

## **Wrath**

I've read a few more pages through "Recovering the Scandal of the Cross" (p.73) where it quotes Romans 3:20-26

Therefore no-one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished – he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

Then Baker and Green quote J.I. Packer who, referring to v.25 (underlined) said: "It is the sacrificial death ('blood') of Jesus Christ, God's incarnate Son, that quenches divine anger against sinners, just because Christ's death was a vicarious enduring of the penalty that was our due." Then they quote another author I'd not heard of, Derek Tidball, saying how the wrath of God against sin exhibits God's personal anger at evil, leading to his punishment of those who commit it.

The authors then go into a very carefully argued discussion of why they disagree with Packer and Tidball's interpretation of that and other passages. I'll spare you that but instead I'll tell you what came to my mind:

*Does God get angry? Is he full of wrath at times? Why? What about? Sin? Is he angry with us when we sin?*

Then I thought...

*Did Jesus get angry? Was he full of wrath at times? Why? What about? Sin? Was he angry with the people around him when they sinned?*

Jesus is God, isn't he?! Do we read about Jesus' "anger against sinners" or his "personal anger at evil, leading to [Jesus'] punishment of those who commit it."

OK, who **did** Jesus get angry with? VERY angry? And it wasn't the sinners, the prostitutes, the corrupt tax collectors. He got cross with the religious people who tried to tell people, "This is what you've got to do to please God."

Anyway, continuing their careful argument, Baker and Green say "...how ought we to understand those biblical accounts in which forgiveness is extended **apart from** the satisfaction of wrath (e.g. Luke 7:36-50)?" (my emphasis) So I turned to that passage (a prostitute anoints Jesus' feet)

and wept as I read: “Therefore, I tell you, her many sins have been forgiven – for she loved much.” and “Your faith has saved you; go in peace.”

What glorious, wonderful, incredible news we have to share with our friends and families!

I’ve already mentioned how Yancey’s book starts with a conversation with a prostitute: “Go to church?! Why would I go to church?! I feel bad enough about myself already.”

Prostitutes, tax collectors and sinners flocked to Jesus. Do they flock to our churches? If not, why not?!

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