

## ABOUT THIS BOOK

Do you easily get angered at injustice?

In fact, do you get enraged?

Are you one for setting the world to rights as much as possible?

Do you sometimes think that very few care for bringing peace and stability to a world torn with strife, jealousy, selfishness, and vain ambitions?

Do you wish you could redress wrongs done, and bring joy to mankind?

If so, take this little book and read it.

This small essay has been abstracted from a larger book (*God and the Ghostown*), and it seeks to meet some of the questions we raise concerning the matter of justice and injustice.

Some readers may think it does not provide the needed answers. They could be right, but perhaps *the way* we go about our anger and desire for justice may have flaws in it.

It could even be that at this very moment God is doing the best possible amidst all the turmoil and strife of human passions, relationships and actions.

Anyway, take the book and read it. It is certainly right on the point, discussing the rightness and wrongness of our angers in the face of a world riddled with injustices.



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# **The Justice-Men & the Great Rage**

**by Geoffrey Bingham**

**THE JUSTICE-MEN  
AND  
THE GREAT RAGE**

An Essay on the Anger which Comes from  
Injustice, Human and Divine

**BY GEOFFREY BINGHAM**

Published by

NEW CREATION PUBLICATIONS INC.  
PO Box 403. Blackwood, South Australia, 5051  
2004

First published by New Creation Publications Inc.,  
Australia, 1984  
in *God and the Ghostown*

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National Library of Australia card number and  
ISBN 0 86408 028 X

*Cover design by Glenys Murdoch*  
Wholly set and printed at

New Creation Publications Inc.  
Coromandel East, South Australia

## FOREWORD

This small book, *The Justice Men and The Great Rage* is an essay which was (and is) included in the book entitled *God and the Ghostown*, the essay being subtitled 'An Essay on the Anger which Comes from Injustice, Human and Divine.'

As human beings, we are all aware of the anger we feel at times when things do not turn out the way we wish them to. We have to live with the fact that each of us is not the centre of the universe, nor can we expect special treatment.

However, there is an enormous amount of real injustice in the world, and we have to face that fact. We may be convinced that we have to do something to correct injustices and not stand idly by and condone things which are wrong. No one should argue against this principle.

The problem, however, arises when we think our modes and methods of correcting those injustices is necessarily the correct one, and often, we also think, the only one. We can over-simplify the problem, since it is one which has been with us from the beginning of humanity's history, and doubtless—sadly enough—will continue to be so.

This little book is really trying to grapple with the question, 'What is God doing about all this?'. The second essential question ought to be, 'What part can I—and should I—take in what God is doing?' There is also the question of the way we should handle righteous anger. For my own part, I find myself unable to cope with my human anger. My righteous indignation soon passes over to self-righteous indignation. I

have also to find the answer to this part of the whole problem.

This little book is being sent forth to draw attention to the problems of injustice and resultant anger. It has been abstracted from its host-book so that it can more quickly be available to those who do not read larger books, and who hesitate to go to greater expense.

Whilst the book may not solve the problem for many, it may provide useful and helpful pointers to the answers needed. I myself think that a rich sense of God's sovereignty, whilst not encouraging apathy or a *laissez faire* attitude, is the only true answer—in the ultimate.

Geoffrey Bingham,  
Coromandel, September  
1985

It is the justice-men who have the great rage. If you ask, 'What is the great rage?' then you must be knowing what it is, deep down under your own question. There are very few of us who do not have the rage. It is basically rage against the injustice which is endemic to mankind and his world.

We never really find justice in life, but few ever adapt to this fact. So man is always seeking justice. When he does not find it, he becomes very angry. He easily slips into the great rage.

Mind you, many are adept at not betraying the great rage. They can fool others, even psychologists, psychiatrists, counselors and pastors. They know—so to speak—when to drop the eye, when to ease themselves into a covering gesture when to look bland. They posture as surprised persons widen confronted with the question which would unmask or unveil their inner anger.

There are some who have the inner wrath, but have gone beyond knowing they have it. This thing which is in them they have long ago rationalised as an integral part of them. They have reasoned that their anger is not wrong anger. They feel quietly assured about this fact: it is not even righteous indignation: it is just basic recognition of what is righteous. They believe themselves to be the righteous ones, who know both righteousness and unrighteousness when they see

They reason that they must be basically and inherently righteous or they would not recognise unrighteousness for

what it is. They have fooled themselves. They are both the antecedents and descendants of the justice-men. For the justice-men have lived in every age. They are the true men; the salt of the earth. Or so they think.

