

God's Restorative Justice in Jesus, Divine Fire, and Human Destiny

History, Biblical Interpretation, and
Retributive vs. Restorative Justice

Katelyn Hannan and Mako A. Nagasawa



THE ANÁSTASIS CENTER
FOR CHRISTIAN EDUCATION & MINISTRY

Why This Class?

- Survivors and caregivers
- Law enforcement and policy makers
- Training for organizations
- Churches and ministries that support

Why This Class?

- Session 1
 - Four Principles of Justice
 - “An Eye for an Eye” as Restorative Justice
- Session 2
 - Why did God exile us and make us mortal?
 - Why did God have an Israel?

Other Ways to Engage

- The Anástasis Center for Christian Education and Ministry
 - [Healing Atonement and Restorative Justice](#) Facebook group
 - [The Anástasis Center](#) YouTube channel
 - [The Anástasis Center](#) Website for resources
- Mako's social media
 - [Mako A. Nagasawa](#) Facebook author account
 - [Mako Nagasawa](#) Facebook personal account
 - [Instagram](#)
 - [Twitter](#)

Why Did We Think

- God is more retributive than restorative?
- Jesus was the victim of God's retributive justice?
- Is divine fire God's intention to harm us?

Discussion Questions

The Readings from <https://www.anastasiscenterblog.org/atonement-in-ministry-intro>

- Post 1: Does God Love Your Non-Christian Friend? What Can You Legitimately Say?
- Post 2: Does God Want to Undo All Human Evil? Or Does He Require It to Exist?
- Post 4: What About Hell?

1. What was one thing from the three blog posts that stood out to you the most?
2. Or that you'd like to discuss more if you had questions?

Outline

- The Magisterial Reformers
 - Political Context
 - Theological Context
- Jesus
 - Retributive or Restorative Justice at the Cross?
 - Discussion (15 min)
- Human Destiny
 - Divine Fire
 - Deservingness vs. Desire
 - Discussion, Q&A

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The Magisterial Reformers' Political Context



- Regime-building
 - Catholics owned land, Holy Roman Empire
 - Reformers sought capital and political power
 - Luther among German princes
 - Zwingli in Zurich
 - Calvin in Geneva
 - Henry VIII in England
 - Gustavus Vasa in Sweden
 - Knox in Scotland

The Magisterial Reformers' Political Context



- Priority on Meritocratic-Retributive Justice
 - “Everywhere Calvinism spread, punitive sentencing followed.”
 - Timothy Gorringe, *God’s Just Vengeance: Crime, Vengeance, and the Rhetoric of Salvation* (Cambridge: Cambridge University Press, 1996), p.140

The Magisterial Reformers' Theological Context



- Augustine of Hippo
 - Over the Greek writings
 - “Double predestination” monergism
- Anselm of Canterbury
 - Jesus died to satisfy divine honor
- Latin idea of “merit” repopularized
 - 12th century University of Bologna
 - 14th century Renaissance
 - Indulgences
 - Jesus was a “treasury of merit”

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God's Retributive Justice at the Cross?

- Martin Luther
 - Jesus became the person of Adam, David, etc.
 - Not took a sample of human nature
- John Calvin
 - Jesus satisfied divine retributive justice

God's Retributive Justice at the Cross?

- John Calvin
 - “It is true, and somewhat strange, that Calvin (following Luther) believed this to be the explanation of Jesus’ ‘descent into hell’ after his death. What matters most is the fact that he experienced God-forsakenness for us, however, and not precisely when he did so.”
 - John Stott, *The Cross of Christ* (Downers Grove, IL: InterVarsity Press, 1986), p.81
- Notice the shift in meaning of Jesus ‘descent’ to the death

God's Retributive Justice at the Cross?

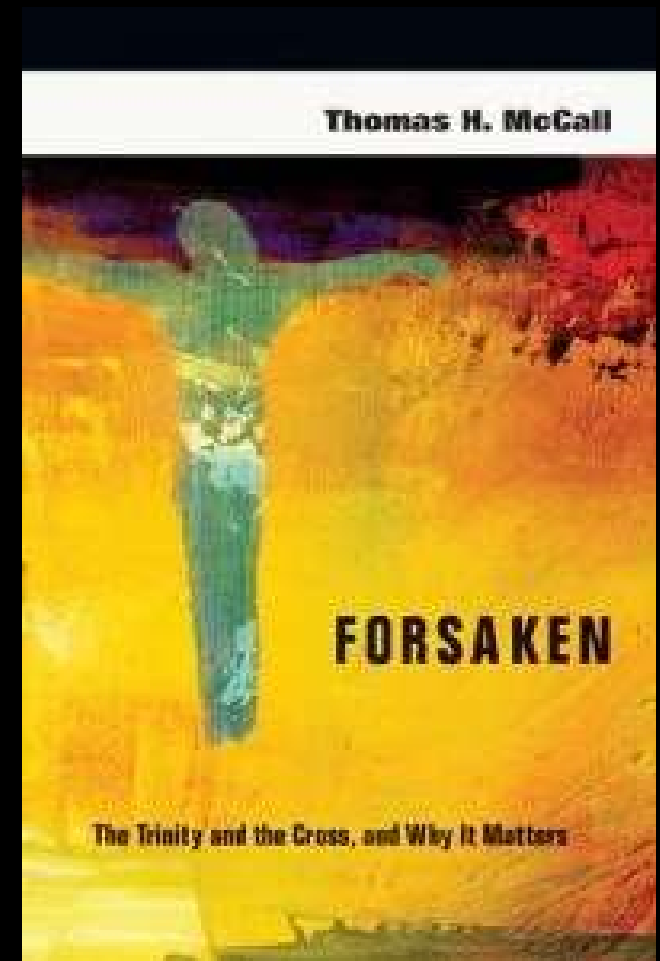
- Jesus' "cry of dereliction" on the cross
 - "My God, my God, why have you forsaken me?"
(Psalm 22:1; Matthew 27:45; Mark 15:34)
 - The Father turned away from the Son?
 - Does God threaten us with abandonment?

