

How the Gospel Rescues Believers from Sinful Anger (Eph 4:26-32)

Preached by Pastor Phil Layton at Gold Country Baptist Church on April 15, 2012

www.goldcountrybaptist.org

In Enfield, Connecticut, in 1741, Jonathan Edwards preached a sermon called “Sinners in the Hands of an Angry God.” He used imagery from Scripture and nature to illustrate the anger and wrath of God towards sinners, and he concluded with the gospel call to flee from the wrath to come. The focus of that sermon was how the gospel should affect unbelievers. This morning I want us to consider “God’s Gospel in the Hands of Angry Sinners.” For those of us who hold the gospel, and believe it, how should the gospel affect believers who are sinfully angry?

Eph 4:31-32 *Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.*

The gospel is the power of God for salvation, Paul says in Romans 1:16, and in the verse right before that he says he is eager to preach the gospel to the church in Rome. The gospel is for Christians, too. The gospel is the power of God to save unbelievers, and to *change believers*, as it transforms us by the renewing of our mind (v. 23). The gospel Paul has been reminding the Ephesians of (ex: 1:7, ‘*in Christ we have ... forgiveness*’) is to be applied by believers (4:32).

2 weeks ago I met two Christian men from Serbia. Serbia is a small country a fraction of the size of California, with 7 million people, but the evangelical Christian church is only 7,000 (0.01 percent)! Literally, 99.99% or more of the people in Serbia are unsaved. But this Serbian young man, Thomas, gave his testimony of how God’s gospel saved him and changed him from many sins in this chapter. In thick Serbian accent he shared how the gospel had transformed his friend as well from his former life to “to a whole new person.”

People sitting in this room have experienced this change as well:

- One man here was saved and next day when he walked into work, his co-worker who had been witnessing to him saw him from 30 feet away, and just by looking at his changed face and appearance, he said, “You got saved, didn’t you?!”
- Another man in this room stopped chain smoking overnight cold turkey and threw away all his inappropriate magazines
- Another woman thought she was saved her whole life and knew the gospel and Bible but had no hunger for the Word or spiritual things and no joy on her face, but one day the gospel reached her, changed her inside out, new hungers, new desires have come inside along with joy on the outside
- I know of a 9-year-old awakened to sin and need for grace
- Some teenagers have come alive to Christ for the first time
- An old couple who had lived decades without Christ, saved
- We have some in this room saved from cults and the occult
- We have some saved from self-deceived self-righteousness attending church for many years unregenerated, now saved!

We could multiply testimonies, though our stories may differ, the common denominator is God changed us from death to life (2:4-5). We can never hear too much about that gospel and never hear too many testimonies of how the gospel changed lives at conversion.

But what we don't hear about enough or think about enough is how the gospel is to change us after we're saved. The gospel should change how we think and how we live every day (v. 22-24), and how we speak every day (v. 25,29). The gospel doesn't just change our eternal destiny in the future after we die; it's also to transform our everyday duties and habits in the present in how we live today.

We're not saved by the gospel to live in the power of the law (the law isn't the power of God). To overcome our anger problem, we need the power of God in the gospel. I'm not saved by grace and now it's up to works. It wasn't grace that brought me this far and works that bring me home ... no, 'Tis grace that's brought me safe thus far and grace will lead me home,'¹ future grace, daily grace, the gospel in the hands of even angry sinners like me who receive gospel truth

How the Gospel Rescues Believers from Sinful Anger

1. When anger is sinful and why
2. How the gospel rescues us from anger

1st: When anger is sinful and why

In v. 31 anger is clearly sinful and part of what is to be put away from us. But what about v. 26? "**BE ANGRY, AND yet DO NOT SIN ...**"

Is it possible to be 'good and angry'? Yes. It's possible to be angry and not sin, in fact we're commanded to. Anger is not always sin. We know that because God is angry in the Bible and He never sins. Jesus as both fully God and fully man was angry, yet did not sin. God's anger at times is manifested in men having righteous anger:

- 1 Samuel 11:6 – "*Then the Spirit of God came upon Saul mightily...and he became very angry.*"
- Jeremiah said "*I am full of the fury of the Lord*" (Jer 6:11 NKJV)
- Nehemiah heard about injustice and was "*very angry*" (Nehemiah 5:6)
- Moses was rightfully angry when the Israelites mistrusted God, when they apostatized, when they worshipped their golden idol
- When Paul was visiting Athens, Acts 17 says he was greatly provoked when he saw their idols, including an idol to an unknown God. Paul's passionate presentation of the truth made even some who disagreed with him want to hear him more on this matter.