Before telling you *how* the great rage begins, let me share with you a few thoughts about *when* it comes. My own research—for whatever value it may have—tells me (more intuitively than by observation) that it may well begin in the womb. I have been given to understand that in the womb the foetus, ie. the true child (at what age I do not know), begins to receive its impressions. It receives impressions of the parents, and even the world beyond the parents. It receives two kinds of impression. One set is about God. The psalmist knew that God had known him in the womb. In Psalm 139 he developed this theme in statements which are unique in man's history, namely:

For thou didst form my inward parts,  
 thou didst knit me together in my mother's womb.  
 I praise thee, for thou art fearful and wonderful.  
 Wonderful are thy works!  
 Thou knowest me right well;  
 my frame was not hidden from thee,  
 when I was being made in secret,  
 intricately wrought in the depths of the earth.  
 Thy eyes beheld my unformed substance;  
 in thy book were written, every one of them,  
 the days that were formed for me,  
 when as yet there was none of them.  
 How precious to me are thy thoughts. O God!  
 How vast is the sum of them!  
 If I would count them, they are more than the sand.  
 When I awake, I am still with thee.'

For God then to *know* the foetal child, is *to know it into what it is*.

The unborn but vital womb-child, it would seem, can use its will in forming attitudes, and its attitudes influence the way it exercises its will. It can say 'No!' to God and man, or it

can say 'Yes!' to them. The impressions it receives cause action within will and attitude. Esau and Jacob strive within the womb, and the mother can scarcely contain the agitation that is happening within her. Later God tells Jacob that he is a rebel from his mother's womb, whilst it is evident that Esau is a secular man from the same point of time. Jacob grasps Esau's heel as he emerges to be the first-born. Why does Jacob do this? Why does the Scripture say, 'The wicked go astray from the womb...speaking lies' (Psalm 58:3, cf. Isaiah 48:8, Genesis 25:21-23)?

I cannot prove that this is when the great rage, along with other human attitudes, begins. You may well put my thinking down as mere speculation. What we do know (and this is not a matter of speculation) is that child-attitudes are formed very early in life. Quite tiny children can be very angry. Some of them can cry day and night. Some of them never seem settled. Others are docile, submissive, compliant. The trouble here (please do not name me as a cynic) is that you cannot be sure that under the docility of some there is not deep rebellion. The outwardly angry and rebellious may have a certain emotional honesty which is lacking in the docile ones, who may well be the sly ones, even though they are not conscious of this state and attitude.

But to return to the great rage. Most human creatures carry around rage with them. When you enquire, when you listen, when you discern, you find the great rage is directed at the injustice in the world. To put it bluntly, such rage is saying, 'God has not handled His world very well.' There is scarcely a human being on this earth who believes he could not tell God how to handle it better. Given the wish of Omar Khayyam, we would all desire to 'Shatter it to bits, and then remould it nearer to the heart's desire'.

This is the solemn idea and intention of the terrorist. This is the yearning of every Utopian, and the fixed goal of every self-appointed messiah. Simple politicians start off in this

way. Every reformer receives his motivation from the desire to effect simple justice in all the earth. There is, of course, great danger in this fervent approach to the world's problems. Only worse than the justice-reformer is the one who, having set out to right the injustices and having failed, has then become a cynic. He may be covering up deep despair by this seemingly blase approach. He may be hiding his embittered anger under cold cynicism because he can no longer believe in man, because he can no longer believe in anyone but himself. Himself, then, is set over and against- the rest of society. His is not simply rage, he thinks, but justified rage. It is the grand rage, rooted and based in the fearful injustices of God and man. He knows—this person—for he is more' terrible even than God in his righteous wrath.

In all of this, let us recognise that a certain indignation is permissible. Righteous anger is even a required part of man. It shows he has ethical discernment, and moral sensitivity. It is only the cynical and disillusioned who have given up seeking righteousness and justice. They have been hurt and hardened beyond useful exercise of their moral gifts. They have—they think—risen above the ruck of hopeless man, and believe that they alone are the ones who are not hopeless. Yet it is a fact that hope has died within them. Their bitterness has defiled them, searing their consciences until they no longer feel in the moral realm. This luxury they will not allow themselves. Their rage is now a hard and frozen entity within them. They are simply wrapped around their rage. They have become 'rage-in-a-skin'.

