

Wrath

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1 Thess. 1:10

I. The Text Stated

A. 1 Thessalonians 1

1. There is given, in this chapter, unceasing thanks and prayer to God for the Thessalonians.
 - a) The “we” in writing, shows that those with Paul were also part of this letter to the Thessalonians.
 - b) They had, it seems, left the city before these people were grounded in the principles the faith.
 - c) These new converts would go through persecution, and be mocked, and the letter serves to help them in their tribulation.
 - (1) *Paul preached, that they could stand firm in the truth, and in the victorious power of the Holy Spirit which is among them.*
 - d) They were discernably seen as Christians, in that they exemplified the “work of faith and labor of love and steadfast hope” in Christ.
 - (1) *This was visible.*
 - (2) *Christians are very visible people.*
 - e) They must stand firm in the faith and show themselves to be Christians by what they do before the eyes of men, since, they claimed they were converted by the grace of the Gospel of Christ.
2. They were born of the Gospel which is power of God, and power of the Spirit in their life (verse 5)
 - a) They saw these mighty works in their reception of the Gospel.
 - b) The Spirit worked in them a spiritual persuasion to the truth.
 - c) They were converted from pagan idolatry to serve the living and true God.
 - (1) *They were waiting for the risen Christ to return, that he would be revealed from heaven, the Son of God that was the covenant Mediator of their salvation.*
3. “And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come,” (1 Thess. 1:10).
 - a) Here Christ is called *the Son of God*.
 - b) He is the one, ὃν ἤγειρεν ἐκ [τῶν] νεκρῶν, “whom he raised from the dead.”
 - c) Paul preached that God raised Christ from the dead, and that in light of this stamp of approval on the work of the covenant Mediator, men must repent.
 - (1) *John the Baptist came preaching to set the way of the Messiah, Jesus preached his Gospel, and sent his disciples to preach the Gospel, and what was this Gospel?*
 - (a) *Repent, for the Kingdom of Heaven is at hand.*
 - (b) *And that phrase is a pregnant phrase embodying the Kingship of Christ, the rule of Christ, the work of Christ and the manner of salvation.*
 - (i) ***Our God reigns over the fall; it holds no power over him, and he has the ability to change men into new creations since they fall under his sovereign dominion.***
 - d) The Thessalonians did repent, and lay hold of the kingdom, rejecting their idolatry and looking to the Christ.

e) They are to wait for God's Son to return, and live a certain kind of life as result in the interim.

(1) *Their waiting and looking and living all mesh together to form "the Christian life."*

f) This Christ, this Son, is coming from heaven, for he is the one who was raised from the dead by God, and exalted.

(1) *Part of his exaltation was his raising, then ascension into heaven.*

(2) *From this heaven he will return in like manner.*

g) There then is the final stage of Christ's exaltation, which is the coming judgment of the Son of God as the righteous and just Judge.

(1) *Jesus, the risen one, is the King and Judge of the earth.*

(a) *"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ," (2 Thess. 1:7-8).*

(2) *He is the one who is both the Judge in flaming fire taking vengeance, but also the Deliverer of his people.*

(a) *He is the Rescuer, the Deliverer, who has delivered believing Christians from the finality of the day of the Lord, the day of God, which is the completion of the pouring out of the wrath of God.*

(b) *The tense is that he has accomplished this for believers, but that those who are unbelievers, by way of implication, will have this wrath fully poured out in its finality.*

h) Ἰησοῦν τὸν ρυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης, "Jesus, our deliverer from the coming wrath."

(1) *The name Ἰησοῦς shows who this deliver is.*

(a) *He is the Savior.*

(i) *Remember, they did not call his name JESUS, but Savior.*

(ii) *This is what his name means.*

(b) *He is the risen Lord.*

(c) *He is the coming Judge.*

(d) *He delivers because he is the Deliverer.*

(i) *There are hundreds of uses of this applied to God in the Old Testament.*

(e) *God is the deliverer.*

(i) *It is typified in the Judges, where the people are continually delivered.*

(a) *Judge ... Jesus is the perfect judge.*

(ii) *This is heralded in the psalms where the Deliverer delivers the soul from death and hell.*

i) An allusion to Paul's use of Deliverer is in Romans 11:26

(1) *"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob," (Rom. 11:26).*

(2) *A quote from this passage which gives a full idea of the judgment to come, "According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever." (Isa. 59:18-21).*

j) ἐκ τῆς ὀργῆς τῆς ἐρχομένης. The coming wrath is the divine judgment to be poured out on the wicked at the time of the end.