This has been the case in biblical history and post-biblical history:

- It was godly anger against abuses of the Roman Catholic Church that drove Martin Luther to Reformation and rescue of the gospel
- Jonathan Edwards was angry at apathy in the church and it moved him to preach on God's wrath, stirring up the Great Awakening
- It moved George Whitefield to condemn sin but have compassion on sinners, arguably the greatest preaching evangelist in history
- Holy anger drove William Wilberforce to fight to abolish slavery
- There are some things that should make us angry, and there are times when it is a sin to *not* be angry, but in anger we must not sin

One mother has written on how you have to be careful with even what you consider righteous anger: ‘your children ... were being loud and rambunctious and they woke up the baby. And, (this is the vitally important part), you TOLD them not to be loud or they’d wake up the baby.

You said it plainly and in English, and now they’ve gone and done it. This is clearly a flagrant disregard of your authority, God’s law ... human decency, and now you’re not going to have your calm moment to sit down and sip your tea and look at Pinterest. Or fold your laundry. Or get caught up on your email. Clearly (you tell yourself) you need to show the children the full weight of their offense. What better way to do this, than to pack all the punch you can into your frown, ramp up the tone of voice, raise the level of sarcasm to previously unscaled heights, and grab them (too tightly) by the shoulder and frog march them to the bathroom?

...If you don’t have a baby, then change the above scenario to the one where your daughter used up more minutes on her phone than she was allotted, or sent more texts than she was supposed to, or didn’t get her chores done. You draw yourself up, put your hands on your hips, and commence an outraged speech ...

You know how this goes, right? You tell yourself that you are training up your children in the nurture and admonition of the Lord, showing them right from wrong. That you have a zeal for righteousness ... they need to understand the weight of judgment in order to comprehend the righteousness of God’s standards. However...you actually aren’t doing anything of the sort ... In this little scenario, the prize for bad behavior goes to mom, with the loud children and phone offender coming in a distant second ... Long story short, you’re teaching them hypocrisy. You get to ignore God’s rules whenever they don’t line up with your mood ... so why shouldn’t your children be allowed that same privilege? ... Stop pretending that you’re on a crusade for righteousness. Call it what it is, and confess your sin. Confess it to God, then confess it to your kids, and then confess it to anyone else that witnessed it.’²

Biblical counselor David Powlison has some questions to help us:

- Do you get angry about the right things?
- Do you express your anger in right ways?
- How long does your anger last?
- How controlled is your anger?
- What motivates your anger?
- What is the effect of your anger?³

My former professor Wayne Mack says anger is sinful if we brood or fret (Ps 37) or keep running records of wrongs (1 Cor 13:5).⁴ Another says truly righteous anger must be ‘reacting against actual sin against God’s Word, focusing on God, His Kingdom, His rights, His concerns (not me, myself, mine), and accompanied by other godly qualities and expressing itself in godly ways.’⁵

Most of our anger is not as righteous as we think, but even if it is for right reasons, expressed in right ways v. 26 “...***but do not sin.***”

Verse 26 is quick to add this warning that anger can quickly turn to sin, so it quickly adds: “*do not let the sun go down on your anger.*” [even truly righteous anger must stop]

He's quoting from Psalm 4:4: *Be angry, and do not sin; ponder in your own hearts on your beds, and be silent* (ESV). If you read the context of Psalm 4, it's not stewing silently, or spewing out anger at home, it's musings in the heart, someone meditating on his bed, guarding his heart as well as guarding his tongue, being still and knowing God is God. In v. 1 he does speak to the Lord in prayer over his concerns, he's confident in God (v. 3), committed to trust God (v. 5), content to lie down in peace and sleep by the end (v. 9)

This is someone who commits to God in prayer his agitations and frustrations and temptations to sinful anger, and trusts in God, and is able to go and sleep and not stay up stewing about it. He doesn't let the sun go down on his anger, i.e., he doesn't go to bed angry.