How then does the great rage begin, and how is it fostered? What makes it grow? How does it finally come to possess a person, and turn him into states of neurosis, psychosis and the like? Why does he develop such hatred for God and man, and why does he banish God in his agnosticism and atheism, so-called? The answer is that man, at some point in his life, reacts to God, creation, man, and even to himself. Perhaps

most of all to himself. He finds that the world in which he lives is an unjust world.

Now what is most intriguing is the fact that he understands the nature of justice. The existentialist who said, in deep disgust, 'This existence is absurd!' must have had an image or standard of what is not absurd. You only know the absurd over and against what is not absurd. You only know injustice over and against what is justice. So you have some inner image, some true norm, and by this you measure what comes to you. You have a sense of the *true*. You may not call it truth. You may merely say it is the functional norm. But you know it. You may get angry when things—life, experiences, circumstances—go against justice. This then, you reason, is injustice.

The root of anger about injustice is the perception that God has not handled His universe properly: that He ought to be busy about keeping it clear of injustice, and so free from sin, crime, social inequality, births of deformed children, sickness, plague, wars, genocides, cruelty and rape. In fact some claim that history easily shows how dilatory God has been; that He has done little to handle properly all these elements we have nominated. We, for our part, believe we know better how to handle it, and even against the sarcasm of the cynics. We are convinced that something could be done about it, and that with the metaphysical powers which God has, and the great advantage of being supernatural, He ought to have done more. He seems remiss, not using His Creator's powers properly. Is it to be wondered at that clean-minded men and women get angry, disillusioned, and opt for agnosticism and refreshing atheism? 'Has not God—after all— brought this upon Himself?.' they ask.

.Perhaps this kind of conviction is the reason why man has made curiously little enquiry into his endemic anger. He has, perhaps, assumed its correctness right from the beginning. We mean the beginning of time (eg. Cain with Abel) and the

beginning of each person. As we have said, perhaps from conception or later, in the womb.

To me—who am also in some measure a justice-man—it is evident that most, if not all men are justice-people. Few, if any, escape the great rage. We require justice in all the earth. We are sure that God has failed. Yet not all put it this way. There are those who set out to vindicate God. They are loyal, it would seem, to God. So they seek to vindicate Him. In this they unwittingly portray their fear that He is not, after all, just. They *want* Him to be that way. They *must* 'have Him that way. So they seek to vindicate Him for their own comfort. They dare not face the fact that He might be unrighteous. In this approach they are both right and wrong. They are the victims of their own ambivalence.

To those with some perception—and some objectivity—the Scriptures are filled with the subject. It seems that God has by no means ignored the problem which faces man. Many times He brings up the subject—or allows it to be brought up.

First there is Adam. Doubtless, he thinks that by becoming as God, he will understand truly what is good and what is evil. With such understanding he can effect justice. He is wrong though, because for a man to be as God would mean that he would exist autonomously, and that is not possible. Adam, like all men, is a creature, and, as such, dependent upon his Creator. One aspect of this dependence is that his wisdom is limited, and he cannot always distinguish between justice and injustice. Much less can he consistently carry out justice.

Then there is Cain. He, in the great rage, kills Abel. He feels that he has been unjustly treated by a God who is partial, favouring Abel's sacrifice. 'What kind of a God is this?' he would be asking. God tells Cain that his brother's blood cries from the ground—for justice, of course. Cain, however, is not convinced.

Now we are in a dilemma. Cain thinks God is unjust. He

slays Abel in his great rage, which is based upon imagined injustice. God says Abel's blood cries for avengement. Abel must have the balance righted. God then places punishment upon Cain. Cain objects, saying, 'My punishment is greater than I can bear!' ie. Cain implies that *God does not know how to mete out punishment! What a world to live in for both the Cains and the Abels of man's continuing history!*

Abraham recognises that God has the *power* to punish Sodom and Gomorrah. He has the *right* within Himself. Abraham—as it were—is a man of mercy, pleading for God to have mercy such as Abraham himself would have! Abraham is also astute. He says to Elohim, 'Shall not the Judge of all the earth do right?' What a saying! What a statement! It has been used down the centuries, but mostly in cynicism and sarcasm. *Man is really saying that the Judge of all the earth does not do right! Abraham*, however, meant what he said. It was simply that his ideas of justice, and the ideas God had of justice, differed somewhat. Even so, Abraham has made the point: the Judge of all the earth does right. We, for the most part, do not agree with him. We look at history and ask, 'What? Is this the justice which God has meted out to the human race?' Then we exclaim in our indignation, 'What justice!'