God's Retributive Justice at the Cross?

- A few problems
 - “Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because **the Father is with Me**” (John 16:32)
 - John's Gospel: consistent Father-Son union
 - The Holy Spirit in that moment?
 - Bond of love between Father and Son?

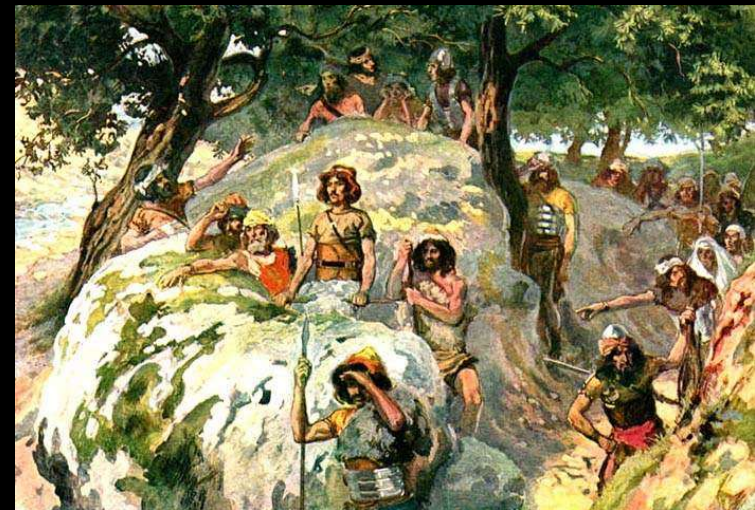
God's Retributive Justice at the Cross?

- A few problems
 - No early church leader believed the Father turned away from the Son



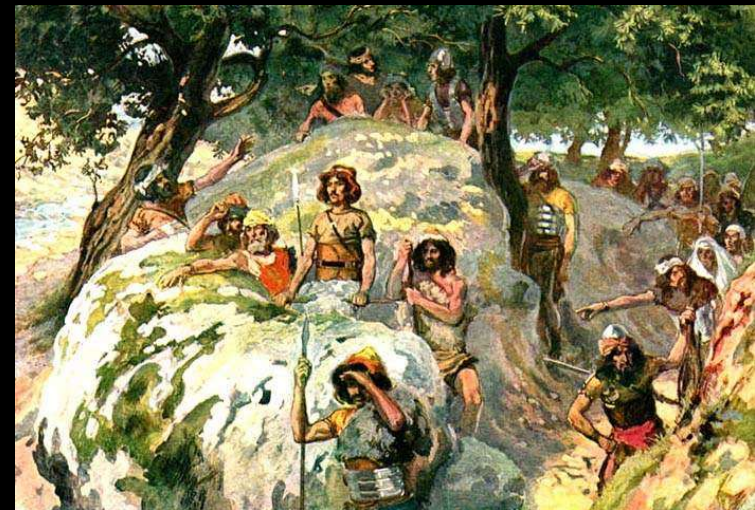
God's Restorative Justice at the Cross

- David wrote Psalm 22
 - Anointed by the Spirit but pre-enthronement (1 Sam.16)
 - Another “new Adam” (1 Sam.17:34 – 35)
 - Meant to be “after God’s heart” (cf. Deut.17:14 – 20)
 - He was rejected by Saul and the majority of Israel
 - He was forsaken **to the Gentiles**
 - He hoped for **vindication and restoration**



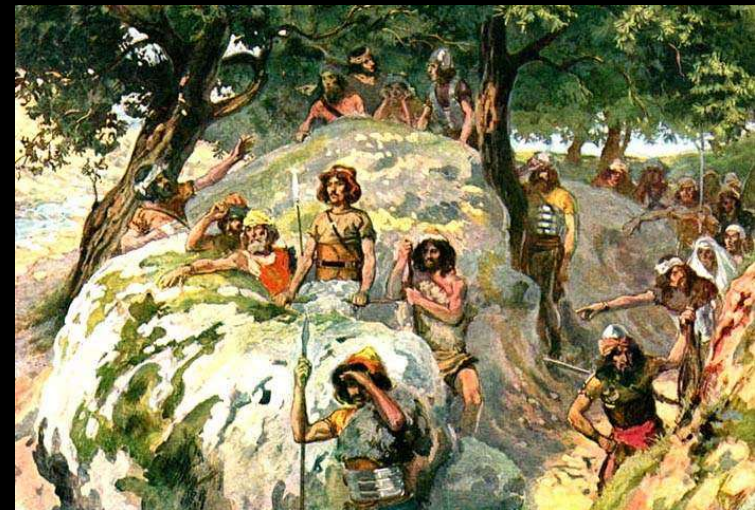
God's Restorative Justice at the Cross

- David not forsaken by God
 - God was still accessible
 - “You are He who brought me forth...upon You I was cast from birth; You have been my God from my mother's womb; Be not far from me, for trouble is near...” (Ps.22:9 – 11)
 - God still loved and protected David
 - “For He has not despised nor abhorred the affliction of the afflicted; nor has He hidden His face from him” (Ps.22:24)