(1) *John the Baptist heralded this as well.*

(a) *"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7).*

(b) *Rom 1:18 God's ὀργή is already being revealed on earth as evildoers reap in their present lives the fruit of wickedness.*

(i) *It is finalized on the "day of wrath and revelation of God's righteous judgment"—the day, says Paul, "when, according to my Gospel, God judges the secrets of human beings through Christ Jesus" (Rom 2:5, 16).*

(ii) *It is the judgment of that day that is "the coming wrath."*

k) Further in 1 Thess. 5:9-10

(1) *ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, "because God has not appointed us for wrath."*

(a) *The Savior delivers his people from this wrath.*

(b) *How? "through our Lord Jesus Christ" (διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ) "through our Lord the Anointed Savior" that God has appointed them "for the obtaining of salvation" (εἰς περιποίησιν σωτηρίας).*

(2) *Salvation includes deliverance from God's "wrath" not just the forgiveness of sin.*

(a) *This salvation, σωτηρία, includes all the blessings of the Gospel which sit within the kingdom of heaven, dispensed by the great King.*

(i) *Present life in Christ and future life with Christ; it is all abundant life in the Spirit.*

(b) *How did this salvation come?*

(i) *"who died for us, in order that ... we might live together with him."*

(3) *Christ died so that his people may live in the Spirit with abundant life, into forever.*

4. In its finality, the wrath of God that is coming is really a synonym for a final, eschatological, end times, description of hell.

a) Though hell is a place of fire and of darkness, it is also categorized in Scripture as a place of the worst, unimaginable torment because of the wrath of God.

b) Literally, Jesus refers to it as a "place of torment."

(1) *From the lips of the rich man in hell, in Luke 16:28, "For I have five brethren; that he may testify unto them, lest they also come into this place of torment."*

(2) *Over every area of the rich man's soul, he was being tortured, but not tortured to death, or nothingness.*

- (3) *There is no end to the pain.*
 (4) *This wrath that is poured out, is ever constant and never weakening.*
- c) This torment is so horrible that it is referred to as a “second death” in Revelation 2:11, “He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.”
- (1) *Death is frightening for the world, and even for some Christians.*
 (2) *The thought of dying in a difficult manner is frightening.*
 (3) *A slow death is regarded as the worst kind of death.*
 (4) *That is why people hate to think of dying slowly in a hospital bed over a period of months by some horrible virus.*
 (5) *It is a terrible plight, especially when you know someone who is going through it, or if you are going through it yourself.*
 (6) *A slow death of any kind is a horrible thought, and this is how God has so ordered hell, that those there would describe it as a living death where one never dies.*
- (a) *It is described in terms of God’s wrath poured out.*
- d) When people are cast into the blackest of darkness and the fiery rage of hell, they enter the second death by which they can never escape.
- (1) *It is a living hell.*
 (2) *They are alive, but experiencing the pains of the eternal “death” of God’s wrath poured out.*
 (3) *This death is described as a dreadful “destruction” in Matthew 7:13, “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.”*
 (4) *It is described as “everlasting punishment” in Matthew 25:46, “And these shall go away into everlasting punishment.”*
- e) But the worst title of all, in the New Testament, is “the wrath,” as found in 1 Thessalonians 1:10 when it speaks of “the wrath to come.”
- (1) *The wrath of God, poured out upon the wicked in hell, heightens the torment to inexpressible degrees.*
 (2) *They live out more than their worst possible nightmares under the wrath of God’s judgment—the living death they are consigned to for eternity.*

II. The Doctrine of the Text

A. DOCTRINE: God’s wrath is his justice burning against sinners and is only avoidable through the Deliverer, Jesus Christ.

1. The wrath of God:

a) Defined

- (1) *God’s justice, as it burns against sinners and sin, is called wrath.*
 (a) *Rom 1:18, “the wrath of God revealed...”*
 (b) *“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience,” (Eph. 5:6).*
 (c) *William Ames said, “As it more fiercely waxes hot, it is called fury, Deut. 29:28. As it pronounces the sentence to be executed against a sinner, it is called judgment, Rom 2:5. As it executes the sentence given, it is properly called revenge [or vengeance], Heb 10:30.” Marrow.*
- (2) *It is not a finite wrath.*
 (a) *People may get angry, they may be angry for a time, even angry their whole life at you, but a man’s wrath is nothing in comparison to the wrath of an infinite God.*

- (3) *It is described in the bible as:*
- (a) *The wind of God's wrath, (Revelation 14:10).*
 - (b) *A cup of red wine, (Psalm 75:8; Rev. 14:10).*
 - (c) *Vials of wrath, (Revelation 16:1).*
 - (d) *the roaring ferocious lion*
 - (e) *a terrible earthquake*
 - (f) *a devouring fire*
 - (i) ***fire and brimstone***
 - (ii) ***a river of fire,***
 - (a) ***a lake of fire and brimstone***
 - (g) *the fury of God*
 - (h) *unquenchable*
 - (i) *a forsaking*
 - (j) *The winepress of God's wrath, (Revelation 14:19).*
 - (k) *It applies to:*
 - (i) ***Those unbelievers who treasure up wrath for the day of wrath (Romans 2:5).***
 - (ii) ***Called vessels of God's wrath, (Romans 9:22).***
 - (l) *In God's wrath is found all the punishment which God inflicts on the wicked for their original sin in Adam, and all their actual sins that aggravate their eternal condition.*
 - (i) ***It is 1) real, 2) dreadful, 3) coming, 4) non-negotiable, 5) specific, 6) enduring, 7) poured out in due measure and yet, 8) avoidable.***