Habakkuk was faced with the same problem. God, looking at the state of Israel, said He would send in the Chaldeans to be His scourge upon a recalcitrant covenant-people. The prophet was horrified. He was nothing if not a patriot, so he quoted God against Himself. He said, with Abraham's famous words floating about in his head, 'You me of purer eyes than to behold iniquity, and you cannot look upon evil'. He was saying, 'You are a just God. You cannot submit your people to the evil depredations of a cruel nation such as the Chaldeans. God's steady stare must have eventually unmanned him. Then it must have manned him in the true way. He saw the righteousness of God. and the unrighteousness of

his own people. If the Chaldeans should be the whip and scourge of God, then so be it. Even if the fig tree should be barren, and the vines and olives fruitless, and there were to be no calves in the stall, this amazing prophet would rejoice in God. He had given away his great rage for the incredible peace of acceptance. Suddenly he felt God to be his strength, and his feet were as hinds' feet, climbing into the high places and seeing across the vista of time, history, creation, and humanity. When he agreed with God, he fully understood. He was one of 'the justice-men who has come to perpetual terms with the true righteousness. of God. He became sane and peaceful in the genuine acceptance of God's just will.

Jesus understood the problem. He said once, 'Men ought always to pray and not to faint.' He knew why men fainted in prayer. Obviously they thought that God did not hear their prayers, that He was remote, indifferent to their pleas or casual in His hearing. Rarely did prayers seem to be answered. The skies appeared brassy, and the heavens utterly silent. The pathetic prayers had little satisfaction from this apparently dilatory Deity.

Jesus shook his head. 'It it nothing like that,' he said. 'Let me show you the principle.' He then told them about an unjust judge. This man did not fear God and man when they pursued justice. He was in the business of judging for money. He who gave the highest bribe was dispensed the most justice! Justice was his business, his stock-in-trade. Justice was a commercial commodity. To this hardened man, a helpless widow came. She kept asking the judge to give her justice where an opponent was using the law to defraud her. 'Give me justice!' was her continual plea. This kind of thing was distasteful to the judge. In fact he thought scornfully that she lacked taste. She was not playing according to the accepted rules Of the game. She ought to accept the injustice like a man, and go about her duties. Not so this widow. She had the ability to nag! And nag she did. Finally the judge was heartily

sick of her coming, and got her off his back by getting justice for her.

Said Jesus, 'Would you regard God in this light? Do you think He will not give you justice? You know, don't you, that He is not unjust? You don't have to bribe Him and surely you won't have to nag Him! No! You don't have to. He *speedily* gives justice. Giving justice is what He is all about!'

Who believed what Jesus said? Who .indeed believes it now? Tell me: who thinks God is *Speedily* carrying out justice in all the earth? Very few, then as now. That is why Jesus concluded his session by saying, 'When the Son of man comes, will he find faith on the earth?' He meant, 'When the Son of man comes in the denouement of history, will he find *this kind of faith* on the earth—that God *speedily* avenges His elect?' Some readers of this statement, in their mindlessness think that Jesus is asking whether when he comes he will find faith in him. They conclude wrongly that there will be no faith, ie. few men of faith-will be extant at that time. Perversely, they have a wish that faith should dwindle and die so that the Son of man shall come! They have entirely missed the point. Jesus is saying emphatically, 'Every moment, every minute of the day, God is dispensing justice in all the earth. When you pray for such vindication of yourselves against the injustice which is upon the earth, *God is hearing your prayers and answering them speedily*. For this reason always pray.' Never grow weary. There is no true prayer which He hears and does not answer. 'When I come, will I find this faith—faith in the speedily vindicating. God?!'

How many then really believe God is *speedily* vindicating? His vindication and retribution for cruelty, evil and injustice often seem a long way off.