God's Restorative Justice at the Cross

- David not forsaken by God
 - God's Spirit spoke through David
 - The Spirit came upon him "from that day forward" (1 Sam.16:13)
 - Psalm 22 is in the canonical Bible, thus inspired
 - If David was inspired, he was not forsaken



God's Restorative Justice at the Cross

- Jesus retold David's story
 - Jesus' kingdom like David's kingdom
 - Anointed king in exile, pre-enthronement
 - Forming a new kingdom
 - Jesus quotes 1 Sam.21 – 22 in Mt.12:3 – 4
 - Jesus suffered like David suffered
 - David suffered at the hands of Gentiles
 - How much more the greater David?
(Mt.27:37 – 46; Mk.15:29 – 34)



God's Restorative Justice at the Cross

- Jesus retold David's story
 - Quotes Ps.22 for others, not himself
 - Engages the two crucified criminals
 - Note Luke and John don't quote Psalm 22:1
 - John doesn't narrate the criminals
 - Luke narrates one criminal's faith already
 - Mockers echo Psalm 22 first
 - Mockers of David in Ps.22:7 – 8
 - Mockers of Jesus in Mt.27:43 quoting Ps.22:8
 - Jesus "recaptures" the narrative
 - Jesus in Mt.27:46 quotes Ps.22:1



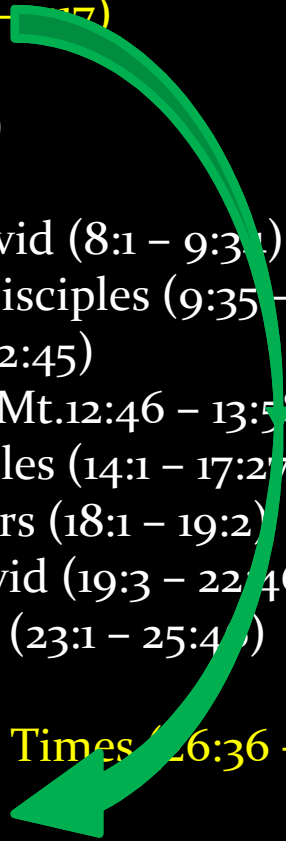
God's Restorative Justice at the Cross

- Jesus was not abandoned by the Father
 - The Spirit spoke through Jesus to retell David's story
 - The Spirit helped the Son kill the sinfulness in himself through death (Rom.8:3; 6:6)
 - The Father was with the Son, though the disciples abandoned Jesus (John 16:32)



God's Restorative Justice at the Cross

The Gospel of Matthew: Literary Structure

- A. Jesus, Israel & the Gentiles, Fulfillment, God With Us (1:1 – 25)
 - B. Jesus as King, Rejected by Herod, Acknowledged by Magi, Baptism (2:1 – 17)**
 - C. Jesus Overcomes Three Temptations in the Wilderness (4:1 – 11)**
 - D. Jesus Gathers and Prepares the Disciples for Ministry (4:12 – 25)
 - E. Discourse #1: Blessings, the New City on a Hill (5:1 – 7:28)
 - F. Jesus Calls to Israel as the Prophet Like Moses, Heir of David (8:1 – 9:34)
 - G. Discourse #2: Jesus Trains the Disciples to Call More Disciples (9:35 – 11:1)
 - H. Jesus as Messiah & Temple, Jews & Gentiles (11:2 – 12:45)
 - I. Discourse #3: Kingdom Growth as a Household (Mt.12:46 – 13:58)
 - H'. Jesus as New Temple Presence of God, Jews & Gentiles (14:1 – 17:27)
 - G'. Discourse #4: Jesus Trains Disciples to Shepherd Others (18:1 – 19:2)
 - F'. Jesus Calls to Israel as the Prophet Like Moses, Heir of David (19:3 – 22:46)
 - E'. Discourse #5: Woes, Fall of Jerusalem, the Old City on a Hill (23:1 – 25:46)
 - D'. Jesus Prepares His Disciples for His Death (26:1 – 35)
 - C'. Jesus Overcomes Three Temptations in a Garden, Peter Fails Three Times (26:36 – 75)**
 - B'. Jesus as King, Rejected by Jewish and Gentile Leaders, Death (27:1 – 66)**
 - A'. Jesus, Israel & the Gentiles, Fulfillment, God With Us (28:1 – 20)
- 

Conclusion: Jesus' Cry of Dereliction

- Jesus retold David's pre-enthronement story
 - Fulfilled David's/Israel's story
 - Filled it to overflowing
 - Implication: God in Christ repairs and restores our failings and shortcomings
- The Father did not abandon the Son
 - John 16:32 stands
 - Nicene Creed stands
 - Implication: God does not use abandonment as retribution

Discussion Questions

1. Which practical application should we draw from Jesus and Psalm 22?
 1. God the Father was distancing Himself relationally from Jesus, because Jesus suffered what we deserve
 2. God in Christ comes into our stories to fulfill them and fill them to overflowing, because He loves us
2. How would you motivate other people towards Jesus if you couldn't use "abandonment" and "retribution" as divine threats?

