

THE BIBLICAL WORDS

☞ *"What is really important in the world of doublespeak is the ability to lie, whether knowingly or unconsciously, and to get away with it; and the ability to use lies and choose and shape facts selectively, blocking out those that don't fit an agenda or program."* (Herron)

The tragic erasure of God's holy anger that has been detailed in the previous lessons has been accomplished by language.

1. ☞ Language is a critical factor in the structure, governing and religious foundations of civilization.
 - a. In ☞ order to change these aspects of civilization one has to change the meaning of the language (words) used.
 - b. If ☞ one is permitted to redefine a critical term then a redirection is legitimized for those involved in the action.
 - c. If the language of the traffic light is redefined to mean "green" means to stop and "red" means to proceed then the accepted actions of previous experience have been turned "upside down."
 - d. It all depends on changing how the words are understood. Such a result is not instantaneous but requires a concerted and steady effort by which the evolution of word meanings will eventually allow the desired result.
2. Such a deliberate misdirection of our basic language seems far-fetched but it is more evident than modern minds wish to admit.
3. This redirection has redefined God's "anger" in our current culture.
 - a. Whenever the Postmodernist was unable to erase the Divine anger he was angered (ironically he replaced the anger of God with man's anger).
 - b. So ☞ the Postmodernist decided to redefine God's anger and turn it into an emotion with a totally different application than that found in the Bible.
 - c. This perversion of language is addressed by the prophet's exclamation "You turn things around!" (Isaiah 29:16). The tragedy of lessening the power of God's words and commands is found at the beginning of that chapter. "Woe...I will bring distress...I will camp against you...I will set siege works against you...I will raise up battle towers against you...you will be brought low; from the earth you will speak, and from the dust where you are prostrate...your speech will whisper from the dust" (29:1-4).

The strategy of this evil scheme—change the Language words

➤ *The Reality & Strategy of Words*

1. In ☞ order to impact civilization's culture the proponents of the changes had to change the vocabulary.
 - a. This is evidenced in the language of the Premodern Period. When the good news of the gospel was heralded there had to be a change in vocabulary. This is illustrated in the way that culture understood the terms "lord" and "god." The Premodern Period's civilization believed in "gods." It was a polytheistic culture.
 - b. The preaching of the gospel was effective in changing the language and thus brought the desired result of turning willing hearts from paganism to Christianity. This is evident in a number of texts and here we list three:
 - 1) *Acts 17:23-31* narrates Paul's entrance and work in Athens. In the sermon on Mars Hill we see how the preaching of the gospel sought to redefine the cultural terms and lead civilization from the

darkness of ignorance to the light of knowledge. Here is the beginning, "For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' Therefore what you worship in ignorance, this I proclaim to you."

- 2) *1 Thessalonians 1:7-10* reviews the results of the gospel message of Jehovah God's sovereignty. "(Y)ou became an example to all the believers in Macedonia and in Achaia...how you turned to God from idols to serve a living and true God."
 - 3) *1 Corinthians 8:5, 6* defines the language change in the terms speaking of the Sovereign God ruling as the universal Governor. "For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him" (1 Corinthians 8:5, 6).
- c. There was the need to change the way civilization understood the words of language in order for the gospel's message to impact and control man's decision-making matrix.
- d. The words of this messaging were critical.
- 1) The worldwide language of Koine Greek was providentially placed so a language medium would provide the clear communication of God's truth.
 - 2) Providence is also seen when later the Koine Greek became a "dead" language and its word meanings could not be changed.
 - 3) So the biblical word meanings became "frozen" and unalterable (much more has been written on this marvelous use of Koine Greek and there is neither purpose nor space available in this series to specifically discuss it outside of this brief mention).
2. A second factor highlighting the critical nature of the biblical language is the process of inspiration.
- a. The very words heralding the gospel were "inspired" (that is originating with the very mind of God—2 Timothy 3:16-17; 2 Peter 1:16-21).
 - b. The recognition of the power of "words" is stated in 1 Corinthians 2:1-5 when the Apostle Paul says the gospel came directly from the "words" of the Holy Spirit's inspiration.
 - c. This "verbal inspiration" of the Bible attests to the authority of the Bible for the governing of civilization. Because of this position of absolute governing of the Bible the verbal inspiration of the Bible was attacked at the beginning of the Modern Period (This was discussed in the previous lesson as occurring when all aspects of the supernatural were replaced with the rationalist's mortal powers).
 - d. The point to remember is that God knew mankind depended upon language to function (the Tower of Babel in Genesis 11 illustrates this fact).
 - 1) Language is composed with word concepts.
 - 2) It is critical for mankind to know the proper spiritual concepts communicated by words if he is going to enjoy the blessings offered by God's grace.
 - e. One cannot ignore with impunity the words of God.
 - f. Unfortunately words can be manipulated and become weapons in the hands of those seeking to grasp self-centered acclaim and live ungodly behavior.
 - 1) Words can be used as instruments to take civilizations off-course from God's revealed commands.
 - 2) Unlike the Apostle Paul who carefully spoke only the words that Inspiration provided for the directives regarding God and His Church, many today reject the words of Inspiration for the