b) 1) Real

- (1) *The justice of God makes it so.*
- (2) *The holiness of God makes it so.*
- (3) *The righteousness of God makes it so.*
- (4) *God's wrath is real against sin.*
 - (a) *In the Old Testament it was death by the law of God; the moral law had annexed to it a punishment due to a capital crime.*
 - (b) *In the New Testament it is more clearly seen as eternal death by the wrath of God.*
 - (c) *God's wrath is against all open and hidden sins, of one's life, mouth, heart, mind and nature.*
 - (d) *Sins of their whole life, all their sinful deeds and actions.*
 - (e) *No one can live as they please, they must live as Christ so directs in his word.*
 - (f) *Anything contrary to this is judged and weighed by the balance of God's righteous standard, which is by his law, his character.*
 - (g) *God remembers all the deeds men do, all the thoughts they think, all the words they say, all the words they should have said and did not, all the duties they are obliged to do and uphold, and all those they cast off, all that God requires of them in their life in conformity to his character.*
 - (h) *And so, men are judged according to their works, and a sinful life, devoid of the Deliverer, will reap the wrath of God.*
- (5) *"For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them," (Psa. 75:8).*
- (6) *God cannot be indifferent to sin, and must punish it.*
 - (a) *He is a just Judge in this light.*
 - (b) *"God the Judge of all," (Heb. 12:23).*

(c) *The Christ said, "For judgment I am come into this world," (John 9:39).*

(d) *Christ the Judge.*

(i) *"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:" (Matt. 25:31-32).*

(ii) *Matt. 19:28; Acts 10:42, 17:31; 2 Cor. 5:10.*

(e) *"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20).*

c) 2) Dreadful

(1) *Hell was originally created for the wrath of God against rebellious angels.*

(a) *"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," (Matt. 25:41).*

(2) *This is where the torment of God's wrath is poured out on the wicked for their sin (Matt. 25:41).*

(a) *"For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it," (Isa. 30:33).*

(3) *It is described by Scripture as*

(a) *Down; hell is "down."*

(i) *Psalm 55:15 says, "Let death seize upon them, and let them go down quick into hell."*

(ii) *Isaiah 14:15 states, "Yet you shall be brought down to hell, to the sides of the pit."*

(b) *A dwelling of fire or burning flames.*

(i) *It is described in a number of different ways in relation to "fire".*

(a) *"burnings" in Isaiah 33:14b,*

(b) *"...devouring fire?" "fire unquenchable" in Luke 3:17*

(c) *A "lake of fire" as stated in Revelation 19:20b,*

(d) *A "furnace of fire" in Matthew 13:42*

(c) *Though hell is a place of fire, it is also a place of darkness.*

(i) *If it is a place of darkness, it must be a special kind of fire, indeed, that gives way to an eternal darkness.*

(a) *Jesus describes hell as "outer darkness" in Matthew 22:13*

(b) *"Blackest darkness" in verse 13 of Jude.*

(c) *"Chains of darkness" relating to depravity in 2 Peter 2:4*

(d) *A place of torment (Luke 16:28)*

(i) *Dreadful "destruction" in Matthew 7:13*

(ii) *"punishment" in Matthew 25:46*

(a) *And "the wrath," as found in 1 Thessalonians 1:10*

(4) *People often associate hell with an absence of God.*

(a) *They often think hell is the place where God is not.*

(b) *Jesus, "depart from me, ye that work iniquity," (Matt. 7:23).*

(i) *But "departing" does not mean absence from being.*

(ii) *God is there, for it is the place of his wrath.*

(a) *Hell is where God's justice is poured out in the absence of love, mercy and grace towards the wicked.*

(b) *God is there in the fullness of His being but only pours out his wrath for the glory of his holiness, righteousness, truth, and justice.*

(c) *God himself in his wrath is the one that makes hell, hell.*

(d) *It will be a wrath that punishes in sense and loss; sense of what they must endure under, and loss of what they could have had.*

d) 3) Wrath that is Coming

(1) *“from the wrath to come,” (1 Thess. 1:10).*

(a) *If the wrath is to come, this wrath is not yet.*

(i) *It is in essence, now and not yet, for the wicked reprobate that are still alive have in them the wrath of God in their conscience.*

(ii) *But it is also a wrath that is to come in its fullest.*

(2) *With warning and without warning.*

(a) *Without warning.*

(i) *“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” (2Pe. 3:10).*

(b) *With warning, in that I am telling you about it now because God has revealed that great and terrible day to come in his word.*

(i) *All he promises will come to pass.*

(ii) *“Heaven and earth shall pass away: but my words shall not pass away,” (Mark 13:31).*

(a) *“In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.” (Rom. 2:16).*

(b) *Election and reprobation prove this out ... such a wrath is coming.*

e) 4) Wrath is Non-negotiable

(1) *If God has said it, and he is the faithful covenant Keeper, he will do it; he will avenge his covenant.*

(2) *“Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.” (Mat. 10:15).*

(3) *“That every idle word that men shall speak, they shall give account thereof in the day of judgment,” (Matt. 12:36).*

(4) *The wrath of God will be poured out on that day that God promised.*

(a) *It will come in fully and completely which is why it is called “the Day of Judgment,” (2 Peter 3:7).*

