

Preserved through the Bowls, Rescued from the Wrath

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Introduction

It's no secret that quite a bit of variance exists within premillennial theology. In our current day and age, the premillennial landscape is dominated by the pre-tribulational position, while the pre-wrath view is gaining some ground. The mid-tribulational position is the least accepted, while the post-tribulational view still has many proponents.

It is important to note that one major difference clearly distinguishes the post-trib viewpoint from the other three. According to the post-trib position, the rapture occurs *after* the bowls of God's wrath (Revelation 16) are poured out, while the other three positions hold that the church will be taken to heaven sometime *before* the wrath of the bowl judgments. Therefore, failure to prove the rapture occurs beforehand severely weakens the pre-trib, mid-trib, and pre-wrath positions. Conversely, the post-trib advocate needs only to prove otherwise in order to substantiate his position.

Scholars, such as Douglas Moo, Robert Gundry, George Eldon Ladd, etc. have provided strong, biblical argumentation for the post-trib position. Thus, there is no need to reiterate much of what they have already written. The purpose of this article is to present a strong lexical argument decisively demonstrating that the rapture will indeed take place *after* the bowl judgments. However, before we take up this task, it is imperative to outline the fundamental assertions that underlie the post-trib position espoused herein.

Basic Outline of Post-Tribulational Rapture Position

The post-tribulational position espoused by the author contains the following key elements:

- The *parousia* (i.e. coming of the Lord) is one event containing both the rapture and the Day of the Lord
- The Day of the Lord begins after the Great Tribulation (Matthew 24:29) and is signaled by cosmic signs (Matthew 24:29-30; Revelation 6:12-14; Joel 2:31, 3:15; etc.)
- The sixth seal (Revelation 6:12-17) will commence the Day of the Lord (v.17)
- The seals, trumpets, and bowls are non-sequential in nature (i.e. all trumpets do not chronologically follow all seals and all bowls do not follow all trumpets). Instead, they represent three separate accounts of events leading up to the Day of the Lord, which begins immediately prior to the physical return of Christ (Revelation 19:11ff).
 - The sixth seal (Revelation 6:12), sixth trumpet (11:13), and seventh bowl (16:18) all describe the same great earthquake thereby showing that they are parallel accounts of the same event, which is the fulfillment of the prophecy in Ezekiel 38:19 of the great earthquake that inaugurates the Day of the Lord.
 - Other passages clearly link together the sixth seal, sixth trumpet, and seventh bowl (Joel 3:1-16; Isaiah 63:2-6; Revelation 14:14-20) with the second coming of Christ (Revelation 19:11-21).
- Believers in Jesus Christ will be on earth when God pours out His bowls of wrath but will be raptured immediately prior to the wrath of God dealt out on the Day of the Lord.

Not Destined for Wrath

Admittedly, the strongest argument shared by proponents of pre-trib, mid-trib, and pre-wrath centers around two verses in 1 Thessalonians:¹

- *[You] wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come. (1:10)*
- *For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ (5:9)*

Advocates of these views argue that the aforementioned verses provide clear evidence that Christians will not undergo the wrath of God depicted in the seven bowls of God's wrath. If this is so, then how can the Day of the Lord possibly begin *after* the bowls of wrath? If 1 Thessalonians 1:10 and 5:9 both state that believers will be saved from the coming wrath, and if the bowls are indeed "*bowls of wrath*," then how can believers possibly be on earth during their outpouring? Furthermore, how can the bowls of God's wrath not be considered part of the Day of the Lord, which Zephaniah 1:14ff describes as a day of wrath?

The Wrath of God in the Book of Revelation

The English term "wrath" is used in the book of Revelation eleven times:

- Four times in conjunction with the great earthquake
 - Twice in reference to the sixth seal (6:16, 17)
 - Once in reference to the seventh trumpet (11:18)
 - Once in reference to the seventh bowl (16:19)
- Once in reference to the wrath of Satan (12:12)
- Twice in reference to the Day of the Lord (14:10, 19)
- Three times in reference to the first six bowls of God's wrath (15:1, 7, 16:1)
- Once in reference to the physical return of Christ (19:15)

The reader will quickly notice that ten of the eleven occurrences of "wrath" in Revelation refer to the wrath of God, while the other reference is to the wrath of Satan. What shall we conclude from this? Is it appropriate to conclude that all ten references to God's wrath are part of the Day of the Lord or is it possible that some precede the Day of the Lord?