words of “worldly wisdom.” They are deluded in thinking they have a superior wisdom and a more enlightened understanding.

➤ *The Perverted Strategy of Words*

1. There is a ☞ violent wresting of biblical language by those seeking to erase the anger of God and all other supernatural aspects that support the truth that “there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.”
2. The deliberate distortion of biblical words is ☞ not a new problem.
 - a. Peter wrote about this devilish action. Inspiration characterizes those who distort biblical words as “the ignorant and unstedfast wrest, as they do also the other scriptures, unto their own destruction” (2 Peter 3:16, ASV).
 - b. The word ☞ “wrest” is illustrative of what these Postmodernists do to the biblical language. The word means “to wrench, to torture (by the rack) and figuratively it means to pervert.”
 - c. This is what happens to the biblical language in the hands of the Postmodernist—they pervert it!
3. In ☞ order to erase the supernatural attributes and exclusiveness of Jehovah God, the godless must change the biblical words describing the sovereign God.
 - a. It is not sufficient to their purposes to reject the verbiage of devotion to the one, true, holy God.
 - b. These ☞ devotees to evil want to change the very foundation of devotion to the Almighty God.
 - c. Hence ☞ they must alter the language of the Bible!
4. It is recognized that ☞ the only way this evil objective can be accomplished is by changing the words so that people will continue speaking the words BUT such are now redefined and understood in an entirely different way.
 - a. If they are successful in changing the meaning of the words, then they can effect a foundational change in behavior and eventually succeed in erasing the influence of God.
 - b. And, the goal of enthroning man as the master of his own destiny will have been realized.
 - c. The ☞ strategic objective is to pervert the meaning of the words and thereby change the language.
 - 1) When the established language is changed then the new language can be taught and the perverted messaging is delivered and established.
 - 2) This devious methodology to morph language, words, and phrases into the Postmodernist understanding is interesting from a sociological perspective but disheartening from a spiritual perspective.
 - 3) The ☞ greatest tragedy is observing how the redefining of words and phrases has invaded and infected the Lord’s Church. Such has rendered the Church in today’s culture unable to follow the instruction “Whoever speaks, is to do so as one who is speaking the utterances of God” (1 Peter 4:11).

The mechanism of this strategy—Plastic Words

The term “plastic words” was first coined by the German linguist Uwe Poerksen, ☞ “plastic words” refers to a class of terms which are slippery, vague, and modular.

1. The “plastic words” are fabricated by the Postmodernist to fit every circumstance.

- a. These are often 🗑️ compared to plastic Lego blocks because these words have become combinable and interchangeable to present different messaging. They are used over and over to construct new concepts to explain and justify plans from a selfish perspective.
 - b. The 🗑️ construction and meaning of plastic words are to be “inventive exercises thinking ‘outside the box’”.
 - c. Plastic words are 🗑️ stripped of their specific meanings. They are then used to displace more precise words with words that sound legitimate but actually blur meaning and disable common language. When plastic words infiltrate the language of a field of reality, they reorder it in their own image—hence their threat.
 - d. They are building blocks for new models of reality that promise utopian benefits but impoverish the world.
2. When 🗑️ applied to religious concepts these plastic words present the mechanism for legitimizing actions, behaviors, and commands that the prophet Isaiah would claim “turn upside down” the revealed will of God!
- a. A good illustration is the phrase discussed in the last lesson that Christians quip, “God loves the sinner but hates the sin.” Such has drastically different meanings and its blurry messaging allows each to hear as he thinks is the truth.
 - b. One illustration of this phenomenon is found in a recent discussion I had regarding worship music. The one with whom I was communicating was intent on changing the words and language of biblical worship music. This Postmodernist agreed that “congregational singing” was commanded by the New Testament worship texts. But he then proceeded to redefine “congregational singing” as excluding the “congregation” and isolating the singing to a special music group. He tried to substantiate his position by imagining such occurred in New Testament times. He used the same terms as are customarily heard in discussions regarding worship music but his intent was to sneak his Postmodernist plastic language into the discussion and take worship music commanded in the Bible in an entirely different direction than what is specifically commanded in the Bible. After a number of exchanges the conclusion I was informed I was “careless and reckless in using the Bible and threw a bunch of Scriptures at him in a condescending, insulting way.”