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The Motif of Fire

- **Fire** is symbolic of God's *refining* presence: Ambrose of Milan (c.337 – 394)
 - “And Isaiah shows that the Holy Spirit is not only Light but also **Fire**, saying: And the light of Israel shall be for a **fire** [Isaiah 10:17]...
 - For our God is a consuming **Fire**, as Moses said [Deuteronomy 4:24]... For the bush was **burning** but was not consumed, because in that mystery the Lord was showing that He would come to illuminate the thorns of our body, and not to consume those who were in misery, but to alleviate their misery; Who would baptize with the Holy Spirit and with **fire**, that He might give grace and destroy sin. [Matthew 3:11]...

The Motif of Fire

- **Fire** is symbolic of God's *refining* presence: Ambrose of Milan (c.337 – 394)
 - “What, then, is that **fire**? ...that **fire** which improves good deeds like gold, and consumes sins like stubble. This is undoubtedly the Holy Spirit, Who is called both the **fire** and light of the countenance of God.
 - “And as there is a light of the divine countenance, so, too, does **fire** shine forth from the countenance of God, for it is written: “A **fire** shall burn in His sight.” For the grace of the day of judgment shines beforehand, that forgiveness may follow to reward the service of the saints.”
 - Ambrose of Milan, *On the Holy Spirit*, book 1, chapter 14, paragraphs 164 – 165, 169 – 170

The Motif of Fire: Pentateuch



The Motif of Fire: Pentateuch

- **Fire** is symbolic of God's *refining* presence: Pentateuch
 - First appearance: **Flaming sword** (Gen.3:24)
 - Guarding way back to the tree of life
 - Symbolizing the word of God (Rev.1:16, etc.) which cuts and burns away the corruption of sin
 - Second appearance: **Flaming torch** (Gen.15:17)

The Motif of Fire: Pentateuch



The Motif of Fire: Pentateuch

*And Mount Sinai was all in smoke
Because the Lord descended upon it in fire . . .
and the Lord called Moses up to the top of the mount.
And Moses went up.*

Exodus 19:18, 20

The Motif of Fire: Pentateuch

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Because the Lord descended upon it in fire . . .
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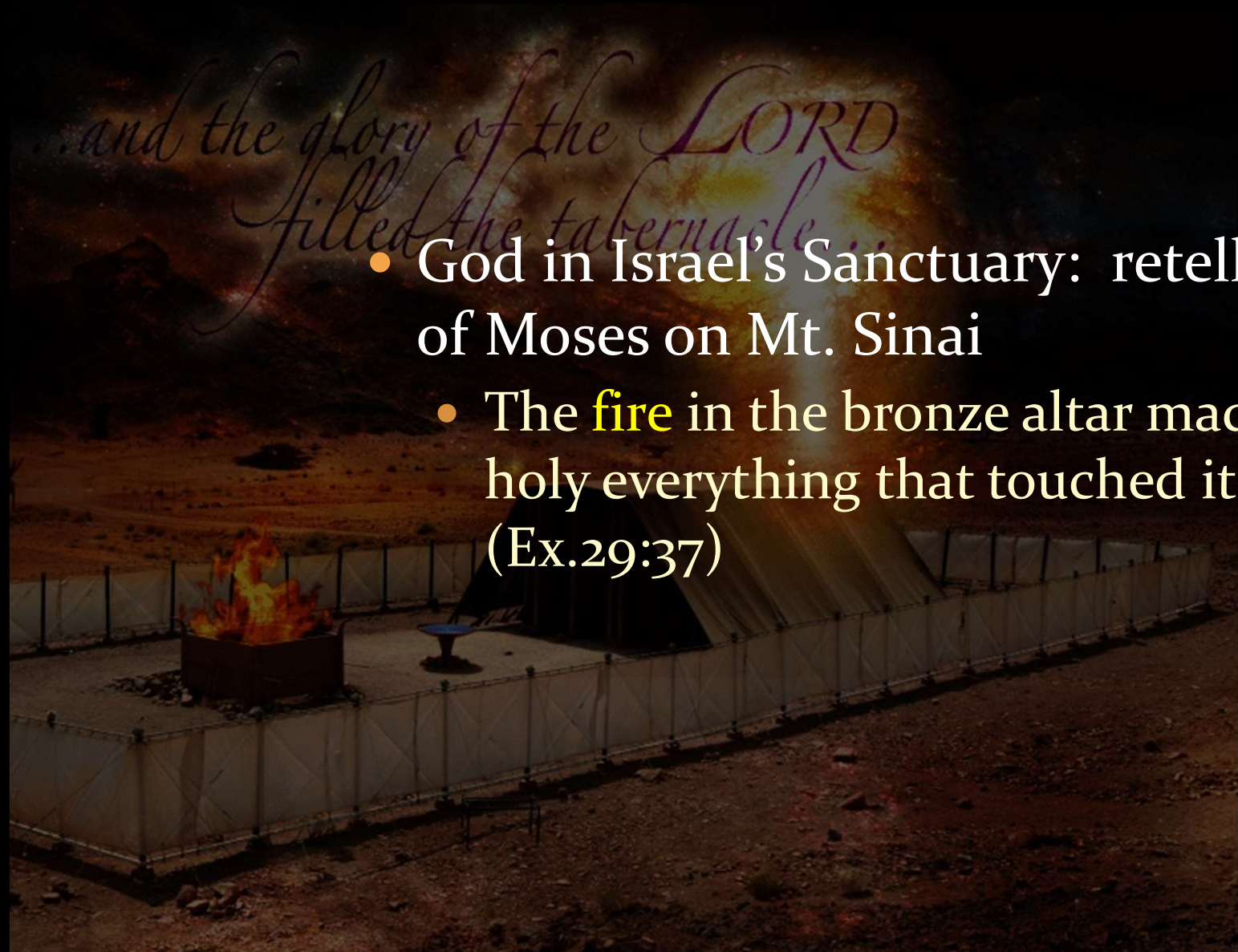
- **Fire** is symbolic of God's *refining* presence: Pentateuch
 - God as **fire** on Mount Sinai inviting Israel up (Ex.19:13; Dt.5:5), and transfiguring Moses' face (Ex.34)