Two Greek Words for Wrath

There are two Greek words that are translated into English as "wrath," *thumos* and *orge*. To gain a proper understanding of the wrath of God, we must first understand the relationship of these two Greek nouns. There are three possibilities regarding the relationship between the two words.

1. They are exactly the same and completely interchangeable. In other words, they are perfect synonyms that have the same meanings in all senses.
2. They overlap in meaning and are synonymous in some, but not all senses.
3. They are two completely distinct terms that are mutually exclusive in every way.

It is obvious that there is a relationship between these two terms. The very fact that both are translated in various places as "wrath" or "anger" is a testimony to their overlap in meaning. So, we can quickly rule out option #3. Furthermore, some lexicographers argue that no synonyms have exactly the same meaning, because a context in which they are unique always exists. For

¹ All Scripture quotations, word studies, etc. are from the *NEW AMERICAN STANDARD BIBLE*®, © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995.

example, “long” and “extended” are synonyms in some contexts (e.g. we waited for a long/extended time), but they are clearly distinct in other contexts (e.g. an extended arm is not necessarily a long arm). In the same way, although *thumos* and *orge* overlap in meaning, they are not completely interchangeable, so option #1 is eliminated and we are left with option #2.

Since *thumos* and *orge* are related but not exactly the same, we must determine what nuances of difference exist between the two Greek nouns and if these differences have any impact on the proper understanding of eschatology. To do so, we must first understand each term’s range of meaning and custom of use.

Range of Meaning – *Thumos* and *Orge*

With regard to range of meaning, *thumos* can mean anger, wrath, rage, or passion, while *orge* can mean anger, wrath, indignation, judgment, or punishment. While both can carry the connotation of anger and wrath, *thumos* is most often used to represent passion/rage, and *orge* often signifies indignation, judgment or punishment. Even in their shared sense of anger or wrath, Greek lexicons distinguish between the type of anger/wrath they represent. Comparatively speaking, *thumos* implies a passionate boiling up, impulse, or outburst of rage (i.e. intense feeling), while *orge* represents a disposition of settled indignation. So, there exists a partial overlap within the range of meaning as well as some meanings and nuances that are more common to each term.² Figure 1 below graphically illustrates the intersection of the terms.

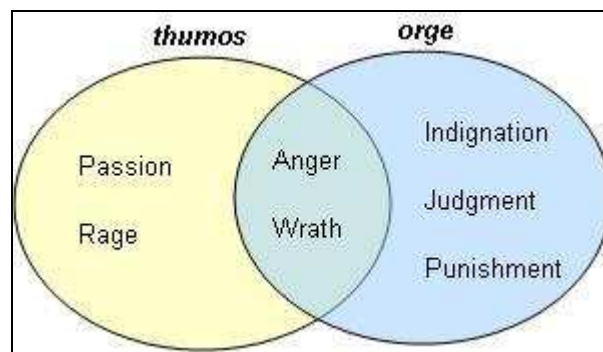


Figure 1 – Range of meaning of *thumos* and *orge*

Custom of Use – *Thumos* and *Orge*

So far, we have established the range of meaning for the two Greek terms. Next, we will examine the biblical usage of each term. We will restrict our analysis primarily to the New Testament with the exclusion of the book of Revelation (subsequently referenced as NT*). We refrain from analyzing usage in Revelation at this point, because we will examine it later in the article. Additionally, we will only examine eschatological passages in the Septuagint (subsequently referenced as LXX*).

The first notable observation we make is that *orge* is used consistently throughout NT* to refer to the wrath associated with final judgment and/or eternal damnation, and *thumos* is never independently used in this manner. For example, Jesus said, “*He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath [orge] of God*

² Of course, a passionate outburst of rage/anger/wrath (*thumos*) can be categorized as a punishment or judgment when dealt out by God (e.g. the second and third bowls are called judgments in Revelation 16:5-7). However, the emphasis of *thumos* is on the surge, impulse, passion, and intensity of the outburst of rage.

abides on him.” (John 3:36), and Paul wrote, “*Much more then, having now been justified by His blood, we shall be saved from the wrath [orge] of God through Him*” (Romans 5:9).