Being consistent with Postmodernism, the result was his “feelings” were hurt because I did not accept his plastic words.
 - c. Other plastic words in today’s religious context will include: commitment to God, immorality/morality, obedience, adultery, marriage, divorce, sin, and many other terms that hold a precise definition in historical Bible understanding but which now have been rethought, restudied, and redefined to message the exact opposite from the historical messaging.
 - d. Again the prophet’s exclamation is recalled, 🗑️ “Woe to those who drag iniquity with the cords of falsehood, and sin as if with cart ropes...Woe to those who call evil good, and good evil; who substitute darkness for light and light for darkness; Who substitute bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes and clever in their own sight!” (Isaiah 5:18-21).
 - e. But I am certain the Postmodernist can take his plastic Lego blocks to Isaiah’s consternation and construct the inspired denunciation with an entirely opposite meaning!

The objective of this strategy—Confusion and Vagueness

🗑️ “But if thought corrupts language, language can also corrupt thought” (Orwell). This quote succinctly states the Postmodernist objective. Such seeks to corrupt the thought processes of civilization!

The 🗑️ Postmodernist is angry at thought processes rooted in the Bible.

1. Because of his bias against following the Bible's commands he ☞ wants to change the thinking and thus change behavior.
2. There are those who believe the Bible but are motivated by narcissism.
 - a. These work to applaud themselves and wish to rethink words and terms and come up with a discovery that no one has made because no one possessed such knowledge as he does now.
 - b. He seeks to make himself renowned regardless of how he tortures the Bible's words. Such conceit presents mankind as the objects of pity because they are mired in ignorance until he enlightens them.
3. Another objective of this strategy is to ☞ encourage people to express their individualism as superior to established teachings rather than submit their individualism to the established truths.
 - a. The objective is to urge each to ☞ challenge traditional teaching so creativity rather than accepting the truth results.
 - b. It is an effort to elevate the individual as "the measure of all things" as he is able to put whatever messaging he wants on the presentation.
 - c. Man becomes his own "master" and God is totally erased from religious discussions.
 - ✓ The ☞ same texts are read and studied that established the basis for the exclusive positions of the past but is now given a better application to cultural context.
 - ✓ The same texts are taught but opposite conclusions are reached.
 - ✓ The same text that supported absolute truth is now used as a text to repudiate all previous conclusions.
 - ✓ The same text is read as was read for centuries but now it has been "rediscovered" by the individual's "creativity" and, not surprisingly, rejects all this is inconvenient.
4. This ☞ confused specificity of Bible commands brings chaos regarding the Church and biblical commands.

The purpose of immersion, parameters of acceptable morality, gender roles, exegesis of texts, the structure and authority of the local congregation and many other issues serve as an illustration of how ☞ today's "plastic words" are terrorizing the Lord's Church.

The action of this strategy—Doublespeak

The word "doublespeak" is relatively new in our vocabulary but its practice is not new.

1. This concept ☞ embodies an ancient evil.
 - a. This evil ☞ presents words as true when in reality they are lies designed to persuade one to leave the truth for error.
 - b. Such is well illustrated by Satan's doublespeak "You surely will not die!" (Genesis 3:4).
2. The term in our current culture looks back to the book *1984* where Orwell introduced us to the words "doublethink" and "newspeak".
 - a. These were terms facilitating control by "Big Brother."
 - b. These refer to a system of ☞ mental cheating to create a deluded understanding and oppress the truth.
 - c. Orwell did not use "doublespeak" but it is term that combines the two terms used in his book that controlled language.
 - d. *Doublespeak* is saying one thing and meaning another, usually the opposite, so that control and agreement can be reached (i.e. from the above incident where "congregational singing" does not really mean "congregational singing").

