

## QUEST FOR TRUTH

*What is the authority requisite to atonement wrath?*

The sole authority we may countenance for seeding the atonement with wrath must emerge exactly and plainly from scripture. It is not to be found in Isaiah 53 which serves to show precisely a contrasting sympathy in the Father “being grieved in the grief of His Son”. It is not to be found in the propitiating mercy (ἱλασμος) and joined up reconciliation of Father and Son in Pauline teaching. Where is it?

*The Psalms?*

Could it be hidden away in an occlusive verse of the psalms?

Psalms 75 speaks of “a cup in the hand of the Lord”. Is this it? We read “In the hand of the Lord is a cup full of foaming wine mixed with spices; he pours it out, and all the wicked of the earth drink it down to its very dregs”.

This cup is referred to three times in the Apocalypse (Apoc.14.10, 15.7 and 16.19) and is not referred to in connection with the atonement. This cup of wrath is spilled over the wicked in tribulation judgments aligned with future world history in the sovereign purposes of God. Neither is this the justification we seek for seeding the atonement with wrath.

It appears as yet a constant to which I have failed to find exception and remains fundamental biblical truth to state that mercy belongs to the cross and wrath to the Great White Throne of Judgment and its prelude in the Apocalypse.

The cup of salvation in Psalm 116.13 represents Messiah's cup in the Passover celebration-the third cup of the Seder (Cf. Deuteronomy 6)

### *Cups in the psalms*

These references will be of interest for meditation-Psalms 11.6, 16.5, 23.5, 75.8, 116.13 with Matthew 20.22 20.23 (Cup 1) 23.25(Cup 2) 26.27(Cup 3) 26.29(Cup 4).

- (1) Psalm 11 is the cup of "Brimstone" clearly not atonement related but connected with the finality of judgment.
- (2) Psalm 16 The cup of this psalm is a brimming heritage
- (3) Psalm 23 The overflowing cup of blessing
- (4) Psalm 75 The cup of judgment of the wicked
- (5) Psalm 116.13 The cup of salvation which belongs to the people of God and spells their inheritance in Christ

### *Cups after cups*

The "cup" concept of the Psalms is not exclusive to the writings of the Kohanim. Within the prophets we read of two similar cups.

*Isaiah* says “Awake, awake Rise Jerusalem you who have drunk from the hand of the Lord the cup of His wrath, you who have drained to its dregs the cup that makes men stagger....See I have taken out of your hand the cup that makes you stagger; from the cup, the goblet of my wrath, you will never again drink. I will put it into the hands of your tormentors, who said to you, “Fall prostrate that we may walk over you (Jerusalem)”. *Isaiah* 51.7ff

*Jeremiah* tells us that God says “Take from my hand this cup filled with the wine of my wrath and make all the nations to whom I send you drink it...disaster is spreading from nation to nation; a mighty storm is rising from the ends of the earth”. Peter and James quote this prophecy in *1Peter* 4.17 & *James* 5.5 as referring first to the “household of God” and then “the ungodly”. This may apply to the immediate state of Jerusalem in his time and have ripple effect for the church of that day and equally it may apply to the divine judgment of saints which is a forerunner of the coming judgment of the wicked. *Jeremiah* is also quoted in *Apocalypse* 10.11 14.10

15.7 16.19 and again it is cogent to affirm that this cup of wrath has ***absolutely*** no relevance for or relation to the atonement.

*Bob Coffey Aramaic Bible Companion study*