Second, in both the LXX* and NT*, *orge* is consistently used independently to refer to the “*day of wrath*” (Psalm 110:5; Zephaniah 1:15-18; Lamentations 2:1, 21-22; Ezekiel 22:24; Romans 2:5). Elsewhere, it is used with *thumos* (i.e. Zephaniah 2:2-3; Isaiah 13:9-13; Lamentations 1:12; Ezekiel 38:18-19), but *thumos* is never used in this context apart from *orge*.

From studying the custom of use of these two nouns in the NT* and LXX*, we arrive at the following two conclusions:

1. The wrath of God expressed in final judgment and/or eternal damnation is *always* either *orge* or the combination of *thumos* and *orge*, but *never* just *thumos*.
2. The wrath of God meted out during the Day of the Lord is *always* either *orge* or the combination of *thumos* and *orge*, but *never* just *thumos*.

These conclusions are consistent with the ranges of meaning discussed above. The lexical range of *orge* quite naturally allows for the punishment brought about on the Day of the Lord and the final judgment and eternal damnation that results from the Day of the Lord. On the other hand, as we saw, the concepts of settled indignation, judgment, and punishment are usually outside the range of meaning of *thumos*.

The Wrath of God in the Book of Revelation Revisited

Now that we have developed an understanding of the range of meaning and custom of use of *thumos* and *orge*, we can appropriately understand the eleven aforementioned “wrath” passages in Revelation. In these passages, and a few others, the two Greek nouns are used sixteen times.

The term *thumos* is used ten times. In three of these occurrences, *thumos* belongs to someone other than God. Revelation 12:12 speaks of the “wrath” of Satan, while 14:8 and 18:3 are references to the “passion” of Babylon (remember, passion is within the range of meaning of *thumos*, not *orge*). The term *orge* occurs six times, all of which refer to the wrath of God.

Of the times that it refers to the wrath of God, *thumos* occurs seven times: three times by itself and four in conjunction with *orge*. The term *orge* is used three times by itself and three in conjunction with *thumos*.

Given this information, let’s examine how these terms are used in Revelation.

- The term “wrath” is used three times in reference to the first six bowls of God’s wrath (15:1, 7, 16:1). In all three of these occurrences, the term *thumos* is used independently. The term *orge* is never used to describe these events.
- The term “wrath” is used three times to announce the coming of the Day of the Lord. The term *orge* is used independent of *thumos* twice in reference to the sixth seal (6:16-17) and once in reference to the seventh trumpet (11:18). The term *thumos* is never used independently to describe the inauguration of the Day of the Lord.
- The two nouns are used together in reference to the wrath displayed at the physical return of Christ and the Day of the Lord (14:10, 19, 16:19, 19:15).

Notice that the Spirit of God, through the apostle John, used these two Greek words in a three-step progression to communicate the outpouring of the wrath of God. From this, the reader can

see the clear distinction between God's *thumos* wrath and God's *orge* wrath. The apostle used *thumos* in isolation to signify the passionate outburst of rage displayed in the bowl judgments prior to the Day of the Lord, *orge* in isolation to denote the coming of the Day of the Lord, and the two words together to intensify the events that take place on the Day of the Lord.

Questions and Answers About the Wrath of God in Revelation

QUESTION: Given the distinction between *thumos* wrath and *orge* wrath, is there a relationship between the two in Revelation, and why are they used together in some passages?

ANSWER: Although John did not use the terms interchangeably, there is certainly a relationship between God's *thumos* and God's *orge*. What is that relationship? In some passages the terms are used together as one term (i.e. *thumos orge*) and translated into English as "fierce wrath" (e.g. 16:19, 19:15). However, there is one place where they are used as separate terms, and their relationship is made evident.

Revelation 14:10 is the key verse to understand the relationship between the two types of wrath. Speaking of those who worship the beast and take his mark, the angel says, "*he also will drink of the wine of the wrath [thumos] of God, which is mixed in full strength in the cup of His anger [orge]; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.*" This verse clearly looks forward to the final judgment and eternal damnation which will be brought about shortly after Christ physically returns on the Day of the Lord³, hence the use of *orge*.

