Thomas Aquinas, and expanded and developed into being the *foundational* Teaching about Salvation in what today is called the “Roman Catholic Church”.

But in order for the visible church of that day to embrace what Aquinas taught about Salvation being the product of Human Reason and Decision, they had to utterly *abandon* what Augustine had taught, 700 years earlier, about Salvation being a sovereign Work of God. You see, back in the 4th Century, Augustine had written:

*“Believe that you may understand”*³.

... and in the 11th Century, Anselm *expounded* on that concept in his books, and said:

“I believe so that I may understand”

... which teaches that the Gift of Saving Faith comes *first*.

Now one of the hallmarks of brilliance is the ability to say deep and profound things with just a few words. And, obviously, your Pastor does not have brilliance, because it takes me *forever* to say anything. But Anselm *was* brilliant. And he was able to solve these two (and several other) Issues very simply, with few words, because his books are very short.

About eight hundred years after Anselm, the great Reformed theologian, Karl Barth expounded on this concept *even further* and said:

*“I believe in order to understand,
and I seek to understand in order to rejoice.”*

... which I completely agree with. Because Barth showed us the *full* dynamic of how Faith and Reason work together. And so, did the

³ Augustine of Hippo; *Tract. Ev. Jo.*, 29.6

Reformers of the 17th Century, because the very first Question of the Westminster Confession of Faith⁴ asks:

What is the chief duty (end) of Man?

... and the Answer is:

To know God and enjoy Him forever.

... which I would edit to say,

To know God by enjoying Him forever.

Now we need to know that the Protestant Reformation of the 16th Century didn't create a single new Doctrine. These men fought to simply *return* the Church to its original roots, *especially* concerning the understanding of Salvation. So, the Protestant Reformation was all about *returning* to what Augustine (and the Bible) taught about Salvation that was later *clarified* by Anselm by *abandoning* what Aquinas said.

Now we need to know that there are *nuances* to both Faith and Reason, so the way these words are used in a sentence determines their meaning. But the Bible is crystal clear about this; God mysteriously works both Faith and Reason together to save and sanctify the human soul. So, there is absolutely a place for Reason. We are *not* mindless robots who obey without question. We think. And we reason. And we ponder and we make conscious decisions. And God would have it so. When He was speaking to Israel, the Lord God said:

Isaiah 1:18-20

Come now, and let us reason together," Says the Lord, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool. If you consent and obey, You will eat the best of the land; But if you refuse and rebel, You will be devoured by the sword." Truly, the mouth of the Lord has spoken.

⁴ 1646

... so even God doesn't want "blind obedience". God wants people to love and obey Him because they want to, because they genuinely love Him, because they have thought about it and counted the costs, and *reasoned* to themselves that this is good and true and right and joyful for them.

But we must remember that lost human beings are not on a "level playing field". In our lost condition, humans are not merely "separated" from God, we are *spiritually* "dead". And in that condition, we *cannot* see, we *cannot* hear, and we *cannot* believe. So, with Salvation, the Issue is what comes *first*. What is the *Source*, or the *Cause* of Salvation.

And the Bible teaches that God moves toward us *first*. And that is true, precisely because we *can't* move toward God first. So, the "spark" that allows for our own human cognitive reasoning capabilities to understand and love God, is the Gift of "Saving Faith".

So, mysteriously, as the "foolishness of the Word preached" is faithfully carried out, God sovereignly and graciously *grants* "Faith" to the elected sinner. And with those new eyes and ears and heart, He sees and hears and believes. And that means that this "seeing" and this "hearing" and this "believing" is much different than simply "seeing a tree" or "hearing the wind blow" or "believing in Gravity". This is a *supernatural* "seeing" and *spiritual* "hearing", and a completely *abnormal* and *unnatural* "believing".

And that means that God is the "*primary* Source". And that is true because God initiates *everything*. And everything we "do" is always in *response* to what God has already done, *including* Salvation. And this logic is what allows for God to receive all the Glory, even when we are commanded to "do" something and we obey.