That's the context Paul quotes from, and the point isn't that you have to settle every dispute or disagreement before sunset. It's not that if you're mad in the morning, you have 12 more hours of sin (or if you live in Alaska in the summer even more hours of sin!). The saying "Do not let the sun go down" is a common proverb, Heb. expression meaning *deal with your problem right away, not retaliating, but keeping your heart and thinking in check ASAP*.

Eph 4:26 *BE ANGRY, AND yet DO NOT SIN; do not let the sun go down on your anger,* ²⁷ **and do not give the devil an opportunity.**

If we go to bed angry, we're sleeping with the enemy. Don't share the covers with Satan. If you give the devil an inch, he'll take a mile of "opportunity" or "place" or "foothold." In Acts 25:16 this same word is used of Paul given an opportunity to influence, in other times it means "leaving room." The word can even mean a home or place of residence. The basic idea is don't give the devil an opportunity to influence, don't give him a place in your heart, don't leave a room or place for Satan, don't invite the devil into your home or church or marriage by having unresolved anger.

Even anger that started righteous, if not dealt with the right way (right away), Proverbs 30:33 says "*the churning of milk produces butter ... so the churning of anger produces strife.*" What an image that is! Or to use a modern stove analogy, anger left on simmering overnight, will burn what it's in. If left on high, it boils into v. 31:

- **Bitterness** – what develops when sun goes down on our anger: harsh feelings, smoldering resentment, unwillingness to forgive
- **Wrath** – outward eruptions of what's brewing in your volcano. It includes temper tantrums, or rage for adults (road, etc.), violence
- **Anger** – not necessarily physical; grouchiness, animosity, hostility
- **Clamor** – fighting, angry bickering, yelling, raising your voice, to shout down your opponent. NKJV footnote has "loud quarreling"
- **Slander** – NKJV "evil speaking"; not just what we might think of as slander behind the back, this includes insulting hurtful language
- **Malice** – ill will that desires to do one of more of those other sins. It wants to get back, meanness, spite, wanting to return evil for evil

There's a whole spectrum of sins associated with sinful anger. It's not just a certain form of anger that is sinful, but all of these things. All of us have our own temptations and manifestations

It's not just those who *shoot up* their enemies verbally in slander or who *blow up* in wrath, it's also those who *clam up* in bitterness. We must *give up* anger's actions *and attitudes*.

Some consider this list by Paul to be climactic: it starts with inner attitude, a resentment that turns into wrathful anger, then you're raising your voice and fighting, then you're speaking evil to the person or behind their back, and you are harboring malice and evil.

What can rescue us from this vicious cycle of anger? The Gospel!

2. How the gospel rescues us from anger

Psalm 69:14 prays "*Rescue me from the mire. Do not let me sink.*" In the gospel God rescues us from the quicksand of anger, from the miry mud of sin we're stuck in, from the inward weight that drags us down. 1 Peter 2:9 says "*the Lord knows how to rescue the godly...*" Godly Paul said of his sin: '*What a wretched man I am! Who will rescue me from this body of death? Thanks be to God...*' (Rom 7:24 NIV) and then he rehearses gospel truths the whole next chapter.

Through Jesus Christ our Lord, through the gospel, through the Spirit of God given at salvation, through our security in God's love (Romans 8 explains and applies all of that), God rescues believers from sin, conforms them more to Christ (8:29), using all things for their good (v. 28), so they'll walk in the Spirit not the flesh (v. 4ff). Notice the Spirit's role in the gospel, Eph 1:13: *In Him, you also, after listening to the message of truth, **the gospel of your salvation**—having also believed, you were **sealed** in Him with **the Holy Spirit** of promise who is given as a pledge...*

Another translation has "a deposit guaranteeing our inheritance." The Holy Spirit seals and secures our salvation, and also starts it. God's Spirit must be at work in a heart before the gospel does its work in it. Eph 2:5 says we were dead spiritually but God made us alive, and Jesus explained it is God the Spirit who gives life (John 6:63). Jesus also explained it's the Holy Spirit who convicts us of sin (16:8). He taught being born again is the Spirit's work (3:3-8). Paul explained in Titus 3:5 the Holy Spirit is who regenerates us, and in 1 Cor. 12:3 "*none can say Jesus is Lord except by the Holy Spirit.*" We must say Jesus is Lord to be saved (Rom 10:9) but if the Spirit doesn't convict and regenerate, we won't (1 Cor. 12:3). The Spirit sovereignly gives life, blowing wherever He wills (John 3:8) and when He brings us to saving faith He also seals us (Eph 1:13-14).