What about the use of *thumos*? Notice that *thumos* is associated with wine (i.e. "the wine of the wrath of God"), and *orge* is associated with the cup (i.e. "the cup of His anger"). The term "wine" is used throughout Revelation to depict the idea of passion or rage. For example, Babylon has "*made all the nations drink of the wine of the passion [thumos] of her immorality.*" (14:8; cf. 17:2 and 18:3). The exact Greek phrase used in this passage, "*tou oinou tou thumou*" ("the wine of the wrath") is used only five times in the Bible, and all five occurrences are in Revelation (14:8, 10, 16:19, 18:3, 19:15). The flow of thought in these passages is clear. Babylon has made the nations drink the wine of the *thumos* of her immorality (14:8, 18:3). In response, God promises that those who drank it will also drink the wine of His *thumos* (14:10), as will those who caused them to drink (16:19). Not only will they receive a foretaste of this *thumos* during the bowl judgments; they will indeed drink it from the cup of *orge* on the Day of the Lord (16:19, 19:15) and for eternity (14:10). The cup spoken of here is the same cup from which Jesus drank when He died on the cross (Mark 10:38-39; Luke 22:42; John 18:11; cf. Matthew 27:46).⁴ So, 14:10 is significant, because it depicts the combining of the two types of wrath as the wine of *thumos* is poured into the cup of *orge* on the Day of the Lord. The *thumos* of God seen in the bowl judgments prior to the Day of the Lord is mixed into the *orge* of the Day to create a potent cup full of *thumos orge* that will be poured out on that Day and for eternity.

The Greek in 14:10 literally says that the wine of *thumos* is "mixed unmixed" in the cup of His *orge*. The point being made is that the pure *thumos* of God is poured into the cup and then mixed with the *orge* that is already in the cup. The term "unmixed" (*akratos* in Greek) also

³ Three verses prior (14:7), the angel makes the announcement that "*the hour of His judgment has come,*" and we know from 2 Peter 3:7-10 that there is a connection between the Day of Judgment and the Day of the Lord.

⁴ Given that Jesus took upon Himself the wrath of God (i.e. the wine of *thumos* mixed into the cup of *orge*), it should be no surprise that, in the Lord's Supper, Christians drink wine from a cup to remember His shed blood.

means “undiluted”. It is translated as “full strength” in some versions in order to give the reader the sense of the word. Something unmixed or undiluted is by definition full strength. So, the *thumos* enters the cup unmixed, but the verse states that, once it is poured into the cup, it is literally “mixed” (*kerannumi* in Greek) with the *orge* in the cup. Thus, the word picture is of pouring *thumos* into a cup that already contains *orge*. The phrase “cup of *orge*” does not imply that the word picture intends for the *orge* to depict the cup itself. That would not make sense for two reasons. First, if the cup was empty, there would be nothing with which the *thumos* could be mixed. Second, the mixture that is later poured out of the cup is described as *thumos orge* (16:19, 19:15). Additionally, the word picture in 14:10 in no way implies that God’s *orge* would have to be dispensed before His *thumos*, since it was in the cup before the *thumos*. Remember, at this point, the cup has not yet been poured out. So, the most natural way to understand the progression of God’s outpouring of wrath is to understand the first six bowls as occurring before the Day of the Lord because “*in them the wrath [thumos] of God is finished*” (15:1). After this, the *thumos* is mixed with the *orge* that arrives on the Day of the Lord (6:17, 11:18).

QUESTION: If the great earthquakes mentioned in the sixth seal, seventh trumpet, and seventh bowl are one and the same, then why did John use *orge* by itself to describe the wrath of God in the sixth seal (6:16-17) and seventh trumpet (11:18) versus his use of *orge* together with *thumos* to describe the wrath of God in the seventh bowl (16:19)?

ANSWER: The sixth seal, “*the great day of their wrath has come*” (6:16-17), and the seventh trumpet “*Your wrath came*” (11:18), contain the announcement of the coming of the Day of the Lord. It is important to note that the announcements only reflect the coming of the *orge* of God, not the *thumos*. Why was the coming of God’s *thumos* not announced? The answer is simple. It was not announced, because it was already present. By the time the sixth seal announcement comes, six of the bowls of wrath have been poured out, and God’s *thumos* (in isolation of His *orge*) is about to be finished (15:1). No longer will God exhibit only *thumos*. As soon as the Day of the Lord arrives, the wine of the *thumos* of God is mixed into the cup of His *orge* (14:10).