(b) *It is the “day of wrath and revelation of the righteous judgment of God,” (Romans 2:5).*

(c) *People will be assembled before the judgment seat of Christ, the books will be opened, and they will bow and call him Lord in all his judgments.*

(d) *If they are lost, they will hear the sentence, “Depart ye cursed into the everlasting fire.”*

(i) *This is to be shown to be true or false by those things they did in body and soul while here on earth.*

(e) *And after the judgment is rendered, the angels will remove people and throw them into eternal torments forever where the execution of that judgment will follow, which is cannot be bargained, not pleaded for, final and no one can escape it; it will not be negotiated in any way.*

f) 5) Wrath is Specific

(1) *Because God is a just Judge, his wrath, or his burning anger against sin and sinners, is completely measurable to the offense.*

(2) *He does not cause people to suffer unjustly.*

(3) *The measure of God’s wrath they receive is exact and specific.*

(4) *Men fill up a certain measure of their sins.*

- (a) *When this measure is filled up, God will pour out His wrath on them to a specific point.*
- (b) *“It is appointed unto men (all men) once to die, and then the judgment” (Hebrews 9:27).*
- (c) *As a reminder, Genesis 15:16 says, “But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.”*
- (i) *God was speaking to Abraham concerning the Amorites who had not yet completed the filling up of their sins.*
 - (ii) *That specific time had not yet come, and as a result, the execution of judgment could not come upon them as of yet.*
 - (a) *God has reserved the Amorites to judgment, but could not judge them until the appointed time—the time that their sins were filled up to their proper place by his own decree.*
- (d) *Jesus also refers to this “filling” of sins in Matthew 23:31-33, “Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers’ guilt. Serpents, brood of vipers! How can you escape the condemnation of hell?”*
- (i) *Christ had rebuked the Pharisees concerning their wicked treatment of the prophets of God.*
 - (a) *He then tells them that they are continuing to fill up the measure of their fathers’ guilt and sin, and now cannot escape the condemnation of hell as a result.*
 - (ii) *He asks them “how can” they escape hell.*
 - (a) *The idea here is of “ability”.*
 - (b) *They do not have the ability to escape hell, rather, they continue to fill up their sins.*
 - (c) *They are, in following the same wicked course of their earthly fathers in rebellion and sin against God, following in the footsteps of their true father the devil as they continue to fill up their guilt and sins before the Judge of all the earth.*
- (e) *The prophet Daniel also refers to the “filling of sins” in Daniel 8:23-24, “And in the latter time of their kingdom, When the transgressors have reached their fullness, a king shall arise, having fierce features, who understands sinister schemes.”*
- (i) *Here Daniel, in a prophecy concerning the coming of the Greek King Antiochus, states that when the degenerate Jews shall become ripe for destruction, that God would raise up this king and seek out judgment on them.*
 - (ii) *Here the wicked and rebellious Jews are transgressing and continuing to fill up their sins to a “fullness.”*
 - (a) *God had appointed a specific time in history to come in wrath against the Jews by a foreign king.*
 - (b) *The very appointment of God was set according to the measure of their sins filling up at a certain time.*
- (f) *1 Thessalonians 2:14-16, “forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost.”*
- (i) *Here the wicked Jews would not give assent to the preaching of the Gospel among the Gentiles.*
 - (ii) *As a result of their stiff-necked ways, they were continually “filling up the measure of their sins” until the appointed time God had set for their sins.*
 - (a) *The word “fill up” means “make full, or to supply completely.”*

(b) *When that time arrived, wrath would come upon them to “the uttermost.”*

(g) The Scriptures also bring forth this idea of the wicked filling up a certain measure of their sins in parabolic form.

(h) Zechariah 5:6-11 is a parable about a basket which is being filled with the harlot called “wickedness.”

(i) *It states, “So I asked, ‘What is it?’ And he said, ‘It is a basket that is going forth.’ He also said, ‘This is their resemblance throughout the earth: Here is a lead disc lifted up, and this is a woman sitting inside the basket;’ then he said, ‘This is Wickedness!’ And he thrust her down into the basket, and threw the lead cover over its mouth. Then I raised my eyes and looked, and there were two women, coming with the wind in their wings; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven. So I said to the angel who talked with me, ‘Where are they carrying the basket?’ And he said to me, ‘To build a house for it in the land of Shinar; when it is ready, the basket will be set there on its base.”*

(a) *They are filling up the measure of their iniquity, which God has set them; and when it is full, as the ephah of corn, they shall be delivered into the hands of those to whom God has sold them for their sins; they are set for his wrath as an ephah of corn measured to the market.*

g) 6) Wrath is Enduring

(1) Sin is punished in hell forever, because all sin against God is infinite.

(a) “For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.” (Deut. 32:22).

(2) The torment that God imposes on the men and fallen angels, justly for their sins, is torment which lasts forever; it is eternal torment.

(3) Jesus explains this graphically in Mark 9:44 which says, “Where their worm dieth not, and the fire is not quenched.”

(4) How long is forever?

(a) Forever always beginning.

(b) Can you imagine a forever that is always only beginning?

(c) Jesus again emphasizes this eternal duration in Matthew 25:46 when he says, “And these shall go away into everlasting punishment: but the righteous into life eternal.”