- 1) 🕊️ "What is really important in the world of doublespeak is the ability to lie, whether knowingly or unconsciously, and to get away with it; and the ability to use lies and choose and shape facts selectively, blocking out those that don't fit an agenda or program" (Herron).
- 2) The evil motivation behind doublespeak is highlighted by this comment from *The Business Dictionary* web site: 🕊️ Double speak is "evasive, ambiguous language that is intended to deceive or confuse; it is intentionally deceiving language. Not an outright lie or a tactful euphemism, but systematic use of ambiguous, evasive words and sentence structures to say one thing but mean something else."
- 3) In the hands of Postmodernists the problem of "plastic words" and "doublespeak," says Poerksen, "becomes the building blocks for plans and solutions that may seem utopian but end up impoverishing the world" (Bonta).

3. It is amazing to think that such a malignancy of language would ever be applied in a religious context.

But the Postmodernist has thrown God away and holds exclusively to man's humanism. And this humanism encourages such evil speaking.

4. And now observe how this development of language and words in today's 🕊️ Postmodern Period *has not erased* the fact of God's anger from the Bible.
 - a. The words of the Scripture cannot be perverted.
 - b. These 🕊️ inspired words teach clearly that God possess anger.

Terms of God's emotions used in Scripture—A word study

Throughout the Bible there are numerous words and phrases that emphasize that the Almighty God of heaven and earth possesses anger as one of His attributes. These words are specific in their word meaning and their contextual use confirms the fact that God possess the emotion of anger. Look at some of the more commonly used terms.

1. 🕊️ **Indignation**

- a. The Hebrew terms refer to an emotional action of strong and severe dislike or disapproval. Among the Hebrew words translated as "indignation" are:
 - ✓ The Hebrew word **קִטְפָה** (qetseph; keh'-tsef) that comes from a root word meaning splinter. When it is used in the context of anger, rage or strife it presents the splintering destruction that results from severe wrath.
 - ✓ A second Hebrew term is **זַ'אֵם** (za'am, zah'-am) that refers to "frothing at the mouth" and is descriptive of the most intense anger emotion that a human can experience. Anthropomorphically applied to God's anger this term graphically describes God's anger, displeasure and rage at sin and the sinner.
- b. This extreme emotional response results because God's commands are not obeyed.
 - 1) This term is combined with "burning anger" in Psalm 69:24.
 - 2) The act of disobedience leads to God's strong emotion that rejects the disobedient.
 - a) Illustrating this was David's instruction to Solomon that if Solomon forsakes God then God would "cast him off forever" (1 Chronicles 28:9).
 - b) This same emotion is demonstrated by the godly who refuse to give any approval to the deliberate sinner (Psalm 119:53; Jeremiah 15:17).
 - c) This term indicates that God's anger is deeply felt and is justified because of man's deliberate disobedience (See Psalm 78:49; 85:4; 102:10; Isaiah 30:27; Jeremiah 21:5; 50:25).
- c. In the New Testament the term indicates an agitation that ignites an outburst of wrath.

- 1) The term "indignation" defines the inward emotion.
 - 2) The term "wrath" expresses the action resulting from the inward emotion.
 - 3) The language suggests that God's anger "simmer" and slowly increases in intensity.
 - 4) The increasing intensity of God's anger is often seen where the word "kindled" is used (Numbers 11:1). The fact is emphasized that God's anger cannot be casually shrugged off and ignored. Those who ignore the anger of God toward disobedience and evil practices increase the severity of the divine indignation that will strike them.
- d. This aspect of God's anger is not a temporary situation but is active and permanent.
- 1) This aspect of God's anger is undeniable in the Scriptures.
 - 2) No one in the Scriptures questioned this aspect of God's anger. Nahum's query confronts those today who wish to erase God's anger from their decision-making matrix. *"Who can stand before His indignation? Who can endure the burning of His anger? His wrath is poured out like fire and the rocks are broken up by Him"* (1:6).
 - 3) Inspiration pointedly frames the reality of God's anger by stating that those who disobey God and constantly practice sin in their lifestyles *will* face this "indignation" of God.
 - 4) This conclusion is stated in this passage: "to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation there will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek" (Romans 2:8).