We don't think enough about the Holy Spirit in general, I think, or in relation to the gospel. Do we ever thank Him? Do we praise the Holy Spirit? The end of v. 14 says what the Holy Spirit does is "to the praise of His glory." Praise God from whom all blessings flow (v. 3), praise Father (v. 4-6), Son (v. 7-12) and Holy Ghost (v. 13-14). Amen! It is the Holy Spirit who makes us alive to the gospel, and He is the One who secures and seals believers in it, to praise His glory

How does preaching the gospel to ourselves, reminding ourselves of this gospel truth, come to our rescue when anger rises up in us? **Eph 4:30** *Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.* [then he goes into bitterness, etc.]

Why is anger a danger? Not only because of the devil on the outside of us who we don't want to give a foothold to, but also because of the Holy Spirit inside us who we don't want to grieve.

It may be this relates to sinful speech in v. 29 as well, or in general, any sin we commit, but especially it seems the inward sins of v. 31 are grieving, grievous sins to the inner Spirit of God in believers. Most Christians hear a lot about a personal relationship with Jesus, that He is our personal Savior, but we don't hear enough about the personal Spirit who is personally resident in all true believers. He's not a force, or an "it," He's a Person who loves and can be grieved.

Sinful anger isn't so bad because it's just not healthy, or because of human consequences and relationships; sin is an offense to a Holy God, it grieves the Holy Spirit who regenerated us and saved us. It is not just that anger hurts us or human beings we're angry with, it pains the God who gives us life and enters our life at our salvation. Believers are sealed by the Holy Spirit upon saving faith (1:13-14), and when they sin they don't lose salvation, but it grieves our God.

This word *grieve* means causing sorrow to one who loves. Joseph in the OT uses this word when he tells his brothers not to grieve. David grieved over his son Solomon, and the NT uses this word of the disciples who were grieving when Jesus told them of His death.

Peter O'Brien: 'The Spirit is grieved when God's people continue in any of the sins that divide and destroy the unity of the body ... *The Holy Spirit of God* ... emphatically underscores the identity of the one ... offended, and thus the seriousness of causing him distress'⁶

MacArthur adds: 'How can we **grieve** the One who is our Helper, Comforter, Teacher, Advocate, Divine Resident of our hearts, and guarantor of our eternal redemption? How can we ungraciously grieve God's infinitely gracious **Holy Spirit**? He has done so much for us that, out of gratitude, we ought not to **grieve** Him.'⁷

This gospel truth flows from v. 30-31: "*Let all bitterness and wrath and anger and clamor and slander be put away from you...*" The gospel not only gives us general rescue or remedies for sin or anger generically, but for each of these terms specifically as well:

BITTERNESS – look back at chapter 1, gospel blessings in 1:7

"In Him [Christ] we have redemption through His blood, the forgiveness of our trespasses..."

The word "bitterness" is associated with "bondage of iniquity" in Acts 8:23 and the word "redemption" is associated with rescue or deliverance from bondage and slavery by the payment of a price. Redemption is a rich OT concept, for both Israel and individuals:

- Israel is redeemed and rescued by God from Egypt and the Passover meal itself included bitter herbs to remind them of their bitter slavery in Egypt. *Through the blood* of the lamb over their doorposts, God passed over and redeemed them. The first place He brought them to was called *bitter, Mara* in Hebrew, where He made bitter water sweet (Ex. 15)
- God redeemed Israel under Moses and also used Moses to reveal to them the laws of redemption of individuals also, including kinsman-redeemers. In the story of Ruth, Naomi wanted to change her name to *Mara, bitter*, because of the bitter hand she felt she was dealt in life in her loss, but in that story a kinsman-redeemer comes and buys back what was lost, and by the end, bitterness turns into blessedness

That OT redemption for Israel and individuals looked forward to the redemption we have through the blood of Jesus, so that God's wrath can pass over us, because The Lamb of God delivers from slavery to sin, turning our bitter bondage into a sweet fellowship!