The Motif of Fire: Pentateuch



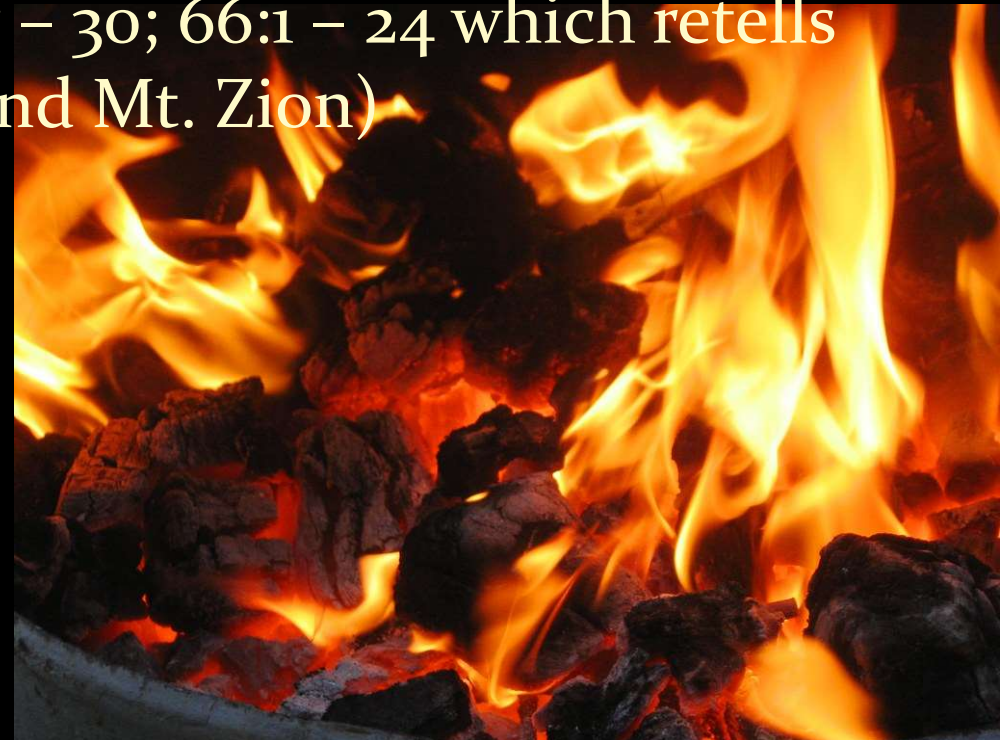
*...and the glory of the LORD
filled the tabernacle...*

The Motif of Fire: Pentateuch



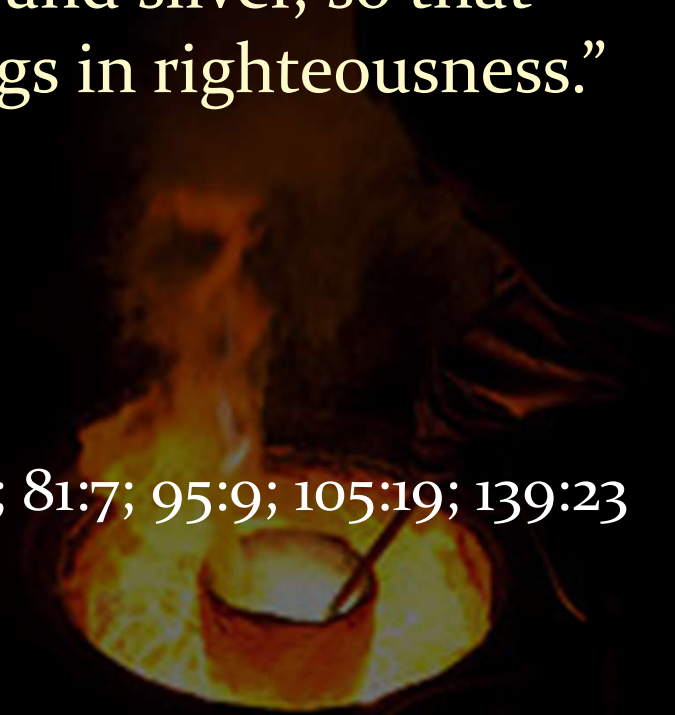
The Motif of Fire: Isaiah

- **Fire** is symbolic of God's *refining* presence: Isaiah
 - “I will smelt away your dross” (Isa.1:25; 4:4 – 5)
 - God cleanses lips by a **fiery coal** (Isa.6:6)
 - Liturgy of Saint James: eucharist is the fiery coal
 - Fire *becomes destroying* for those who want to hold onto their impurity (Isa.29:6; 30:27 – 30; 66:1 – 24 which retells God's presence on Mt. Sinai and Mt. Zion)