2. 📖 Wrath

- a. This term is used to describe the outward actions of one whose anger has reached a critical point.
- b. In Revelation 16:19; 19:15 this is described by the term "fierceness" and its use intensifies the anger of God.
- c. Not only is there an outburst of anger when the just punishment erupts in retribution but God's anger is so severe it is described as "fierce."
- d. The words of Inspiration offer a tragic comment about those rejecting God's commands (Hebrews 10:27).
- e. Because these have become spiritual anarchists, they will suffer God's fierce wrath. These await "a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries" (ASV).
- f. This term describes action that is painful, filled with grief, hard, violent and intense. This is the reality of God's indignation—pain and violence.
 - 1) The biblical truth is that the disobedient cannot avoid the wrath of God. Job 41:10, "No one is so fierce that he dares to arouse him; who then is he that can stand before Me?" (Job 41:10). "For who is like Me, and who will summon Me into court? And who then is the shepherd who can stand against Me?" (Jeremiah 49:19; 50:44).
 - 2) No matter how one tries to redefine "wrath" the doublespeak cannot remove the fact that God's wrath is described by the words of Inspiration as being focused on the disobedient.
- g. Let all read and heed this somber warning, "(T)he Lord is the true God; He is the living God and the everlasting King. At His wrath the earth quakes, and the nations cannot endure His indignation" (Jeremiah 10:10).

3. 📖 Anger

- a. ὀργή (orgē; or-gay') is a Greek word translated to refer to an excitement in thoughts and specifically refers to a violent passion, ire, or abhorrence.
 - 1) It is used to indicate the emotions aroused will lead to a severe punishment.
 - 2) This word is viewed as the strongest of all passions.
 - 3) It is used to describe the anger of Christ (Mark 3:5) and God's anger with the Israelites in the Wilderness wanderings that is applied to God's anger toward erring Christians (Hebrews 3:11).
- b. This physiological metaphor teaches us that God's anger is real.
 - 1) When man sins the Almighty God "feels" the anger that results.
 - 2) The persistency of man's sin does not lessen the degree of God's anger but only "kindles" that anger to a greater intensity.
 - 3) Additional insight that God's anger increases in intensity rather than vanishing if ignored by man is the statement in Judges 2:12, "They provoked the Lord to anger."
- d. The word "provoked" is from the Hebrew word כָּעַס (ka'as, kaw-as'). Its meaning is suggested by Harris (451):
 - 1) "(I)s to vex, agitate, stir up, or provoke the heart to a heated condition which in turn leads to specific actions...This term refers to God's inner self as vexed and provoked by rebellion or sin. The term when applied to God, implies that man can affect the very heart of God and cause him heat, pain, or grief...his people may provoke him to anger and wrath by their unfaithfulness. Because God is holy and loving he will only share himself with a people whom he has bound to himself in covenant love, and whom he has taken to himself for fellowship and service. He never shares himself with the profane and wicked."
 - 2) This indicates that God's anger is real. If God's anger is ignored or treated with contempt it does not go away but intensifies in force.
 - a) God is affected by the sins of man.
 - b) Even if man has become callous and unfeeling about the evils of sinful practices, their continued behavior only enrages the Almighty God they will face.

4. 🗨️ **Rage**

- a. The reference to God's anger by this term is found in Habakkuk 3:8.
 - 1) In this text there are three terms referencing the anger of the Almighty God. "Did the Lord rage against the rivers, or was Your anger against the rivers, or was Your wrath against the sea."
 - 2) The Hebrew term is חָרָה (chârâh; khaw-raw'). This is translated as to *glow* or *grow* warm; figuratively to *blaze* up, of burning anger, zeal, or jealousy. It is a term that communicates the most intense level of anger. One thus described by this term is grieved by anger to the extent he is "hot" and incensed and wroth.
- b. Even though this term is used only once to describe God's anger it is significant.
 - 1) Such a term indicates that God's anger emotion can reach levels of the greatest possible intensity.
 - 2) God's anger is described as vehement fury. This word teaches us that God's anger must not be cynically viewed or casually dismissed.
 - 3) God's anger is real and unless placated it grows in intensity.

5. 🗨️ **Fury**

a. The prophet Isaiah speaks of this aspect of God's anger, "For the indignation of the LORD is upon all nations, and his fury upon all their armies" (34:2 KJV).

And again, Isaiah 63:3-6, "I have trodden the winepress alone...I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment...therefore mine own arm brought salvation unto me; and my fury, it upheld me....And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth" (63:3-6 KJV).

b. This is an interesting word to study.