Jesus is The Kinsman-Redeemer who buys back all that was lost for us, and like He did for Naomi, turns bitterness to kindness. In Eph 4:31 bitterness is first on the list of what to put off, and in Eph 4:32, kindness is first on the list of what to put on, and then v. 32 reminds us of the gospel foundation: "*even as God in Christ ...*"

See, there may be a mountain of hurt you've experienced that can lead you down the road to bitterness, but you need to look beyond that to another road Jesus walked to another Mount:

The mystery of the cross I cannot comprehend, The agonies of Calvary
You the perfect Holy One crushed Your Son,
Who drank **the bitter cup reserved for me**
*Your blood has washed away my sin, Jesus thank You ...*⁸

'Oh to see the pain written on Your face, Bearing the awesome weight of sin
Ev'ry bitter thought, ev'ry evil deed, Crowning Your bloodstained brow
This the power of the cross ...'⁹

This is the power we need for bitter thoughts: the cross, the gospel. The cup of wrath that our Lord had to drink from His Father was so bitter that even Jesus in His full humanity before going to the cross, prayed: "*My Father, if it is possible, let this cup pass from me, yet not as I will but as you will.*" But because Jesus drank the full bitter cup from His Father, we can drink of his sweet salvation. Our sweet Savior's grace calls us to remove our bitterness in v. 31.

May we never go to sleep with any bitter thought against another person in our heart. If we have been in the wrong, we must pray to God to give us grace to admit that it was so; and even if we have been right, we must pray to God to give us ...graciousness'¹⁰

The gospel gives us help for both, rescues from BITTERNESS and **WRATH** (2nd form of anger to lay aside in v. 31). The gospel also addresses this in the first half of Ephesians. In the gospel presentation of chapter 2, the end of Eph 2:3 says we were all once "by nature children of *wrath*" (or "*objects of wrath*"). The wrath of God is also how Paul presents the gospel in Romans 1 and following – not starting with God's love and wonderful plan for your life, but starting with God's wrath and the terrible eternity planned for all who reject Christ. Yes, Jesus said "God so loved the world" but that chapter also ends with God's wrath on unbelievers. The same book that says 'God is love' says God is also wrathful. But here's how the good news, the gospel, rescues us:

Eph 2:3 "... by nature children of *wrath*, even as the rest. ⁴ **But God**, being **rich in mercy**, because of His great love with which He loved us, ⁵ even when we were dead in our transgressions, made us alive together with Christ (by **grace** you have been saved) ...

Wrath in v. 3 = what we deserve, "*But God ...*"

Mercy in v. 4 = not giving us what we deserve, which is wrath

Grace in v. 5 = giving us what we don't deserve, salvation, life in v. 6 with the goal in v. 7:

“so that in the ages to come He might show the surpassing riches of His grace **in kindness toward us ...**”

God laid aside His wrath to show us kindness, and gospel should cause us to do that in Eph 4:31-32: “*Lay aside wrath ... be kind to one another ... even as God in Christ.*”

This the power of the cross, Christ became sin for us,
Took the blame, **bore the wrath**, we stand forgiven at the cross.¹¹

... on that cross as Jesus died, **The wrath of God was satisfied**
For **every sin on Him was laid**, Here in the death of Christ I live.¹²

Depth of mercy! Can there be Mercy still reserved for me?
Can my God His wrath forbear, Me, the chief of sinners, spare?
... Jesus speaks, and pleads His blood! **He disarms the wrath of God;**
Now my Father’s mercies move ...¹³

An even older hymn, written in 1523, by a friend of Martin Luther, just a few years after the Reformation started, who helped him put the first Christian hymnal together in Wittenberg:

Salvation unto us has come By God’s free grace and favor;
Good works cannot avert our doom, They help and save us never ...
What God did in His law demand And none to Him could render
Caused wrath and woe on every hand For man, the vile offender.
... Yet as the Law must be fulfilled Or we must die despairing,
Christ came and hath God’s anger stilled, Our human nature sharing.
He hath for us the Law obeyed And thus the Father’s vengeance stayed¹⁴

The gospel not only rescues from eternal wrath but internal wrath, and ANGER (next one in 4:31). Anger is associated with enmity, which the gospel also addresses both with God and our fellow man

2:15 by abolishing in His flesh the **enmity**, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus **establishing peace**,¹⁶ and might reconcile them both in one body to God through the **cross, by it having put to death the enmity**.¹⁷ **AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;**¹⁸ *for through Him we both have our access in one Spirit to the Father.* [enmity to intimacy, anger to affection]