(i) *The contrast to eternal happiness is eternal condemnation.*

(5) Hell is the eternal prison where the punishment of the sins of men takes place, executed by the Executioner.

(a) Men’s sins are like gasoline and the fire is like the wrath or anger of God.

(6) “...and shall be tormented day and night for ever and ever,” (Rev. 20:10).

(7) “But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation,” (Mark 3:29).

(8) “and of eternal judgment,” (Heb. 6:2).

h) 7) Wrath is Poured Out on Unbelievers

(1) The wrath of God will come on all the children of disobedience.

(a) “Mortify therefore your members, which are on the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things sake the wrath of God cometh on the children of disobedience,” (Colossians 3:5-6).

(b) *These are people who are instruments of unrighteousness to sin being under the curse of Adam's original sin, (Romans 6:13).*

(c) *Here "cometh the wrath of God on the children of disobedience," (Ephesians 5:6).*

(i) *People who practice sin or are indifferent to it will not escape God's wrath.*

(ii) *"...his jealousy shall smoke against that man, and all the curses that are written in this book shall lie on him, and the Lord shall blot out his name from under heaven," (Deuteronomy 28:19-20).*

(a) *"Cursed is everyone that continueth not in all things which are written in the book of the law to do them," (Galatians 3:13).*

(b) *"That every transgression and disobedience received a just recompense of reward," (Hebrews 3:2).*

(d) *They are in fact called, "children of wrath," (Ephesians 2:2-3).*

(e) *For "He that believeth shall not be damned," (Mark 16:16).*

i) 8) Avoidable

(1) *Jesus delivers from the wrath to come.*

(a) *"Thou shalt call his name $\text{I}\eta\text{σο}\text{ϋ}\nu$, for he shall save his people from their sins," (Matthew 1:21).*

(i) *Yahweh is salvation.*

(a) *Savior.*

(b) *He is as the prophets call him, God's fellow, the only Redeemer from God's wrath that can satisfy God's justice.*

(i) *"...that is my fellow, saith the LORD of hosts:" (Zech. 13:7).*

(2) *He satisfied God's justice by dying a cursed death on the cross for sinners.*

(a) *The wrath that was due to sin, he took on himself.*

(b) *He is the God-Man who is able to do it, as God to make an infinite sacrifice, and he is the perfect man that has merited reward and blessing to all the stipulations of the covenant of God for sinners.*

(c) *He "himself bare our sins in his own body on the tree," (1 Peter 2:24).*

(d) *"He gave his life a ransom for many," (Matthew 20:28).*

(e) *And so, believing sinners are "redeemed with his blood," (1 Peter 1:18-19), "reconciled through his death," (Romans 5:10), and delivered from the wrath to come.*

(f) *Because he is God's fellow, God's Christ, he is said to be able to save to the uttermost, "them ... that come unto God by him, seeing he ever liveth to make intercession for them," (Hebrews 7:25).*

(3) *The means of deliverance is by faith and repentance in Jesus Christ, which is a gift from God.*

(a) *It is where the Spirit births from above.*

(b) *He awakens their mind and spiritually persuades them of this means to deliverance.*

(c) *He shows them the danger of the wrath of God which is set against them and is real, dreadful, coming, non-negotiable, specific, enduring, will be poured out on them in due measure and yet, avoidable in Christ alone.*

(d) *There is nothing they can do of themselves.*

(e) *It is all what the Lord Christ has done, the Savior.*

(f) *He delivers them from the wrath to come.*

(4) *Jesus is the perfect sacrifice in this way and only Redeemer.*

- (a) *His sacrifice is accepted by God because He was the perfect man who obeyed the Law at every point—something men cannot do and Adam did not do on their behalf.*
- (b) *He is the God-man, the only Son and elect Servant, who upholds God's righteousness in the Law and gives Himself willingly for sinners as a sacrifice.*
- (c) *When Jesus willingly offered His life on behalf of His people and died on the cross for them, He took their sins away—that is called expiation.*
- (d) *He also removes the wrath of God from them—that is propitiation.*
 - (i)** *The wrath of God is satisfied with the sacrifice of the perfect God-man, Jesus Christ.*
- (e) *In this way Christ's double transfer, or, "double-cure," takes place: He takes their sin, removing God's wrath, and clothes them in His righteousness like a white garment.*
- (f) *They are clothed in His righteousness, covered in new garments, like the priest Joshua in the book of Zechariah.*
 - (i)** *Even though he was clothed in filthiness at first, he was given new clothes to put on, and his old ones were cast away.*

j) Most people reject this Savior of God.