It is here we must pause for a valuable discursus. It is to do with the time factor. Humans live within time and .have great

regard for it. Some simple tribes-people have little awareness of time. Yet, for the most part, man is a creature within time and a creature of time. To justice-men, caught up in this concern with time, God appears slack in the matter of executing justice. Those with an apocalyptic mind-set are sure that He will dispense it *at the end-time*. Others believe He neglects the matter altogether.

To both groups, He does not seem to be overly concerned with justice in the present. Dictators do not suddenly fall. Cruel men seem to prosper and succeed. The devious and deceitful seem to get good returns for their evil. The wicked prosper. The righteous poor are ground underfoot.

Because they observe such things, some justice-men become knights of social justice, who can scarcely conceal their contempt for the dilatory Deity. In their prophetic rage, they lay about the tyrants of injustice. They despise the conservatives, and have contempt for the traditionalists. They are the creators of the brave new world, and the destroyers of the old and effete governments which have brought only tyranny, injustice, mediocrity and misery.

Some social activists, believing that God is withholding His action until the end-time, will leave Him to what they see as His pitiful lethargy. They will get on with the job. As justice-men, they will see that justice is dispensed now, in our generation. They despise the millennialists who see justice coming only when Satan, the beast and the false prophet are rounded up, and the finally impenitent consigned to the lake of fire. True justice-men are angered at such simplistic interpretations of history. Because they are practical men, they go about what they believe God has neglected. They aim to spread justice in all the earth, albeit it is only secular justice.

Much, if not all of this, is because man has a different lime concept to the one which God employs.- It is said of Him that a thousand years are but as a day, and a day as a thousand years. An indolent theologian might pick up this point, and

make a rather smug conclusion: 'You see, God is not caught up in our petty time concepts.'

In this he is both deadly right and deadly wrong. God is not hasty, impetuous, or anxious to put wrongs to right in a nervous endeavour to gain the approbation of men and the applause of His creation. He works steadily. He does what we so rarely do. He takes all the facts and factors into consideration. He does nothing one whit before or one whir after the required time. He knows the implications, ramifications and relationships of all things as they are. He refuses to reduce His understanding and actions to simplistic categories.

God does nothing but that which is 'in the fulness of time'. He gives Palestine to Abraham but will not allow him to immediately enter and possess it. His descendants must do this, and only after some centuries have passed. Why? 'Because the wickedness of the Amorites is not yet fulfilled,' ie. the inhabitants are not ripe for judgement. God would not be righteous in His judgements if He judged before the time. Cain must destroy Abel before God can execute judgement. Sodom and Gomorrah must wallow in their evil before God will visit them with punishment. Corruption and violence must spread across the face of the earth before God will judge with a deluge. And so on. Men in great rage do not accept this. They have made their decision. They are sure that God acts either before the time (precipitately) or after the event (in dilatory manner). This is how they see Him. This is why they are contemptuous of Him. They, for their part, are 'action' men.

Jeremiah was, then, naturally misunderstood. Few understood his messages of warning. Few understood the Jove of God as did he, and few knew the agony of his spirit as his words were misunderstood. How poor a patriot they thought him! They cried, 'The temple! The temple of the Lord! The temple of the Lord are these!' They were chiding him. 'Foolish Jeremiah,' they were crying, 'do you not see the'

temple in the midst of the city, in our Jerusalem? This means, "Gott mitt uns!" We are the true people. He would be unjust if He destroyed us, His favourite people. He will never do that. He is a God of justice.' Yet Jeremiah knew that God acts on time. He is truly of purer eyes than to behold iniquity and He cannot look upon evil. He judges; yes, but at the correct time. Never before: never afterwards.

Our attitudes towards time, and in particular towards God's timing, are quite basic in the problem of the great rage. We need to understand how different His viewpoint is from ours: otherwise we cannot begin to be free from 'our inner anger.