So, in essence, what all these men were saying is that we need both Faith and Reason, because we simply *cannot* "honor" what we do not "enjoy". So, unless we *enjoy* God, we are really not *honoring* Him. So, if God is *boring*, or if what He says is *irrelevant* to us, or if we are *apathetic* to God's Will, or if what God commands is *burdensome* to us, then we really are not *honoring* or *glorifying* the God we say we love. And if we are not honoring God, it is because we are not enjoying Him. And that tells me that the Goal of Salvation is not merely that we obey God, but that we:

Psalms 40:8

... delight to do Your will, O my God; Your Law is within my heart.

... but we have to understand that there is a *progression* toward this ultimate Joy:

- ✓ We cannot enjoy what we do not understand
- ✓ We cannot understand what we do not believe in
- ✓ We cannot believe unless granted Faith

... and that progression involves Reason. So, if God is not real, we *cannot* believe in Him. In fact, we *should not* believe in God if He is not real. But even though God is real, my fallen condition *prevents* me from believing. And this hinderance is more than merely a "lack of information" that can be corrected through Human Reason, it is a "Moral Inability".

As a lost person, in and of myself, I *cannot* believe. Lost people do not possess the *ability* to believe. And the reason they *can't* believe is because they don't *want to*. So, even though they are completely "unable", they are fully "culpable". And simply providing additional information or utilizing Human Reasoning can't fix that. God has to *sovereignly* and *supernaturally* and *graciously* reveal Himself to the lost person, or he will never be saved.

But even after I am saved- if God is *unknown* to me or *vague* or *distant* to me- then I still can't enjoy Him. And if we do not *enjoy* God- then He is not fully *honored*.

But, we must *grow* into this Joy. And so, *after* God initially graces us with the Gift of Saving Faith, we *respond* to that by exercising Human Reason. We read and study and pray and think about God and the things of God. And the result of this Reason, the result of us reading and studying and thinking and pondering and meditating on God, is that we develop a hunger and a thirst for Righteousness. And we begin to pant after God as the deer pants after the water-brooks. And we begin to seek to love God and to please God and to obey God and to live so that God is honored.

So, as our understanding and our Reasoning grows, as our own human cognitive Reasoning is sanctified (i.e., made stronger and more

holy and more biblical), we begin to marvel at God and to wonder after Him. Because enjoying God is connected to understanding Him.

So, as God's Attributes become more clear and precise in our minds, it affects our hearts. And as our hearts become engaged with God, our actions reflect that transformation through Glad Obedience. All that Anselm was saying was that all this happens AFTER we are saved, in response to already being saved.

So, *after* Faith, comes Reason. *After* we believe, we love. We love God and we love the things of God. And that Gift of Love for God motivates us to read and study and ponder and meditate on the Word of God. And as we read and study the Bible, the Beauty and the Wisdom and the Power and Kindness and the Importance of God grows in our minds. And one of the first responses to that is that we begin to "fear" God. We begin to *reverentially respect* the God, Who is *ever-growing* in importance to our minds.

And this begins a very amazing process. Because, as the knowledge of God fills our minds, our affection for God *grows*. Admiration for God and reverential respect for God, being in awe of God, produces holy affections for God. So, true knowledge produces admiration, and admiration increases love. And as our affections for God *enlarges* our desire and capacity to obey God with delight also enlarges.

So, what Anselm said proves to be true. Those who honor God the *most* and the *best* are those who *understand* Him the most. And those who understand the one, true, and living God, Who is specifically revealed in the pages of the 66 Books of the Holy Bible, are those who *delight* themselves in Him. And those who delight themselves in the Lord are those who can obey with gladness and without reluctance.

So, Anselm began to ponder that Salvation was *not* simply about God forgiving us and allowing us to go to Heaven, but that we really and actually *enjoy* God. Because we have to then ask the Question, "*What will we do in Heaven?*" For Heaven to be a place that is desired and somewhere better than earth, then it must provide *better things* than earth does. So, what does Heaven provide to us that earth does not? And the Answer is: Heaven provides God, in all His unfiltered Glory!

So, the Answer to what we are going to do in Heaven is: *Worship God!* And that means that the *highest* and the *best* and the *most*

important Goal of Salvation is to so utterly change us (by what God alone does for us in Jesus Christ) that we will experience the greatest degree of Pleasure and Happiness and Joy by worshipping God throughout all Eternity!

So, in Heaven there will be *pure* Worship, *total* Worship, and *absolute* Worship. So, the Purpose of the place called "Heaven" is to provide a platform whereby all the obstacles and all the hinderances and all the sin and all temptations and all the inherently fleshly limitations and all the distractions that prevent pure Worship to be removed, so that pure and total and absolute Worship can be carried out.