- (1) *They hope against hope.*
- (2) *They hope the human soul survives death, and it does.*
 - (a) *And they hope it will be a better life than the difficult life they live now; but they are mistaken in this because they don't have Jesus Christ the Deliverer from God's wrath; they are not born again, and there is no change in their life, really.*
 - (b) *What God does there is not hidden; not set away in a closet.*
 - (c) *It is fully revealed in Scripture; for he shows how people can be saved and live before him.*
 - (d) *But people would not rather look to what God's afterlife is like.*
 - (i)** *They would rather believe the lie; or what they think the afterlife is all about.*
- (3) *But Scripture, as taught in the Westminster Confession says in 32:1, "Besides these two places [heaven and hell] for souls separated from their bodies, the Scripture acknowledgeth none."*
 - (a) *In other words, the Confession says there is no intermediate place other than true heaven and true hell for those after death.*
- (4) *Jesus says in Matthew 22:32, "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." (cf. Luke 20:38; Phil. 1:23; Hebrews 12:23; Luke 16; Psalms 31:5; Acts 7:59; Luke 23:43).*
- (5) *Human souls live, understand and feel either the blessing or wrath of God after death.*
 - (a) *Moses and Elijah appeared on the Mount with Jesus (Matthew 17:3).*
 - (b) *They still existed and were identifiable.*
 - (c) *Paul says he wants to "be with Christ" which is far better, (Phil. 1:23).*
 - (i)** *"Being" means that Paul would exist in the same place that Christ is and they would be able to fellowship together.*
- (6) *And yet, those devoid of Christ, entering into an afterlife of horror.*
- (7) *If the state of men is an eternity of torture, this pushes one to ask the question, What makes hell, hell?*
 - (a) *The fire? The darkness? The demons there?*
 - (b) *The reason hell is hell is because God's wrath is poured out there.*

- (c) *God is an ever-present curse to those people who reject Jesus Christ, and His presence in hell is forever a cursed vision to them.*
- (8) *Those who reject the only means of deliverance, the only Savior, will suffer under God's wrath.*
- (a) *The future abode of the unrighteous is a place of future punishment.*
- (b) *The wicked shall go away into everlasting punishment as the righteous go into life eternal.*
- (c) *The Bible teaches that the unrighteous suffer from the loss of all earthly good, from exclusion from the gracious presence and favor of God, from utter reprobation (the final withdrawal from them of the Holy Spirit's gracious influence), from the consequent unrestrained dominion of sin and sinful passions, from the operations of an evil conscience, from utter despair, from the company of evil associates including demons and the devil, and the never ending torment of God's wrath on their soul and body.*
- (i) *"Depart from me, ye cursed, into everlasting fire."*
- (ii) *"And these shall go away into everlasting punishment: but the righteous into life eternal."*
- (a) *This is the substance of God's wrath.*
- (b) *His justice burning against sinners, only avoidable through the Deliverer, Jesus Christ.*

III. The Text Applied

A. You must have a clear and heavy Conception of God's Wrath on Christ

1. The only means of escape from God's wrath is Christ.
2. "Jesus, who delivers us from the wrath to come" is very plain.
 - a) No work can be done by you.
 - (1) *Nothing you can offer or bargain with God for.*
 - (2) *He cannot further be entreated, or swayed, or hoped for leniency in.*
 - (3) *You will not die and then strike up a bargain with God.*
 - (4) *It is now, one and done.*
 - b) This verb, delivers, means Jesus not only has the ability to save you from hell, but he is still doing this even now if you are a believer.
 - (1) *Most everyone in the church thinks they are a believer.*
 - (2) *Most everyone hopes they are.*
 - c) Jesus Christ suffered on the cross for your sins as a believer.
 - (1) *He drank the cup of God's indignation for those He died for, and suffered the pains of hell torment on the cross.*
 - (2) *He alone, in His work, is able to save you from hell.*
 - (a) *No one else can save you.*
 - (b) *He alone holds the way of salvation.*
 - (c) *He alone takes away sin and wraps you in the robe of His righteousness.*
 - (d) *He alone covers you with His blood, and, through His work and merit, you are accepted before God.*
 - (i) ***God's wrath is satisfied in Christ's work for you.***
 - (3) *There is great safety in standing in the righteousness of Christ on the Day of Judgment.*
 - (a) *There is no other way to be saved; he alone is Deliverer.*

- (b) Oftentimes people make the mistake of trying, on their own, to “escape the wrath to come,” without having an interest in Jesus Christ, or having a life that shows it.
- (c) Without a true interest in Christ, “escaping hell” is simply an attempt at selfish survival of a very poor sort.
- (d) You can only escape God’s wrath burning against your sin because you love the Lord Jesus Christ in sincerity and have a true interest in his person, not just the gifts he gives in salvation.
- (e) It is to love him completely and without reservation.
- d) In this matter of “the wrath of God poured out,” age makes no difference.
- (1) Little children are not too little to go to hell under God’s wrath.
- (a) Isaiah 5:14 asserts, “Therefore hell hath enlarged herself, and opened her mouth without measure.”
- (b) Hell is like a mouth that is always hungry and always desires to be fed.
- (c) Metaphorically speaking, it is after everyone.
- (2) We know God is the One who damns people, but God is also the One to whom people must turn to be saved.
- (a) Children must be saved as well as adults, and should be instructed at to who the Deliverer of their soul is.
- (i) **God has made some very special promises to them, covenant children are very special indeed, and they must live these promises out as believers.**
- (a) **Never as rebels.**
- (b) Why is this a pressing issue?
- (c) Children ought to grasp onto Christ now, before further sins pile up.
- (d) A human life is like a spiritual piggy bank.
- (e) Piggy banks hold money and they collect money over time.
- (f) Every child has a spiritual piggy bank that is storing up wrath or grace.
- (i) **Which will they have?**
- (ii) **Which do they nurture and promote?**
- (g) One day God will call the piggy bank of their lives into account and he will pour out the wrath, and it falls either on their sins, or on their Savior, by way of simile.
- (h) And the scariest thing is this: children have their whole lives ahead of them to store up this wrath, if they are not repentant!
- (i) **If they choose to love the world more than Christ like Esau did and Judas, or themselves, they have a storehouse of terrible things against them.**
- (i) They must follow Christ immediately and waste no more time, as young as they may be, that their sins may not pile up and condemn them later.
- (j) There are children next door, down the street, or in some family member’s home that need the Gospel.
- (i) **Little children are not too little to suffer God’s wrath.**
- (ii) **Little children are not too little to go to hell.**
- (a) **But Jesus loves the little children.**
- (b) **They are those who can own the very kingdom of heaven.**
- e) The only way they are able to go to heaven is by believing in the Christ.
- (1) They show this by improving their baptism.
- (a) All people in the church are to do this.