In Romans 1:32, the apostle Paul suggests that all men know there will be ultimate judgement. Our anger comes from the fact that justice is not immediately dispensed. When men see that God does not act immediately—according to their ideas of immediacy—they grow angry or arrogant. Ecclesiastes 8:11 says, 'Because sentence against an evil deed is not executed speedily, the heart of the sons of men is fully set to do evil.' In this case the observer of justice is angered and 'he doer' of injustice is encouraged in his evil. All evil is justice towards God, man and creation, since it is righteousness. In terms of Romans I: 18, evil is 'suppressing the truth in unrighteousness'. The same verse tells us 'that God is meeting out judgement to the sinner every moment of his life. Because what we might call 'the big bang of judgement' has not happened to the sinner, both he and this observer feel that God is weak or dilatory and even that He has failed. Yet, given in all that, man still has a present that judgement hovers over him. If the justice-men would be reasonable and view the matter clearly, ie. in the revealed truth of Scripture, they would see that there is never a moment in which God—in some way or another—is not dispensing justice. It is because man thinks in terms of 'the big bang' that he misses this continuing action of judgement.

What then is the solution to our problem? How can we be rid of the great rage? How can we cease from being justice-men, from becoming Pharisees or angry men seeking to effect the justice God seems to neglect? How can we come to terms with the injustice which is in the world?

The answer must be that we accept the fact that God is *speedily* avenging His elect, and that as Judge of all the earth He is *continually* doing right, and doing it every moment of the day. Nothing is neglected. We need, in humility, to learn to attune to God's concept and use of time. We need to see that in God's timing the *end* is *now*, and that our *now* will be there at the *end*. We need to see that all God seems to have passed over He has never passed over. We need to see that what He has appeared to wink at, was never, in fact, winked at.\*

In other words, we need to be men of faith. We need to have the faith that God is speedily avenging His elect, and that He is always dispensing justice. Now only *a man of faith* ' can believe that. *A man of sight* will always remain the angry man, accusing God in his heart of being careless and ineffective, mindless of man's predicament. The sight of a deformed child may bring him to rage, and a child with Down's syndrome may bring him into further contempt of God. His *control* may be lost in the face of rape, genocide and murder, and he may even have a stroke at the sight of what appears to be cruel and senseless injustice.†

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\* Romans 3:25, Acts 17:30, II Peter 3:8-10.

† The real problem is the difference between the true God and fallen man. God is pictured so many times as having 'loving kindness' (Hebrew *chesed*) or 'grace'. Passages such as Nehemiah 9:30-31, Exodus 34:6-7, Jeremiah 9:24, and Psalm 103:6-14 show Him as gentle, loving, and longsuffering. It is not that God does not practice justice, but in His wrath He remembers mercy (Habakkuk 3:2). In the New Testament the basic point is made that God's kindness, forbearance and patience are *no less* present than in the Old Testament, and that they are meant to lead men to repentance (Romans 2:3-5). It is most significant that this passage points out that those who judge others—and judge them with righteous indignation—are those who in fact do the very same things but are not

The man of faith also looks at the Cross. There he sees his problem solved and his rage evaporates. For it is in the Cross that every sorrow, pain, shame and hurt of man is borne by Christ and carried by him as the true Healer. 'He bore our sins in his own body on the tree'. He was the true Propitiator of our sins. The mystery of divine wrath was solved in his dimensionless suffering. The true anger on evil, ie. God's wrath, was vindicated as just when it judged sin in his flesh. The griefs and sorrows of the human race had a phenomenal bearing in his body. He bore them wholly as no other man could, so that no other man would have to bear them. His wounds were essential to heal the prodigious wounds of man. When 'countless thousands mourn man's inhumanity to man', Christ bears this human cruelty in his wounds. He is wounded for our transgressions, bruised for our iniquities, and by his wounds our wounds are healed.

There, the man of faith sees justice carried out, albeit very differently from the way the justice-man would want it done. Now his anger has no basis.

If the man of faith does not see that God's dealing with ail injustice is in the Cross, then there is no way he can escape his sufferings, and evacuate his anger. Either Christ has done this for him in his own suffering, or he has not. If he has not then man must become a stoic, or believe that the sheer power of positive thinking will release him from what has come to him, and from what he has magnified in his heart and memory by his wrong reactions. Otherwise man is left to despair. hopelessness, and—as he wills it—cynicism.