So, in Heaven, we will have new bodies that will never die. And we will have new eyes that have never looked at sin. And we will have new ears that have never heard blasphemy. And we will have new hands that have never done evil. And we will have new feet that have never run to mischief. And with that new body and with those new eyes and ears and feet and hands, we will behold God as He is, in all of His unimaginable Glory! And we will enjoy what we see!

And so, what we could not even imagine down here, we will behold. What we believed in, we will see. And what we could not even comprehend now, we will possess. And what we behold and see and feel and sense and hear will flow into our new minds, and what will naturally and normally flow out from our new mouths will be a Worship like no other that will echo down through the corridors of Eternity!

And the one will feed into the other. God's fantastic Glory will feed into our Joy, and the fullness of our Joy will feed into our Worship, and our Worship will feed into the pure and total and absolute Honor that God will receive from the recipients of His amazing Grace! And this will go on forever!

These are the things that a man, named Anselm, who lived 1,000 years ago, and who rode a horse and who never had air-conditioning and who never owned a computer, pondered. And after studying this man, I feel very small and very insignificant and very unimportant.

2. The Penal Substitution of Christ's Atonement

Now there is one other area of Biblical Truth that I want you to know about that God used Anselm to piece together ten centuries ago,

and that is what is called "The Penal Substitution of the Atonement". And it has to do with one word found in only four places in the New Testament:

Romans 3:25

whom God displayed publicly as a propitiation in His blood through faith. *This was to demonstrate His righteousness,*

Hebrews 2:17

Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

1 John 2:2

and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world.*

1 John 4:10

In this is love, not that we loved God, but that He loved us and sent His Son *to be the propitiation for our sins.*

Propitiation: *having to do with appeasing the Anger of God*

Now, for many years before Anselm, the idea of Christ's Sacrifice on the Cross centered on God paying a "Ransom" to satan for the souls of men. And the Bible does use the word "ransom" when discussing Salvation. Jesus Himself described what He was doing this way:

Matthew 20:28b

... the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

... so, because up until the tenth Century no one had seen the need to examine this very closely, many people believed and taught that satan was holding God's people "hostage". And so, when Jesus died, His Death was a "ransom" paid to satan to set God's people free. So, the Death of Jesus was to satisfy satan's demands. And many people back then, as well as now, believe that. One of the most famous people who

bought into this concept was CS Lewis, who, in his book, "The Chronicles of Narnia", very vividly put forth this concept.

But, it isn't true. It is false. And in addition to being wrong, this concept also completely *ignores* the entire Purpose behind why Jesus had to die in the first place, "the Righteousness of God".

You see, most people correctly understand that there is a huge roadblock that gets in the way of us going to Heaven. And that roadblock is our sin. Because we are sinners, we *cannot* enter into God's Presence. And so, as sinners, we need "Forgiveness" before any of us can be saved and spend all of Eternity in Heaven worshipping God. And so, those who teach this, correctly, understand that sinners are forgiven by trusting and believing and confessing Who Jesus is and what Jesus did on the Cross.

And this is absolutely true. But it is also absolutely *incomplete*. What many people either don't know or don't believe is that there is a *second* roadblock that is *just* as serious, or even *more* serious than our sin that also keeps us from going to Heaven. And that other roadblock is "the Righteousness of God".

You see, the Bible says that God is "Holy", meaning God is completely *unique* and *set apart* and *different* from everything that He made, including us. God is truly a "one-of-a-kind". But God being Holy also means that God is *better* than we are, and *more important* than we are. And what makes God to be "Holy" are all of the various parts of His Nature and His Attributes. So, *Who God is* is what makes Him to be Holy. And that is only true for God. So, for example, the Bible says that God makes *us* to be "holy". And that is true. But God makes us "holy" by what He alone does *for* us. But God is Holy *all by Himself*, in just Who He is. And *that* is why we worship Him.