(2) *Profession is one thing, but was Jesus a liar when he said you can tell a tree by its fruit?*

(a) *People of all ages are tested in their life by showing forth what they love more, Christ or the world.*

(b) *They show that by their fruit.*

(c) *Their fruit is seen by their life.*

(i) *What they love, they will talk about, seek after, desire, share, and such.*

(ii) *How much of Christ do they love in this?*

(a) *Adults or children, it makes no difference.*

f) Christ is to be to them, their ... Passover.

B. Christ our Passover

1. It is impossible to me that one thinks through the doctrine of God's wrath as his justice burning against sinners and only avoidable through the Deliverer, Jesus Christ, without considering Christ our Passover.

a) Let me show you why ...

b) The appointment of the Passover sacrifice included the lamb or kid which was to be used as stated in Exodus 12:3, "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house."

c) Oxen were not used, though they were used for other sacrifices during the Passover festival (2 Chron. 35:8-9).

d) The lamb had to be without blemish, male, and of the first year (Exodus 12:5).

e) It was prepared by setting it apart on the tenth day, killed and its blood sprinkled on the doorposts.

(1) *The wrath of God was coming, and people were going to die.*

(a) *Any home that was not covered in the blood, had God's wrath poured out on them.*

(b) *After the blood...*

(2) *The lamb was then to be roasted thoroughly (Exodus 12:9) in fire.*

f) There was the hastening of the meal, bitter herbs and unleavened bread (one for the bitterness of hard bondage and the other for the absence of it).

g) Then, the sacrifice of the lamb.

h) The blood of the lamb is shed at first by the head of the family, who was the priest; at that time none were consecrated.

(1) *This was a very bloody sacrament.*

(a) *It was like the work of Christ, very bloody.*

(2) *The analogy to Christ is seen in 1 Corinthians 5:7-8, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."*

(3) *Leaven refers back to the Old Testament bread which was unleavened, without sin.*

(4) *The idea of purging comes from the Greek Ἐκκαθάρατε (1 Cor. 5:7), which means "to cleanse out, clean thoroughly."*

(a) *Thoroughly, completely, wholly.*

i) In the Passover, now fully revealed in the Lord's Supper, the sufferings and death of Christ were represented by the lamb slain and roasted with fire.

- (1) *The Lamb was to be eaten.*
 - (2) *Guests were to be dressed to leave as if they were in a hurry remembering the exodus from Egypt, the type of sin to be delivered from – in a hurry, without delay.*
 - (a) *Guests were even to eat with shoes on their feet.*
 - (3) *The meal was to be eaten with unleavened bread, and they were not to break the bones of the lamb which they were eating.*
 - (4) *Then, all the leftovers were to be burned in the fire.*
2. The Mystery or Significance of the Passover Seems to be rather plain.
- a) The significance of the Passover is peculiar to the church.
 - b) It was a reminder to them of the salvation of their firstborn sons.
 - (1) *Egypt's children were killed, but the church's children were spared.*
 - c) The bitter herbs they ate reminded them about the bitter life under Pharaoh, that devil.
 - d) The unleavened bread represented the bread of affliction in Egypt, and the manner of "haste" they felt on the night God delivered them (Deuteronomy 16:3).
 - (1) *They were soon to leave Egypt which would have pressed them to think about God's power and salvation.*
 - (a) *It's significance to you in Christ is quite poignant.*
 - e) Christ is the Lamb.
 - (1) *The lamb of the Passover that was roasted by fire was typified in Christ who was roasted under the fire of God's wrath and fury.*
 - (2) *Jesus is the Lamb of God which takes away the sin of the world (John 1:29, 36).*
 - (3) *Christ was to be taken from among His brethren (Deuteronomy 18:15; Hebrews 2:14-17), was to be perfect (1 Peter 1:19), was to be a male (Jeremiah 31:22) and was to suffer.*
 - (4) *The lamb was to be killed by the whole congregation, and so was Christ by your sin, all our sins, all the sins of all believers killed your Savior, Luke 23:18 says, "And they cried out all at once, saying, Away with this man."*
 - (a) *All were involved in his death; your voice God heard in that too.*
 - (5) *The blood of the lamb was to be shed, as "Christ's blood" was shed.*
 - (a) *1 Peter 1:19-20 says, "But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."*
 - (6) *The lamb was to be cooked thoroughly, likewise Christ's suffering was complete and sufficient being roasted signifying the burning of God's divine wrath for you.*
 - (a) *He must thoroughly suffer for you, for every sin.*
 - (b) *If there is a sin not thoroughly roasted in the fire of God's wrath, there is no atonement.*
 - f) That is why Paul calls Christ our Passover, because lambs for the Passover were roasted in fire.
 - g) Either Christ is roasted for you, who place your trust in him, or you will roast in hell under God's wrath in unimaginable fury.
 - (1) *Sin shall be roasted, and it will be reckoned.*
 - (2) *The Son of God, the one who rose from the dead, who is coming, Paul says, focuses on Christ risen and ascended to heaven and coming back.*
 - (3) *He is the one who delivers from the coming wrath.*
 - (4) *Jesus is the only Deliverer from the wrath to come.*