Unfortunately though, man, for the most part, has no desire

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aware that what they do parallels the evil they judge so strongly! Jesus, of course., warned against judging another person, for he said that the same judgement would come upon us. Doubtless he meant, in that saying, precisely what Paul meant in Romans 2. Hence Christ's reference to 'specks' in others' eyes and 'logs' in our own.

to escape his anger. He wishes to retain it. He insists upon his own idea of justice as though it were his right. He seems to covet the bitterness that comes from injustice laid upon him. In fact his judgements—though having the appearance of being legally right—are wrong in that God alone is the true Judge. James tells us that only the Lawgiver can truly administer the Law. Man does not have the 'prerogative' of judgement. Also man is never impartial, never wholly objective in his assessments. Hence God says, 'Vengeance is mine. I will repay.' Paul advises, 'Beloved, never avenge yourselves, but leave it .to the wrath of God.' He means, 'God, at the right time, will mete out justice. Don't you attempt to do this. You will not only do it wrongly, but you will get in God's way of doing it properly. In fact you will cause injustice.'

We need not go deeply *into* the *ways* God effects His judgements. That is a 'subject' on its own. *That* He effects judgement is the story of Scripture. Yet no more powerfully is the subject put before humanity than in the Book of the Revelation. It is as though Christ told the parable of the unjust judge, in order to prepare us for this prophetic book, for in essence it is the book which tells us that God is working out His judgements in the processes of history. We must not here expand this principle, lest our essay develop into a commentary upon the Revelation.

What we do see in this prophecy is that history is opened up, and controlled by, the Lion of the Tribe of Judah, namely the Lamb-as-it-had-been-slain, ie. 'Christ crucified'. In other words, 'He who has suffered all the judgements of God in the Atonement is now able to effect the judgements of God upon a rebellious and impenitent humanity.' Nor is it limited to humanity, for rebellious celestial creatures and the foul innovations of Satan are all subject to judgement. They too were fought and defeated at the Cross in the suffering of Christ. This is why the wounded Lamb is worthy to judge all evil in the practical processes of history.

When the Lamb proves to be the one who is worthy to open the seven sealed scroll (the scroll of history) and commences his judgements, we are drawn to what seems—at first sight—a minor parenthesis. It is the vision of the souls of the martyrs as they live under the throne. Like the widow who sought justice, they importune God as Judge to quickly avenge them. They are each given a white robe, and told to rest. That is, they must exercise trust in God and patience as to the outcome of justice. They are informed that nothing will be done until the roll of the martyrs is filled up. God will effect judgement at the proper time, but not before it.

If we miss the significance of this incident, we miss much of the significance of the Revelation prophecy. If we take this as one of the major clues to the book, we will see that ultimately the martyrs are avenged when Babylon, the great world system, falls. Not only are the martyrs avenged, but they now reign as kings with Christ in the millennium—whatever and whenever that may be. It is to be noticed that the martyrs are not seeking for personal retribution or vengeance, but simply for justice to be executed in history. Nor is that justice for them alone. It is for all who have met injustice in history. On the one hand God vindicates His persecuted people. On the other He brings judgement to all evil for all time. In the Cross He has brought judgement upon every detail of evil. In history He works out that judgement, seating it home personally to all that are (and were) impenitent. The attempts of evil powers to defeat God and His people in battle are thwarted. 'Evil is wholly vanquished. The beast, the false prophet, Satan and his minions, all find themselves in the lake of burning fire. Death and Hades are also cast into it. All creatures stand before the great white throne and justice is fulfilled, and so God is finally vindicated. No creature in all creation dares bring even the whisper of accusation against the Holy Father.

That is the vindication. The justice-men with great rage will

find their indignant protests 'die away, and fear will fill them for having accused the holy, righteous and just God. Most of all, the revelation of His love will shame them deeply. Where they once sought to play 'true God' to their universe, they will see the pitiful nature of their attempts. They will see their high pride, and understand the evil nature of their indignant disdain. They will see that the Judge of all the earth always did fight, and that He worked all things for good and that He was exceedingly patient and longsuffering, making no move before the time, and never being tardy in effecting His judgements.

Rage and anger, wrath and indignation, then; are not justified. True, man must seek to be ethically and morally sensitive. There may well be an anger against evil and injustice which is authentic, but Pharisaism. must be sedulously avoided, as also cynicism, and self-protecting indifference. Given in all this, man must trust God for the outcome. He' must not seethe with personal anger and bitterness. He must see Christ bearing the injustices and yet 'committing himself to Him that judgeth righteously'. He must also read the Revelation with understanding, and see that much of the worship and applause of God in heaven is because:

'Just art thou in these thy judgements...  
Yea, Lord God the Almighty, -  
True and just are thy judgements.'

and,

'Great and wonderful are thy deeds,  
O Lord God the Almighty!  
Just and true are thy ways,  
O King of the ages!  
Who shall not fear and glorify thy  
name, O Lord?  
For *thou* alone art holy.  
All nations shall come and worship thee,  
For thy judgements have been revealed.'