So, the Bible tells us that God is Omnipotent and Omniscient and Omi-present and Effectual and Immutable, and ten thousand other things. And all of those *parts* of God's Nature serve to make God "Holy". And when one or more of those Holy Attributes are "shown" or "displayed" or "manifested", the showing or the displaying of that part of God's Holy Character is God's Glory. So, God's Glory is the part of God's Holiness that we see when God does something. So, for example, when God makes a mountain, we see part of God's Character in the demonstration of His Wisdom and Power and Omnipotence. And that demonstration of those parts of His Character is His Glory. So, the

Glory of God is the Holiness of God that radiates out from God, and is seen in the same way that the rays of the sun radiate out from it.

And, when we sin, we *dishonor* and *belittle* and *cast down* God's Value, God's Importance, or God's Glory. So, sin is when we see God in His Glory and we do not value Him as God, or we desire something else, something that has been made and that is passing away. And that is why the Apostle Paul connected our sin to God's Glory when he said:

Romans 3:23

For all have sinned and fall short of the glory of God,

... where the phrase "**fall short**" means: *to trample the Glory of God underfoot with disgust.*

You see, most people comprehend sin as being "bad" or "wrong" because of the negative effects that sin has on us. And that is true, sin *does* affect us negatively. But what makes sin to be "bad" and "wrong" is that sin *dishonors* God, it *belittles* God, and it *devalues* Him. And *nothing* insults God more than His Glory being dishonored.

And the result of God's Glory being dishonored is that this great transgression must be *adjudicated*, the insult must be *addressed*, and the Value of God, that has been belittled, must be defended. And the part of God's Holiness, the part of God's Character and Nature that rises up to defend against the injustice perpetrated against God's Glory by our sin, is God's Righteousness. And this is why the Bible tells us that God is so Angry.

So, God's Righteousness *demands* that God must punish the guilty. God's Own Righteous Nature forces God to defend His Glory and exact Payment from the transgressor. But the Punishment must fit the crime. And the Punishment for the crime of sin is Death. But, not just *any* Death. The Divine Punishment against sin is not simply the end of human life, but *eternal* Death, *everlasting* Death, *permanent* Death.

So, the type of Death that God has determined for all Sin is for the guilty to spend all of Eternity in Hell, being tormented day and night, forever. And this is what is called "The Judgment of God".

And it is called "Judgment" because it has to do with Justice. God has been insulted and defamed, and God's Righteousness demands that this transgression has to be judged or punished. And whereas many people today think this is very harsh, we must understand that if God

didn't damn unrepentant sinners, He would be agreeing with them that His Glory was not worth defending.

So, it is the part of God's Character and Nature called "God's Righteousness" that demands "Divine Justice" against the guilty sinner. And that Justice is called "God's Judgment" or "Damnation". And the Bible says that this Judgment or this Damnation is carried out with Divine Anger.

The frightening Reality is that God is furious about His Glory being belittled. And the Bible uses words that make us tremble when describing just how angry God really is about our sin. Here is how God the Spirit "moved along" the Apostle John to describe the Fury of God against sin and sinners:

The Revelation 19:11-15

And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes *are* a flame of fire, and on His head *are* many diadems; and He has a name written *on Him* which no one knows except Himself. *He is* clothed with a robe dipped in blood, and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white *and* clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.

In various places the Bible refers to this Judgment as being "Divine Retribution", Vengeance, Destruction, Damnation, Torment, Wrath, and Anger. The Judgment of God is terrifying, but it is true. It is hard to even comprehend, but it is absolutely certain for all those who refuse to repent.

Now many people today reject this out of hand. They see the concept of Hell as a gross *over-reaction* for simply being "human". Sin is as natural and as normal to us as breathing, and so these people reason that an Omnipotent Being of Grace and Glory would never over-react to what is "inherently normal" with such Fury. So, they see Hell as a *fabrication* by the early Leaders of the Church to keep the people in line through fear.

But besides being a full attack against the trustworthiness of Scripture, this logic displays a complete ignorance about the

Righteousness of God. The pristine Righteousness of God *demand*s that any and all insults against God's Glory be punished with Eternal Death. And so, any Teaching that denies Divine Retribution also denies Divine Grace, because in order for God's to be Merciful, He must also be Just and Righteous.

The very fact that God issues Mercy to *anybody* tells us that they needed it. And for anyone to *need* Mercy tells us that they deserved something *besides* the Mercy they received. And that "something else" is Damnation. So, the very Quality of God that is rejected the easiest and the most is the very Quality that honors Mercy and Grace the best.

