

# THE AUTHENTIC GOSPEL OF GRACE AND THE FAKE GOSPEL OF WRATH

## ARAMAIC BIBLE COMPANION DOCUMENT

### LET'S BEGIN SIMPLE

We are saved because Jesus suffered the wrath of God

We are saved by the fierce God-on God six hour encounter

We are saved by the death of God

We are saved because Jesus became sin

We are saved because Jesus became a sinner in our place

**You cannot be saved without believing at least 60% of this.** Ask your pastor is this true!

### ANSELM'S DOCTRINE COMPROMISES ATONEMENT

Who is Anselm? An Italian Benedictine who from 1093 was Archbishop of Canterbury for 16 years. He invented a philosophy that insisted that Jesus Christ compensated for all that rebel man should experience:-

*That* He(Jesus) became sin (Later Luther extrapolated "a sinner")

*That* He died by divine wrath

*That* **He endured death**

*That* He endured hell.

Jesus said "Which of you convinces me of sin?"

Peter said "He was crucified by **wicked** hands!"

Jesus said "The Son of Man must be crucified!"

David said "Thou hast delivered my soul from hell!" Jesus did not suffer hell.

Jesus is not a *compensator* He is a *penal substitute* and the penalty of sin is *death* and *He died for me*-that is *an end on it*.

This is not philosophy but bible theology. The bearing of sin includes bearing (a) the worst man could do-in crucifixion, spitting, malice, reviling-all that heaped upon the perfect Lamb of God (b) coupled with His just consideration of the gross sin of three dispensations-that of the Prediluvian, that of the Old Testament and that of the New Testament-valiantly borne by our Lord.

It is covenant love that compiled no list of sin as a consequence against the righteous, to whom the benefits of Christ's death are imputed-so setting aside judgment by bearing Himself the penalty of death. As a consequence those who reject the Covenant of Christ remain under the terms and penalty of the covenant with Adam.

On God's part Christ's death is fundamentally "giving" or "delivering" without hindrance. Had the Father's wrath devised it, its efficacy and man's guilt would be compromised [by a Godhead divided and a humanity relieved

of its deliberation] but because it is solely the product of reconciling love with a willingness to act in concert to combat and overcome the power of sin and death for those who receive and believe it, it is the basis of forgiveness by repentance unto life and to those who reject it, it is the basis of judgment unto death. The agencies and instruments of the death of Christ are various but come down to God as provider of the Lamb, to Satan as the "Murderer" from the beginning and man as the guilty accomplice and accessory [represented by the High Priests, Pilate and Judas]. Atonement and Reconciliation are delicate processes which require transparent justice and unadulterated love. No Judge is marked by *attitude* certainly not a Holy One. Every righteous Judge is marked by *statute* and *weighing considerations*.

### WHAT HAPPENED AT CALVARY?

Jesus died at Calvary. Death is the penalty of sin. As John Stott put so simply "Penal substitution demands a punishment and the key to that is Jesus *death*,

### WHEREIN LIES THE POWER OF WRATH?

Wrath can frighten. Jonathan Edwards and John the Baptist spoke of the **wrath to Come**. To that emphasis there is no exception. But we are saved by "Grace". The cross brings us up close to two aspects of our lives. We are under judgement justly because of disobedience and sin. But we are faced in the cross with a "mercy-seat"- the mercy of God in Christ dying to reconcile us to God.

### WHEREIN LIES THE POWER OF MERCY?

Mercy met the man on the Jericho road and the Samaritan saved his life. Mercy met Paul the persecutor-the greatest of sinners-and spared him to tell the story of his redemption. Mercy and justice can meet and can kiss each other. Wrath and grace are not bedfellows. Divine wrath is meted out **at the Great White Throne** and pronounces the sentence of the second death. You will meet divine mercy at Calvary and the amnesty of New Testament history invites the world and his wife to avail themselves of this signal favour for sinners. God's Covenant mercy has saving power. Calvary is a mercy-seat on Christ's account, the White throne is a judgment seat without mercy on man's account.