The book of James also shows us how the gospel helps us lay aside anger:
James 1:18 *In the exercise of His will He brought us forth **by the word of truth** [gospel], so that we would be a kind of first fruits among His creatures.*¹⁹ *This you know, my beloved brethren. But everyone must be quick to hear, slow to speak and **slow to anger;***²⁰ *for **the anger of man does not achieve the righteousness of God.***

How does this apply to the angry mom from earlier? A parent’s anger ‘does not produce the righteousness of God. If you are an angry parent, you will not produce righteousness in your children . . . even if all your anger is directed at sin. The wrath of man DOES NOT produce the righteousness of God. Tattoo it upon your paddle. Write it on the doorposts of your bathroom.’¹⁵

²¹ Therefore, **putting aside** [same word as Eph 4] *all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.*

The gospel that has the power to save souls also has the power to change us to put aside sinful patterns and humbly receive the gospel, and be doers of it in v. 22, applying this gospel.

James 4:1 *What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members?* ² *You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel ...*

... ⁶ **But He gives a greater grace.** *Therefore it says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."* [that's the gospel] ⁷ *Submit therefore to God. Resist the devil and he will flee from you.* ⁸ *Draw near to God and He will draw near to you...*

Rehearse these gospel promises of grace greater than all our sin. Remember how God is slow to anger with us. Repent of anger so you don't give the devil a foothold. Resist him and he must flee. Reject all temptations to sinful speech from Eph 4:31 (clamor and slander – that's from the devil whose name means "slanderer").

Recognize your anger is not because of Satan or the sinner you're angry at or the circumstance, the source is actually inside you, v. 1. Refuse to let the sun go down on your anger, whether you resolve it with the person or not that day, roll that burden to the foot of the cross, where God made the sun go down in His anger toward His Son for sin, so we wouldn't let the sun set on our anger toward sin. Relinquish your bitterness to Christ who drank a bitter cup for us.

Replace your angry intentions with gospel reflection: If I have to punish a brother or sister in Christ with my words or actions, am I saying 'Christ wasn't punished enough on the cross for those sins? Here, let me drive the nails in harder; here, let me whip a few more lashes on His back by giving my fellow believer a tongue lashing?'

Rom. 14:15 says in a different context "*Do not destroy ... him for whom Christ died.*" Christ has already died and paid for those sins. It's not our job to make our brother or sister in Christ pay for and suffer for what Christ already fully paid and fully suffered for. Renew your mind with the gospel. Rehearse the glorious truth of forgiveness for sinners in the hands of an angry God, and as we hold the gospel in our hands, may it rescue us from being angry sinners. Rejoice in the splendor and sufficiency of Christ in the gospel for insufficient and inconsistent sinners like me. And may we resolve in light of the gospel, to forgive as God forgave us.

¹ John Newton, "Amazing Grace."

² <http://www.feminagirls.com/2012/01/12/masking-anger-as-justice/>

³ David Powlison, "Anger, Part 1: Understanding Anger, *Journal of Biblical Counseling* 14/1 (Fall 1995).

⁴ Wayne Mack, *Anger & Stress Management God's Way*, p. 25-27.

⁵ Robert Jones, *Uprooting Anger: Biblical Help for a Common Problem*, p. 29.

⁶ Peter O'Brien, *Ephesians*, p. 348.

⁷ John MacArthur, *Ephesians* (Chicago: Moody Press, 1996), 189.

⁸ Pat Sczebel, "Jesus Thank You," Sovereign Grace Music, 2003.

⁹ Keith Getty, Stuart Townend, "Power of the Cross," Thank You Music.

¹⁰ William Barclay, *The Letters to the Galatians and Ephesians* (Philadelphia: The Westminster Press, 2000), 157.

¹¹ Getty, Townend, *Ibid.*

¹² *Ibid.*, "In Christ Alone."

¹³ Charles Wesley, "Depth of Mercy," *Hymns and Sacred Poems*, 1740.

¹⁴ Paul Speratus, "Salvation Unto Us Has Come," 1523, (*Es ist das Heil uns kommen her*); composite translation, <http://nethymnal.org/htm/s/a/l/saluushc.htm>

¹⁵ <http://www.feminagirls.com/2012/01/12/masking-anger-as-justice/>