In contrast to the sixth seal and seventh trumpet, which specifically focus on the *coming* of the Day of the Lord, the term *orge* is used in the seventh bowl to emphasize the punishment that takes place *on* the Day of the Lord. So it makes sense that John describes it as *thumos orge* instead of just *orge* (16:19). The seals, trumpets, and bowls represent three different accounts of events leading up to the Day of the Lord, which begins with the great earthquake. It is clear from the text that the sixth bowl occurs *before* the Day of the Lord, because it is a time when men are gathered together in preparation for the coming “great day of God, the Almighty” (16:14), when Christ will be “coming like a thief” (16:15).⁵ The next few verses then indicate how the Day of the Lord begins: The wicked gather together at Armageddon for war (v.16), the announcement of the Day comes (v.17), and the great earthquake strikes (v.18). Then, once the Day arrives, God’s cup of *thumos orge* is poured out (v.19).

QUESTION: How can we conclude that *thumos* is not used in isolation to depict the Day of the Lord since Revelation 14:19, which uses *thumos* alone, is a clear reference to the Day?

ANSWER: We stated above in the section on custom of use that, in the NT* and LXX*, the wrath of God meted out during the Day of the Lord is *always* either *orge* or the combination of *thumos* and *orge*, but *never* just *thumos*. Based on this fact, we must arrive at one of two

⁵ This is parallel to 2 Peter 3:10, which states, “the day of the Lord will come like a thief”.

possible conclusions. Either: (1) Revelation 14:19-20 does not describe the Day of the Lord, or (2) John did not follow the established custom of use for *thumos* and *orge*.

Due to its strong associations with Joel 3:13-14, Isaiah 63:2-3, and Revelation 19:15, the passage seems to clearly be describing the Day of the Lord. Therefore, we must ask why John would not have followed the customary usage of this word.

Thankfully, the answer is simple. 14:19 is part of the same context as 14:10, which clearly indicates that the *thumos* has already been mixed into the *orge* at this point. Why then would John use *thumos* in 14:19 to describe the wrath of God instead of using the *thumos orge* designation that is typically used in reference to the Day of the Lord? Again, the answer flows from the context. When we read through the immediate context of the passage, we find a strong literary reason for John to use only *thumos* in this verse. John used *thumos* in order to clearly contrast against the wine of the *thumos* of Babylon's immorality by arguing that those who drank Babylon's wine of *thumos* (v.8) will also drink God's wine of *thumos* (v.10) and be thrown into the winepress of *thumos* (v.19). The fact that they will drink this wine of God's *thumos* from the cup of God's *orge* (v.10) is obvious in the context and throughout the remainder of the book. Elsewhere, we find that the wine of *thumos* that was poured into the cup of *orge* (14:10) is poured out as the wine of His *thumos orge* (16:19), and the wine press of the *thumos* of God that was trodden (14:19-20) is referred to in a parallel manner as the wine press of the *thumos orge* of God that was trodden (19:15). So, in substance, John was clearly describing *thumos* and *orge* in 14:19. Therefore, he could have easily used *thumos orge*, but he strategically chose to use *thumos* due to its literary force.

QUESTION: Why should we conclude that the bowls of wrath take place *prior* to the Day of the Lord instead of *on* the Day of the Lord?

ANSWER: The announcement of the coming of the “*great day of their wrath [orge]*” is found in the sixth seal (6:16-17). According to Zephaniah 1:14-18, we know that the “*day of the LORD's wrath [orge]*” (v.18) is indeed the “*the great day of the LORD*” (v.14). Given this, the arrival of God's *orge* is the arrival of the Day of the Lord (cf. Psalm 110:5; Ezekiel 38:19; Romans 2:5). Therefore, the sixth seal marks the announcement of the arrival of the Day of the Lord. This is further validated by the fact that the cosmic signs displayed in the sixth seal (6:12-14) are indeed the signs that usher in the Day of the Lord (Isaiah 13:9-10; Joel 2:10-11, 31, 3:15; Matthew 24:29-30).