### WHAT DID JESUS CHRIST BECOME?

He did not become illegitimate as the scribes insisted. He did not become a sinner as Luther stated. He did not become "sin" as the English text of 2

Cor.5.21 is made to say. In fact the word “become” is not there! The verb is active and means “made” and the word HAMARTIA reflects LXX Leviticus 6.25 HOLMARTIA which means “whole sin offering”. To be such He must remain sinless and the perfect Lamb so the case for the traditional wording collapses both in logic and by biblical theology. The only other thing that God in Christ became was “He became Man” that as perfect man –the Proper man he might resolve the sin question by grace.

### **DEFENDERS OF GOD ON GOD WRATH RUN FOR COVER**

(1) Theologians on the defensive run to Romans 1.18 where the NIV reads “The wrath of God is being revealed from heaven against all the godlessness and wickedness of people”. The Aramaic is a passive verb. God’s wrath has been revealed is the demonstrable fact. God gave historic warnings both in the deluge and at Sodom to choose just two acts against “gross sin” AOLHON. The Greek verb APOKATELUPTEAI is also a passive. Were it a middle verb it would instance God’s wrath upon Himself but it *categorically* is not. I have heard this bogus defence of the *God on God* wrath mounted before a Keswick audience.

(2) Theologians the run for what is thought to be the bulwark of *God-on God* wrath in Isaiah53. The favourite hideout is NIV Isaiah53.10 “It pleased the Lord to “crush” Him or after the A.V. “to bruise Him”. The Hebrew verb is ylj h –a Hiphil reflexive (otherwise found in Micah6.13 and Hosea7.5 where we read “In the day our King and the princes made them sick with the heat of wine”. The reality is that the Father grieved in spirit with the Son. If we may speak of the psychology of the Godhead with utter awe and respect as Isaiah the holy prophet did, we must speak rightly of the divine grief and must observe that the Father’s pleasure was in having so loving and valiant a Son who in the concert of the divine will became the instrument of our redemption and reconciliation. God forbid *God on God* wrath-it is a fiction and a fault-line of evangelicalism besides being a total misread on the doctrine of God.

### **GOD HAS NO CONTRIVED “FACE-COVERING”**

The blessed virgin Mary stood in under the cross and as our Lord spoke she must have looked up to Jesus face as He spoke such words of love. She did not retire of her own volition from the scene until our Lord directed John to take her from witnessing the last throes of His pain. There was no “sin” in Christ that would cause the Father to avert his gaze. His omniscience cannot render Him unseeing. His love was never so pleased, as with this ransom He

had provided. Had He been managing the death of Christ in wrath He might have walked away in delivering the final storm-but that is a travesty of what was taking place. I sometimes sadly compare the pitying sympathetic psychology of the Catholic appreciation to the now finely developed “wrathful” management of the reconciliation of Calvary and find little to choose between them. The way Paul offers is “God was in Christ reconciling the world to Himself. In the whole circle of events God was there grieving with the grief of our Lord. There can be no compromise with the Anselm stoical philosophy of a wrathful Father and a prone writhing Son. There is fundamental necessity to critique the “Johnny come lately” approach of Evangelicalism that dilutes “justification” by “wrathification” and spaces Father and Son in worlds apart in the last throes of Calvary-they are simply wrong and need to return to the gospel of Grace alone through faith alone in the death of Christ alone as the means of reconciliation and redemption.

### **LET’S PUT IT SIMPLY**

Man’s lost estate is nothing short of tragic in that it introduced sin, death and destruction. It is also deeply sorrowful in that by it man lost union with and enjoyment of God. The trauma of death is the penalty that Christ endured as the incarnate Lamb to appeal the judgment for believers. Reciprocal justice has no further demand than that the Judge Who paid the penalty issue warrant of forgiveness in the gospel and warrant of arrest before the Great White Throne for those who continue in sin and reject union with God in Christ.

We are dealing with a holy and just God who “forgives iniquity transgression and sin but will by no means clear the guilty”(Exodus34.7). He is by nature loving, by occasion angry with the wicked and ultimately declares his wrath as in the last days of the prediluvians so in the last days of this era when it merges with the tribulation 7 year heptad/week) of Revelation 5-18 and ostensibly at the Great White Throne when He pronounces the “Second Death”-the outworking of the Genesis warning “Dying you will die” and of our Lord’s “Fear not those that can kill the body but Him who can destroy both body and soul in hell”.(Matt10.28, Lk12.4).

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For further reading: “Atonement & our High Priest” “The mystery of the Cross” “The Cross and Atonement” “Mercy & Justice meet at the Cross”