1) It is translated from the Hebrew **חַמָּה** (chêmâ'; khay-maw'). This word is used in the Old Testament to describe the "heat" within a person.

2) "As a rule it is used to convey the concept of an inner, emotional heat which rises and is fanned to varying degrees. The context usually gives clue as to which translation should be preferred, whether anger, hot displeasure, indignation, wrath, rage or fury" (Harris, 374).

c. This rage is seen in God's reaction to His covenant people who acted unfaithfully (Deuteronomy 9:19; Jeremiah 42:18).

"God is aroused to great heat because he, as a jealous God, sees the people He loves disobey Him and consort with, sinners or 'no gods.' He then expresses His rage or pours out His fury (Ezekiel 36:6). Other nations also experience God's displeasure by the pouring out of God's fury (Jeremiah 10:25; Nahum 1:2, 6)" (Harris, 375).

d. This word describes the heat of a seething anger that is about to boil over and angrily punish.

1) The horror of this divine "fury" is taught in Hebrews 10:26, 27 as the author writes to warn Christians of their damnable state because they have willfully forsaken God and accepted a personal anarchy as their decision-making matrix.

2) All who have shown contempt and disrespect to God by not following His commands are told to expect "a terrifying expectation of judgment and the fury of a fire which will consume the adversaries" (NASB).

e. God's People are expected to display this "fury" as they emulate the Father's character.

1) Ezekiel is described as possessing a hot anger or fury when he saw what the sinners were doing (Ezekiel 3:14).

2) This rage and fury toward those who disrespect God is missing in today's Postmodern Period.

3) Silence, not rage, speaks to the corruption of God's pattern.

6. **⚔ Tribulation**

a. **Θλίψις** (thlipsis; thlip'-sis) is from a term meaning to crush, press, compress, squeeze, break; it translates the applying of intense and excruciating pain and pressure.

1) It is a derivative of "tribulum" a threshing sledge that rubs and crushes.

2) The word is translated by these synonyms—afflicted(-tion), anguish, burdened, persecution, tribulation, or trouble.

3) Those who experience this are in anguish and distress.

b. This reveals the action awaiting the sinner.

1) The sinner will be "recompensed" for his practices because of the anger of God.

2) The anger of God will give a payment in tribulation to every soul that "doeth" evil (Romans 2:9).

- 3) The anger of God in dealing out tribulation applies to both saint and sinner.
 - 4) God will cast the woman, Jezebel, out of the church of Thyatira and those who “commit adultery with her into great tribulation” (Revelation 2:22) (Zodhiates).
- c. Instead of finding comfort and peace, there will be distress and excruciating pain for those who have treated God’s commands with disrespect.
- 1) The anger of God becomes a reality when the sinner is crushed under despair and stresses.
 - 2) The sinner had looked for total freedom, joy and satisfaction as he spurned God’s commands and cynically mocked God’s rules, but all was vanity; nothing of satisfaction resulted as there was only emptiness and purposelessness in earthly existence!
 - 3) This crushing pain is felt by the sinner while in this life but it will be a forever situation after this life!

7. 📖 **Anguish**

- a. This term is used three times with tribulation (Romans 2:9; 8:35; 2 Corinthians 6:4) and emphasizes the horrible punishment intended.
- b. Although tribulation and anguish are used together, the words describe different aspects of sin’s punishment upon the sinner.
- c. “Anguish” has in view the stresses, pressures and crushing horrors that arise from within a person’s mind. “Tribulation” speaks to the pressures and troubles that press upon one from without such as persecution and afflictions (Zodhiates).
- d. God’s anger sends “anguish” into the lives of the disobedient.
 - 1) The combination of “tribulation and anguish” teaches the inescapable fact that sin brings terrors from within and from without.
 - 2) This is seen in the most practical way as those living a lifestyle of sin are miserable (“their souls melted away in their misery” Psalm 107:26).
 - 3) These are forever seeking relief and happiness. This emptiness leads them to go farther away from God and increase their addictions to sin’s pleasure. But all of their attempts are vain.
 - 4) It is true that sin offers “pleasure” but it is only a “passing pleasure” (Hebrews 11:25). The Bible states that any “pleasures” offered by sin are at best “temporary” and after the pleasures fade then the “anguish” returns to crush the spirit.
 - 5) No matter how intense the pleasures are through addictive habits, those pleasures will vanish and the crushing horrors of sin return with an even greater vengeance.
- e. Anguish reveals the result of disobeying God and consequently facing the anger of God.
 - 1) God’s anger is seen in the anguish suffered during earthly life but it will increase in eternal life.
 - 2) God’s love offers the sinner the option of a “peace that passes understanding that guards you heart and minds” (Philippians 4:7). But this peace is experienced only by those who obey God’s commands.
 - 3) God’s love offers peace but if man does not choose peace then God’s anger requires anguish.