Although both the Day of the Lord and God's *orge* are ushered in at the sixth seal, the Day of the Lord will have an endpoint, but the *orge* of God will never end, since *orge* is used consistently to refer to the wrath associated with final judgment and/or eternal damnation (John 3:36; Romans 5:9). Conversely, *thumos* is never independently used in this way. Since *thumos* by itself connotes a passionate outburst of rage, one would expect that God's *thumos* would boil up then subside. In fact, John made this explicit in Revelation 15:1: “*Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues [bowls of wrath], which are the last, because in them the wrath [thumos] of God is finished.*” How should we understand this verse? What did John mean when he stated that the wrath of God would be finished in the bowls? There are only three options pertaining to what type of wrath will be finished in the bowls: the *orge*, *thumos*, or *thumos orge* of God. We can quickly rule out the possibility that God's *orge* will end at the bowls for two reasons. First, the term *thumos*, not *orge*, is used in the verse. Second, the New Testament is clear that God's *orge* will be poured out for eternity on those who

refused to believe in His Son (John 3:36; Romans 5:9). We can also quickly rule out the possibility that God's *thumos orge* will end at the bowls, because it is poured out after the bowls at Christ's physical return (19:15). Therefore, the only way to feasibly interpret 15:1 is to understand that the bowls of wrath mark the endpoint of the use of God's pure, unmixed, undiluted *thumos*. Given this, the bowls must precede the Day of the Lord.

After the first six bowls are poured out (16:1-16), the announcement of the coming of the Day of the Lord and God's *orge* is given (6:16-17, 11:18). As soon as God's *orge* arrives, His *thumos* is mixed into His *orge* forever (14:10) and thereafter referred to as *thumos orge* (16:19; 19:15). This corroborates the fact that the first six bowls precede the Day of the Lord, and that the sixth seal, sixth trumpet, and seventh bowl are parallel accounts of the same event.

Figure 2 below graphically illustrates the chronology of the events immediately prior to the rapture and Day of the Lord (i.e. the first six bowls of *thumos*), at the coming of the Day of the Lord (i.e. the rapture, the coming of God's *orge*, the finishing of God's independent use of *thumos*, and the mixing of God's *thumos* into God's *orge*), on the Day of the Lord (i.e. the outpouring of God's *thumos orge*), and after the Day of the Lord (i.e. the eternal *thumos orge* of God on those thrown into the lake of fire).