The Motif of Fire: Malachi

- **Fire** is symbolic of God's *refining* presence
 - “For He is like a refiner’s fire and like fullers’ soap. He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the LORD offerings in righteousness.” (Mal.3:2 – 3)
 - Jeremiah 9:7; 11:2; 12:3; 17:10; 20:12
 - Ezekiel 1:4, 13, 27; 8:2; 22:19 – 22
 - Zechariah 13:9
 - Psalms 7:9; 11:4 – 5; 12:6; 17:3; 26:2; 66:10; 81:7; 95:9; 105:19; 139:23
 - Proverbs 17:3
 - Song of Songs 8:6



The Motif of Fire: Matthew

- **Fire** is symbolic of God's *refining* presence: Jesus in Matthew's Gospel
 - “The axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the **fire**. As for me, I baptize you with water for repentance, but he who is coming after me is mightier than I, and I am not fit to remove his sandals; he will baptize you with the **Holy Spirit and fire**. His winnowing fork is in his hand, and he will thoroughly clear his threshing floor; and he will gather his wheat into the barn, but he will burn up the chaff with unquenchable **fire**.” (Matthew 3:10 – 12)
 - How you experience divine **fire** depends on you

The Motif of Fire: Matthew

- **Fire** is symbolic of God's *refining* presence: Jesus in Matthew's Gospel
 - How you experience divine **fire** depends on you (positively):
 - Jesus:
 - Will baptize with Spirit and fire; the Spirit is fire (3:7 – 12)
 - Anointed by the Spirit to purify his humanity (3:13 – 4:11)
 - Say those in Galilee are seeing a “great light” (4:16)
 - Visible “light” when the Spirit transfigures him (17:1 – 13; implicitly 28:1 – 3)
 - Commissions his disciples to baptize with his teaching (28:20)

The Motif of Fire: Matthew



Mosaic of Jesus transfigured on Mount Tabor,
from the 5th century, St. Peter's Basilica, Vatican

The Motif of Fire: Matthew

- **Fire** is symbolic of God's *refining* presence: Jesus in Matthew's Gospel
 - How you experience divine **fire** depends on you (positively):
 - “Light of the world... a city on a hill...” (Mt.5:14 – 16)
 - “Oil lamps” (Mt.25:1 – 13)

The Motif of Fire: Matthew

- **Fire** is symbolic of God's *refining* presence: Jesus in Matthew's Gospel
 - How you experience divine **fire** depends on you (negatively):
 - “Whoever says, ‘You fool,’ shall be guilty enough to go into the **fiery** hell.” (Mt.5:22)
 - “Throw them into the **furnace of fire**; in that place there will be weeping and gnashing of teeth.” (Mt.13:42)
 - “Throw him into the **outer darkness**; in that place there will be weeping and gnashing of teeth.” (Mt.22:13)
 - “Throw out the worthless slave into the **outer darkness**; in that place there will be weeping and gnashing of teeth.” (Mt.25:30)

The Motif of Fire: Matthew

- **Fire and darkness:**
 - Israelites said “no” to God’s invitation to come higher up and further in, and *did not ascend to the top*
 - “You came near and stood at the foot of the mountain, and the mountain burned with **fire** to the very heart of the heavens: **darkness**, cloud and thick gloom...’ I was standing between the LORD and you at that time, to declare to you the word of the LORD; *for you were afraid because of the fire and did not go up the mountain*” (Dt.4:11; 5:5)

The Motif of Fire: Luke

- **Fire** is symbolic of God's *refining* presence: Jesus in Luke
 - Acts
 - The Holy Spirit is **fire**, refining or destroying (Lk.3:9 – 18)
 - At Pentecost, the Spirit comes with “tongues of **fire**” (Acts 2:1 – 3)
 - Each believer a miniature Mount Sinai
 - Jewish calendar: Pentecost commemorates the giving of the Sinai Law at Mount Sinai
 - How you experience divine **fire** depends on you

The Motif of Fire: Luke



Pentecost by Holger Schué from Pixabay

The Motif of Fire: Paul

- **Fire** is symbolic of God's *refining* presence: Paul
 - “Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is to be revealed with **fire**, and the **fire** itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is **burned** up, he will suffer loss; but he himself will be saved, yet so as through **fire**.” (1 Cor.3:12 – 15)

The Motif of Fire: Revelation

- **Fire** is symbolic of God's *refining* presence: Revelation



- “His head and His hair were white like white wool, like snow; and His eyes were like a flame of **fire**. His feet were like burnished bronze, when it has been made to glow in a **furnace**... and out of His mouth came a sharp two-edged **sword**; and His face was like the sun shining in its strength.” (Rev.1:14 – 16; 2:18)

The Motif of Fire: Revelation

- **Fire** is symbolic of God's *refining* presence: Revelation
 - “I advise you to buy from Me gold refined by **fire** so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see.” (Rev.3:18)
 - Wealth = Health = Life
 - Jesus' New Humanity

The Motif of Fire: Revelation

- **Fire** is symbolic of God's *refining* presence: Revelation
 - Fire is destroying for those who cling to impurity:
“tormented with **fire and brimstone** in the presence of the holy angels and *in the presence of the Lamb*” (Rev.14:10; cf. 2 Thess.1:9; Gen.19:24)