In conclusion then, what shall we say? We shall say that the insistence by man on his anger as being right only proves the tenet that 'We are never so wrong as when we are right'? The kangaroo courts of our minds are no places for dispensing judgement. Vengeance is a dangerous and destructive principle of human conduct.

Medical science tells us much concerning the dangers of internal anger. Such anger can lead us into diseases of the body and deep unnecessary suffering of the mind, adversely affecting our personalities. Violence is always born in the pit of unrequited human anger.

The even more important fact is that anger which is directed against human creatures, circumstances, environment and heredity, is *really anger which is against God*. Man then—in his anger—becomes his own time-bomb. All the time he lives it ticks away, warning him of imminent danger. Sadly enough he does not hear its ticking as the explosive tragedy draws near. In the pursuit of so-called human justice he is bound to do that which is far more evil and unjust than the evil he believes has been done against him. He does injustice in the name and cause of justice! This is why Scripture says of men generally, 'The way of peace they have not known.'

Men and women of faith are not given the alternatives of either expressing or suppressing their injustice-anger. They can only evacuate it entirely by the love of the Cross. In the light of that Cross, Paul says, 'Put off all anger, wrath, malice...' In the light of the Father's love, Jesus says, 'Love your enemies and pray for those who persecute you... so that you may be sons of your Father who is in heaven'. It is the love of God which is poured into our hearts by the Holy Spirit that causes the injustice flames to die down and then be extinguished. The growth of new love brings the flowering and fruitage of the Spirit. The great rage has gone, and although all about us the same injustices seem to be extant, and

even to flourish, yet the heart cries with conviction: 'The Judge of all the earth is doing right, for just and true are thy ways, O King of the ages!'

Lest—even at the last—we should still cling to the ragged remnants of our rage and insist upon the justice we demand, we ought to read Ezekiel chapter eighteen. In this, God says that—in the ultimate—every man shall bear his own sin. No man will bear the sin of another. Likewise the true man will reap the reward of his own integrity. The man of integrity will surely be a man with peace of mind. To men who imagined that God was unjust, the prophet cried—for God:

'Yet you say, "The way of the Lord is not just." Hear now, O house of Israel: Is my way not just? Is it not your ways that are not just? When a righteous man turns away from his righteousness and commits iniquity, he shall die for it; for the iniquity which he has committed he shall die. Again, when a wicked man turns away from the wickedness he has committed and does what is lawful and right, he shall save his life. Because he considered and turned away from the transgressions which he had committed, he shall surely live. he shall not die. Yet the house of Israel says, "The way of the Lord is not just." O house of Israel, are my ways not just? Is it not your ways that are not just?'

'Therefore I will judge you, O house of Israel, every one according to his ways, says the Lord God. Repent and turn from all your transgressions, lest iniquity be your ruin. Cast away from you all the transgressions which you have committed against me, and get yourselves a new heart and a new spirit'. Why will you die, O house of Israel? For I have no pleasure in the death of any one, says the Lord God; so turn, and live' (Ezekiel 18:25-32).

Not so the justice-men. This will not impress them. They will be scorning God and planning better things than He does. Out of them—as ever—will come the Utopians, the builders of better kingdoms than God can build. These are the perfectionists, the dangerous and dynamic messiahs, the ever-recurring ideologists, those who become terrorists in the cause of justice, anarchists in the cause of sensibility. These men-gods of mighty volatile utterance and action will base their

dynamic godhead on their own imagined sense (and schemes) of justice, and will conscript the world to new terrors and suffering.

They need to learn the truth that God is love and that injustice is not forever. They need to learn the principle of the Cross and the Lamb, 'who when he was reviled, reviled not again, but committed himself to Him *who judges righteously*'.

It is the love in action at the Cross which evacuates our self-destroying anger. It is this love of the Cross alone which evacuates our foolish rage and fills us with true peace.

The sequel and companion to this booklet is another entitled ***The Justified Men and the Great Tranquillity***, available from the same publisher.