(a) *Yes, and it requires you have a great interest in him alone.*

3. Take Christ to be Deliverer now

a) Come, sinner now, before it is too late.

b) It is now that grace is found.

(1) *While it is still called today; not tomorrow, not next Lord's Day when you sins have piled up even more and your strength is waxing weak.*

(2) *If you do not take this Christ to be your Passover, the one who delivers from the wrath to come, you will certainly receive God's wrath for there will be no blood on the doorposts of your heart if have not interest in him.*

(3) *You will be condemned by the Covenant of Works, and you will be condemned by the Covenant of Grace.*

(a) *Think of it, you're condemned by the Covenant of Works. Gal. 3:10, "For as many as are of the works of the Law, are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the Book of the Law to do them."*

(b) *Doomed and cursed is every one, man, woman, and child, every one, bond and free, master and servant, husband and wife, that do not continue in all things written in the Book of the Law to do them.*

(i) *Have you continued in all things under the law to do them?*

(ii) *I can tell you, in nine preparations, in so far, nine sermons into the ten commandments to study, you haven't done one thing.*

(a) *You have not kept one law.*

(b) *You have sinned greatly against him.*

(c) *What will you look to but Christ our Passover, roasted in the fiery wrath of God.*

(i) *You hope against hope without having the covering of the blood in this.*

(ii) *You are condemned by his Gospel if you don't repent.*

(a) *John 3:18, "He that believeth on him is not condemned," but ... yes, but there is a but in this verse, "but he that believeth not, is condemned already."*

(b) *God's Law condemns you for sin, breaking the covenant.*

(c) *God's Gospel condemns you because you do not believe in the name of the only begotten Son of God.*

(i) *And what is this believing?*

(ii) *A mere notion?*

(iii) *A lip service to him?*

c) What makes your coming death saddening?

(1) *I'll tell you, its what follows after.*

(2) *You will one day, if you die in your sins, come under the power of the second death.*

(3) *What follows death, Rev. 6:8, "I looked and behold, a Pale Horse; and his Name that sat on him, was death, and hell followed with him."*

(a) *That is problem, that is the thing that makes death terrible!*

(b) *Death, who knows how soon, will come for you, will get on his pale horse, and will be riding swiftly towards you.*

(c) *But hell follows after.*

(i) *There you will fall under his wrath, and be excluded from all blessedness.*

(ii) *The loss of sense and salvation.*

(a) *The loss of your soul.*

(b) *Every soul that leaves this world into the next without the deliverer from the wrath to come, shall be cast into a lake of burning brimstone, Rev. 21:8.*

(c) *Souls in hell are sensible of their misery, and how sensible it will be later at the great day when they receive their bodies to suffer under both; which will then be much more worse.*

(d) *You must repent, and turn to the Deliverer.*

(e) *How wonderful there is one where God was not obliged to give any.*

(i) Look to him and be saved.

d) You may not understand all that has been said.

(1) *You see sin as bad.*

(2) *You see God as hating sin.*

(3) *You see his wrath poured out on it.*

(4) *You see that either you must roast under God's wrath or Christ must roast on your behalf.*

(a) *You see it is not nilly willy that people have the Christ.*

(b) *It is by faith, seen in their fruit.*

(i) *Their lives are a portrait of Christ.*

(5) *You see in his wrath him casting people in hell, and that Christ alone is the blessed means of salvation.*

(6) *But you still need to understand why he does this.*

(a) *Could he not have just not created anyone for hell, could he not have just made all men perfect?*

(i) *Could he not have upheld them all?*

(ii) *He could have, but that would not have brought him the most glory.*

(a) *And all he does is about his glory.*

(b) *It directly connects his goodness, holiness, justice and wrath to his name and its glory.*

(c) *It directly connects it to the third commandment of his name as it relates to his law; that his name not be used in any other manner but in a glorious manner.*

(d) *It shows how God is a jealous God, jealous for his name, jealous for his being, jealous for his character and jealous for his word, which we will consider next time.*