The Motif of Fire: Revelation

- **Fire** is symbolic of God's *refining* presence: Revelation
 - “And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was **pure gold**, like **transparent glass**.” (Rev.21:21)



The Motif of Fire: Revelation

- **Fire** is symbolic of God's *refining* presence: Revelation
 - “And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. Then death and Hades were thrown into the **lake of fire**. This is the second death, the **lake of fire**. And if anyone's name was not found written in the book of life, he was thrown into the **lake of fire**.”
(Rev.20:12 – 15)

The Motif of Fire: Revelation

- Another example of *literary* interpretation: “Lake of fire” (Rev.20:14 – 15)
 - Lake: a remnant of the primordial chaos-waters
 - Water and Land in Creation
 - Genesis 1: Seas surround land
 - Revelation 20 – 22: Land surrounds “lake”
 - Red Sea
 - God drowned the Egyptians who pursued Israel
 - Sea of Galilee
 - Geographic wind-tunnel considered unstable, dangerous
 - Jesus drowned pigs possessed by demons

The Motif of Fire: Revelation

- Another example of *literary* interpretation: “Lake of fire” (Rev.20:14 – 15)
 - Fire: God’s refining presence
 - Where: A physical region
 - Who: People experience the refining love of God as torment
 - Why:
 - They have become addicted to something else, are not stable
 - A “lake of fire” suggests a contradiction
 - **Inversion of the fire on Mount Sinai and its slope**
 - People could climb out, but instead climb down and away?
 - “Hell is in the midst of heaven”

The Themes of Fire and Becoming

- **Divine fire** is a *literary theme* in many biblical books
 - Methodological mistake: Fire is intended to be painful for its own sake

The Themes of Fire and Becoming

- Methodological Mistake:
 - Breaking up a literary theme into pieces
 - Drawing conclusions based on the pieces
 - Three examples from Acts
 - Example 1: Tongues and the Spirit:
 - Only times the Spirit bestows tongues?
 - Example 2: Imprisonment:
 - Only times God breaks the apostles out of jail?
 - Example 3: The apostles' speeches and evangelism:
 - Creation? (to Gentiles)
 - Fulfillment of Messianic passages? (to Jews)
- That would be bad literary methodology

The Themes of Fire and Becoming

- From Deserving to Desiring
 - “For what is hell but the deprivation of that which is exceedingly **desired** by someone? Therefore, according to the analogy of **desire**, whoever **desires** God rejoices and whoever **desires** sin is punished.”
 - John of Damascus (c.675 – 740), *Against the Manicheans* 94.1569, 1573



The Themes of Fire and Becoming

- From Deserving to Desiring
 - “What is hell? I maintain that it is the suffering of being unable to love.”
 - Fyodor Dostoyevsky (1821 – 1881), *The Brothers Karamazov*
 - E.g. endless jealousy?



The Themes of Fire and Becoming

- “The gates of hell are locked on the inside.”
 - C.S. Lewis (1898 – 1963), *The Problem of Pain*



From Deserving to Desiring

- The emotional pathway to Jesus?
 - PSA: guilt, anxiety, relief, gratitude
 - MSA: could be from guilt to innocence
 - But not necessarily so
 - Not “survival” emotions; God does not threaten us
 - MSA: can be many other desires
 - Hope to become more loving, courageous, etc.
 - Solidarity with God’s sorrow and grief for all Creation
 - Longing for meaning, significance
 - Admiration and love for Jesus
 - Consistency of the biblical story

From Deserving to Desiring

- The emotional pathway to Jesus?
 - Discern good desires
 - Celebrate every evidence of good desires (Rom.2:12 – 16)
 - Anchor every good desire in God (Gen.1 – 2)
 - Center Jesus
 - Jesus perfected human desire (Heb.12:1 – 2; cf.1:3; 5:7 – 10)
 - We must participate in our own healing by Christ's humanity (Phil.1:6; 2:13; 3:7 – 21)
 - Our choices shape our desires (Prov.2:1 – 10; Rom.12:1 – 2; Phil.2:13)
 - We do not “merit” or “deserve” salvation (individualistic)
 - We *participate* in it (relational)

From Deserving to Desiring

- Jesus' emotions and our emotions
 - Longing and joy (Lk.15:1 - 10)
 - Sorrow and anger for sin and death (Jn.11:20 - 44)
 - Yearning (lust) for relationship (Lk.22:14 - 23)
 - Gut-turning compassion (Lk.10:25 - 37; Mt.9:36; 14:14; 15:32; 20:34)
 - Eagerness to help us (Lk.11:1 - 13)
 - Grieving over relational brokenness (Eph.4:29 - 32)
 - Jealousy (Ex.20:1 - 6; Deut.4:1 - 24)
 - Pleasure of the Father in the Son (Mt.3:13 - 4:11; Jn.8:28 - 29)



From Deserving to Desiring

- Salvation is
 - Of our human nature, imago dei (Gen.1:26 – 28)
 - From the corruption of sin in Jesus (Mt.1:21)
 - A unity of words and life (Mt.12:33 – 37; 1 Jn.1:8 – 10)
 - Resuming a journey towards more life from God