And 1,000 years ago, by God's Grace, Anselm saw this. And so, he began to teach that, rather than Jesus's Death on the Cross being a "ransom" paid to satan, it was a "Propitiation" paid to God. Anselm taught that it was God Who was the "aggrieved party" in the dispute over sin. God was the One Who had been "sinned against". God was the One Who had been insulted and belittled and defamed by our sin. And thus, God was angry. And the Anger of God as not merely frightening, it was also Just. In other words, Anselm taught that not only was God "**angry with the wicked every day**" (**Psalm 7:11KJV**), but that it was right for God to be angry, it was correct, it was proper, it was Divine. In fact, Anselm went on to say that it would be "wrong" (and thus sinful) for God *not* to be angry with the guilty sinner.

So, what causes sinners to perish in Hell forever is God. What causes sinners to die *eternally* is God. So, God *Himself* is the problem with sinners. God is the biggest headache and the largest nightmare for those who refuse to believe. Lost sinners are at odds with God. And so, in addition to his own sin, the sinner has another huge problem:

God and His Righteousness

We must be those who believe and accept and preach and teach and not be ashamed of the terrifying News that the Wrath of God is bearing down on all lost people like a freight train going at 300 miles an hour, and they are chained to the railroad tracks. But then, we must go one step further, and say that this Wrath is right. It is good, it is Just. So, not is God angry with sinners, but He is correct to be angry.

But it is precisely this terrifying and horrible and frightening, "Bad News" of God's Wrath against the sinner that makes the "Good

News" (Gospel) of Jesus' Life, Death, and Resurrection, very "Good" indeed. Because, without the "Bad News", the "Good News" would simply be "News" (interesting information).

So, because no one else could do it, God Himself chose to save guilty sinners by what He alone did for them. So, to display the Glory of His amazing Grace, God took on flesh and became Man. And He lived a sinless Life for 33-1/2 years, tempted in all points like us, yet without sin. And as the sinless Lamb was nailed to the Cross, God took all of the sins of all of His elect, and imputed (credited) them to Jesus. So, while Jesus was "personally sinless", He was "legally sinful". And as sinful, God poured the full Fury of His Just Wrath on Jesus as He screamed in Agony on the Cross.

And Jesus died with all of the sins of all of God's people that had been damned by God. And Jesus went into the bowels of the earth with all of those sins judged by God!

But, on the third day, the Spirit of Life entered back into Jesus and He powerfully and miraculously rose from the dead, WITHOUT SIN! The Sins that were fully judged and damned remained in the earth signifying that they had been fully "paid for". So, now, all who trust in Jesus personally and in His finished Work will receive Forgiveness for their sins, and will be imputed the very Righteousness of Jesus Christ, and will have an Entrance into Heaven, guaranteed!

So, Anselm taught that Salvation rescues guilty sinners from God. That we are saved, healed, and delivered from God and His Just Wrath. So, Christ's Death on the Cross was not a ransom paid to satan, but a *Propitiation* that satisfied the Justice of God. And this is why the Bible says:

Romans 5:1&2

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

The sinner, who was at odds with God over his sin, has now obtained Peace with God, through the Lord Jesus Christ having been justified by Faith alone. So, the Wrath of God, that was against us, has

been removed by our hope and trust and confidence in Jesus and in what He alone did in being the Propitiation.

So, try to grasp this. God was the One, Who designed Salvation, to rescue us from *Himself*, by using Himself, as both the High Priest, Who offered the Sacrifice, and the Sacrifice itself! And this Peace is so strong and so powerful and so eternal that the Bible goes on to say:

Romans 8:1-4

Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh, so that the requirement of the Law [Righteousness] might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

... so, not only has the just and terrifying Wrath of God been removed from us, it has been removed from us, *forever!* And *that* is what Jesus accomplished on the Cross. And *that* is why we will worship Him throughout all Eternity.

And so, the next time you begin to marvel at what God did for us in Jesus on the Cross in removing forever His Just Wrath through Jesus being the Propitiation, so we could enjoy God forever, we need to thank God, for raising up an obscure Benedictine monk some ten centuries ago, named Anselm, who was the first to articulate this Truth. And so, Anselm was the "Means of Grace" as to why we understand these things today.

Amen. Let's pray.

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The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. Soli Deo Gloria. For the Glory of God alone.