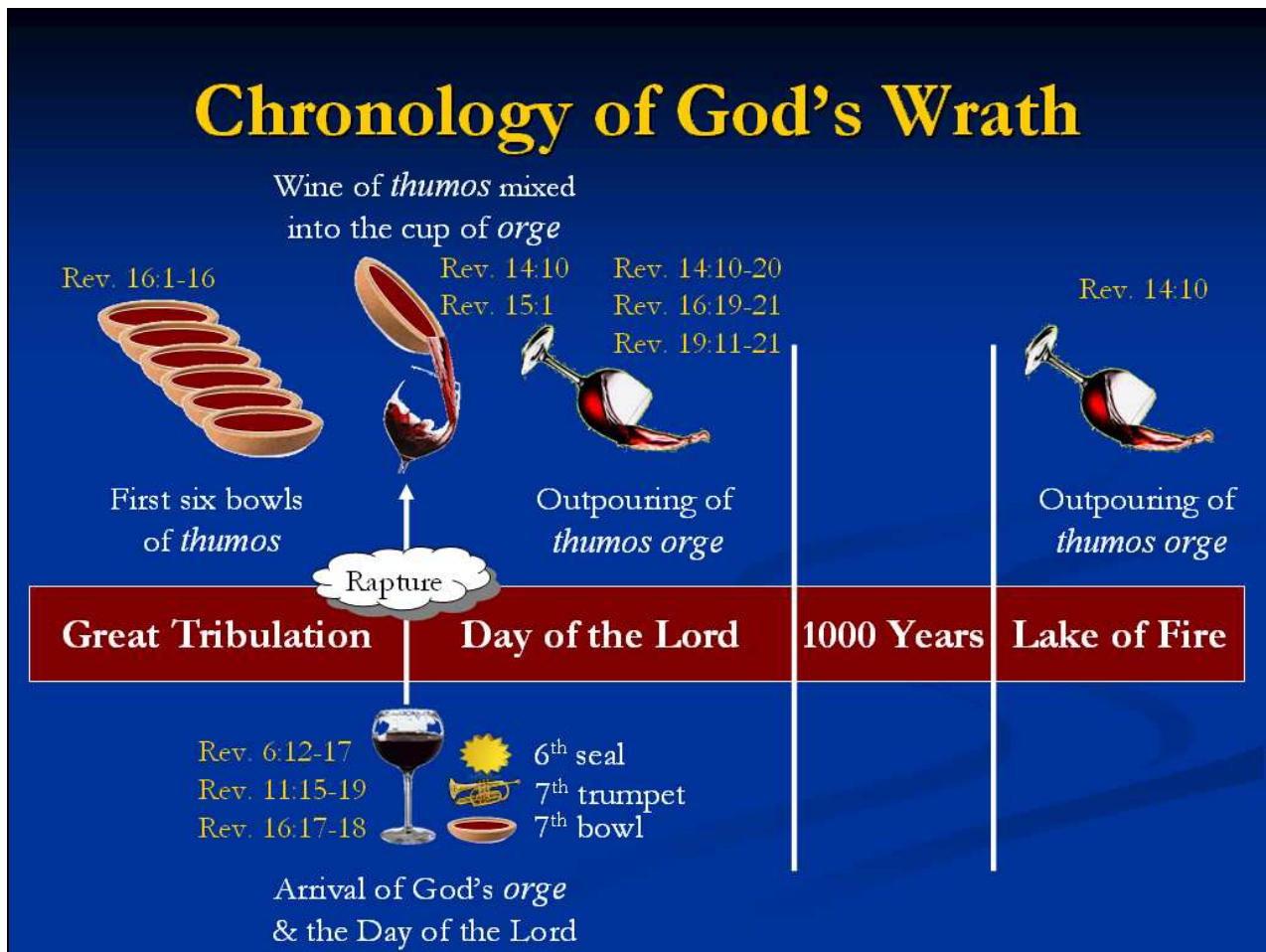


Figure 2 – Visual representation of the outpouring of God's wrath

Conclusion

Let us begin by summarizing our key observations. There are two Greek nouns used to express the concept of “wrath”, *thumos* and *orge*. These two words overlap in meaning but are not completely interchangeable. *Thumos* implies a passionate boiling up, impulse, or outburst of rage, while *orge* represents a disposition of settled indignation. Given this, the wrath associated with the Day of the Lord, final judgment, and eternal damnation is characterized as either *orge* or a combination of *thumos* and *orge*, but never just *thumos*.

When writing the Revelation by the Spirit of God, the apostle John did not veer from the consistent range of meaning and custom of use found elsewhere in Scripture. He did not use the terms *thumos* and *orge* interchangeably. He used each with specificity and purpose to clearly show that the Day of the Lord begins at the second coming, inaugurated by the earthquake. The book of Revelation shows a clear progression from God’s *thumos* (first six bowls), to the coming of God’s *orge* along with the Day of the Lord (sixth seal, sixth trumpet, seventh bowl), to the mixing of the *thumos* into the *orge*, to the pouring out of the *thumos orge*.

Finally, we return to 1 Thessalonians 1:10 and 5:9. Do they provide clear evidence that Christians will be raptured prior to the wrath of God depicted in the seven bowls of God’s wrath as pre-trib, mid-trib, and pre-wrath advocates suggest? No, we actually have strong reasons to believe they do *not* imply such a thing. 1:10 suggests that Jesus “*rescues us from the wrath [orge] to come*” and 5:9 states, “*God has not destined us for wrath [orge], but for obtaining salvation*”. These verses do not claim that believers will be raptured prior to (i.e. rescued from) God’s bowls of *thumos*. In fact, no promise of being rescued from *thumos* exists in the Bible. The promise given in these verses is that believers will be raptured prior to God’s Day-of-the-Lord *orge*, which is associated with final judgment and eternal damnation. This is why the contrast in 5:9 is between *orge* and eternal salvation, not *thumos* and earthly deliverance.⁶

Therefore, although believers will not be physically removed from earth prior to the bowls of *thumos*, we can confidently conclude that believers will be preserved through the bowls, but rescued from the wrath [*orge*]!

⁶ Similarly, in John 3:36, Jesus contrasted eternal life with God’s *orge*, and in Romans 5:9, Paul contrasted blood-bought justification with God’s *orge*.