8. 📖 **Righteousness**

- a. Righteousness is an attribute of God.
 - 1) It is not limited to God’s ordinances and commands.
 - 2) While these are certainly righteous they do not speak to His nature. God is wholly righteous.

- 3) Consequently all that God does is regulated by righteousness. All that God does is right because God is righteous.
- b. Since God demonstrates anger there is a "righteous anger" of God.
- 1) This is referenced in Revelation: "Yes, O Lord God, the Almighty, true and righteous are Your judgments" (16:7) and "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" (19:11).
 - 2) This means the anger of God is always right. It is not biased. It is not inconsistent. It is not rooted in self-serving motives or arrogant in determination of the verdict.
 - 3) The righteous anger of God was the basis for Abraham's appeal for leniency when the divine judgment of Sodom was announced. In his appeal Abraham pled for the Judge of all earth who will do "right" (Genesis 18:25). This phrase used by Abraham refers to a verdict that is pronounced judicially, especially in regard to a sentence including the crime and the penalty. It speaks of an unerring justice and equity.
 - 4) This righteousness of God mitigates the wrath of God and assures that absolute "right" will be done.
 - 5) The righteousness of God's anger allows for mercy in the punishment that is deserved.
 - 6) God's anger can be appeased because of Christ's sacrifice (see the previous lessons that discuss how the Cross of Christ illustrate the anger of God). The merciful forgiveness by divine grace is possible only to those willing to obey and practice God's commands. By obeying God's commands these are "saved by grace through faith" (Ephesians 2:8-9). This was made possible because the blood of the eternal Son of God was sacrificed and propitiates the anger of God (1 John 2:1-2). Only the eternal blood of God's Son could atone for the eternal consequences of man's sin (Hebrews 10:1-17). The Apostle Paul illustrates this fact (1 Timothy 1:12-17).
- c. God Almighty is a righteous God.
- 1) He cannot ignore sin.
 - 2) He cannot turn His head or wink at man's rebellion.
 - 3) A righteous God is bound by a righteous Law.
 - 4) If one wishes to fabricate a god that is lenient regarding sin and permissive in holding man responsible, then such a god is NOT the Holy, Righteous, Almighty God of the Bible!
- d. The anger of God *MUST be viewed* by understanding the righteousness of God! When understood in this perspective there is no confusion about why God displays anger at sin and sinners.

Absolute Take Aways from This Study

First, 🗨️ words have specific meaning.

1. If words do not have specific meanings then any coherent communication is impossible—all is just gibberish on the level with a blabbering baby!
2. The specificity of words cannot be altered or redefined to fit an individual's personal feelings (Proverbs 4:24). Ecclesiastes 5:6, *"Do not let your speech cause you to sin...Why should God be angry on account of your voice?"*

Second, 🗨️ words used in the Bible were deliberately chosen by God to communicate specific concepts.

1. God's words were not vague or blurry.
2. The words of the Bible were chosen to be communicated in languages that would not change but be very specific in communicating the divine directives. *"I did not come with superiority of speech or of*

wisdom...and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on the wisdom of men, but on the power of God...but we speak God's wisdom...we have received...the Spirit who is from God...which things we also speak...combining spiritual thoughts with spiritual words" (1 Corinthians 2:1-13).

Third, ☞ when viewed together the words of the Bible teach that God's anger is a reality and cannot be disregarded without everlasting punishment. John 3:36, "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

Fourth, ☞ when the Bible states that God is angry we must accept the fact that God becomes angry and that anger will punish disobedience to the divine commands! Romans 1:18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness."

Fifth, ☞ from the word study above the words of this Psalm should be somberly understood: "Worship the Lord with reverence and rejoice with trembling. Do homage to the Son that He not become angry and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!" (Psalm 2:11, 12).

Sources Cited

Lesson Three: The Biblical Words (in final MSS will be at end with other citations)

See this page for guidance on MLA website citations: <https://owl.english.purdue.edu/owl/resource/747/08/>

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