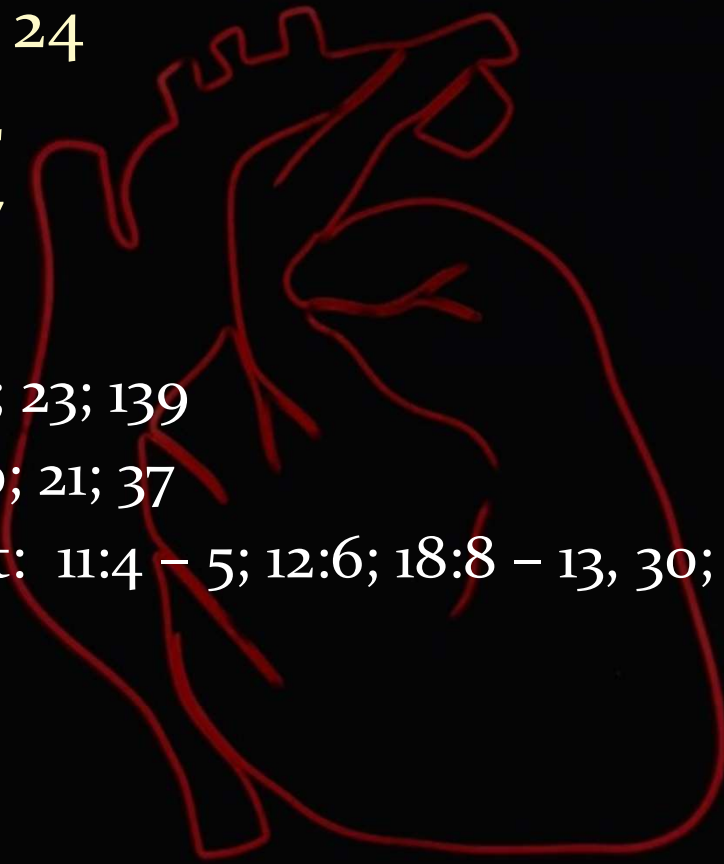
From Deserving to Desiring

- Do we desire Jesus?
 - For ourselves
 - For others
 - More than defining good and evil for ourselves!

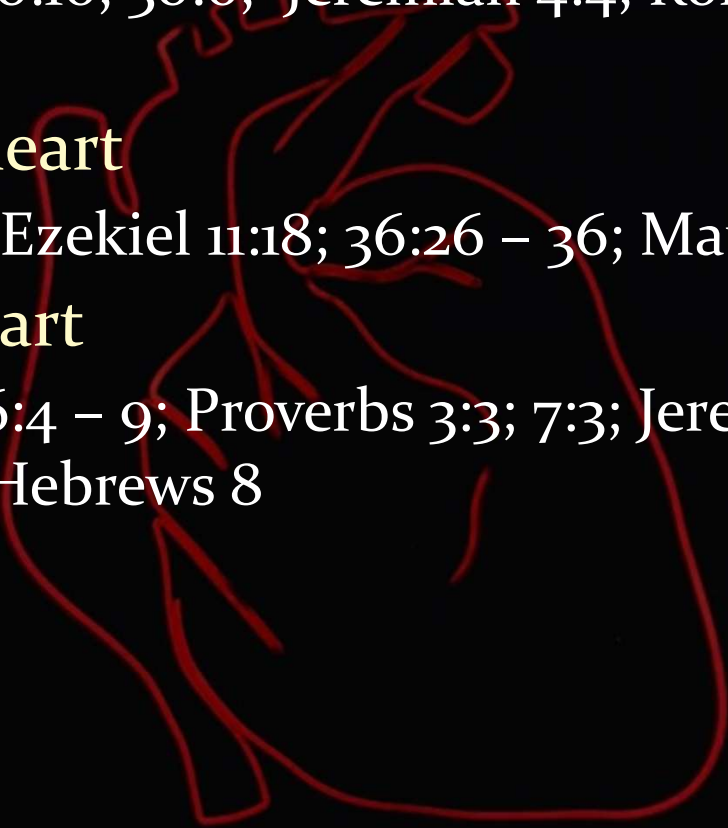


From Deserving to Desiring

- Desire and spiritual formation
 - People encountering Jesus: “What do you want?”
 - Ephesians 4:17 – 24
 - Romans 1:21 – 32
 - Genesis 2:4 – 3:7
 - Psalms
 - Our identity: 1; 23; 139
 - Our desires: 20; 21; 37
 - Our refinement: 11:4 – 5; 12:6; 18:8 – 13, 30; 51; 66:10



From Deserving to Desiring

- Healing and Transformation of the Heart
 - Circumcised heart
 - Deuteronomy 10:16; 30:6; Jeremiah 4:4; Romans 2:28 – 29; 6:6; 8:3 – 4
 - Cleansed, new heart
 - Psalm 51:9 – 11; Ezekiel 11:18; 36:26 – 36; Matthew 19:3 – 12
 - God-scripted heart
 - Deuteronomy 6:4 – 9; Proverbs 3:3; 7:3; Jeremiah 31:31 – 34; 2 Corinthians 3; Hebrews 8
 - Enlarged heart
 - Psalm 119:32
- 

From Deserving to Desiring

- Possible to not desire Jesus?
- Desiring the cross?
- God's refining, healing power feels like destroying power



Why Did We Think

- God is more retributive than restorative?
 - Protestant regime-builders
 - Framed by Latin “merit” and “demerit”
- Jesus was the victim of God’s retributive justice?
 - No: Jesus was the agent of God’s restorative justice
- Is divine fire God’s intention to harm us?
 - No: God’s fire is God’s intention to purify us
 - Hell is resistance to God’s purification