The Wrath of God is a Divine Perfection a Perfect Miracle

De 32:1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

19 ¶ And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

22 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.

a.  The judgment of God will burn to the very realm of death and hell itself

b.  The judgment of God will consume the earth with all its harvest

c.  The judgment of God will destroy the very foundations of the mountains

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock is not as our Rock, even our enemies themselves being judges.

35 To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

The greatest miracle in the world is God’s patience and bounty to an ungrateful world.

The wrath of God is a Divine perfection

The wrath of God is a perfection of the Divine character

The wrath of God is the Holiness of God against sin

THE ATTRIBUTE OF **THE WRATH OF GOD**

God’s wrath is consistent with His goodness

Many turn away from a vision of God’s wrath as though they were called to look upon some blotch in the Divine character, or some blot upon the Divine government. But what is in the Scriptures?

God makes His wrath known. *He* is not ashamed to make it known that vengeance and fury belong unto Him.

De 32:39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

There are *more* references in Scripture to the anger, fury, and the wrath of God, than there are to His love and tenderness. Because God is holy, He hates all sin; And because He hates all sin, His anger burns against the sinner:

Ps 7:11 God judgeth the righteous, and God is angry with the wicked every day.

The wrath of God is as much a Divine perfection as is His Love, faithfulness, power, or mercy and goodness.

He who is the Sum of all excellence can’t look with equal satisfaction upon virtue and vice, wisdom and folly. How could He who is infinitely holy disregard sin and refuse to manifest His "severity" (Rom. 9:12) toward it? How could He who delights only in that which is pure and lovely, loathe and hate not that which is impure and vile? The very nature of God makes Hell as real as Heaven is.

The wrath of God is His eternal detestation of all unrighteousness. It is the displeasure and indignation of Divine justice against evil. It is the holiness of God stirred into activity against sin. It is the moving cause of that just sentence which He passes upon evil-doers. God is angry against sin because it is a rebelling against His authority, a wrong done to His unchallengeable sovereignty.

Rebellion against God’s government shall be made to know that God *is* the Lord. They shall be made to feel how great that Majesty is which they despise, and how dreadful is that threatened wrath which they so little regarded. Not that God’s anger is a malignant and malicious retaliation, inflicting injury for the sake of it, or in return for injury received. No; while God will vindicate His dominion as the God of the universe, He will not be unjust.

Divine wrath *is* one of the *perfections* of God is not only evident from the considerations presented above, but is also clearly established by the express declarations of His own Word. "For the wrath of God is revealed *from heaven*" (Rom. 1:18).

It was revealed when the sentence of death was first pronounced, the earth cursed, and man driven out of the earthly paradise; and afterwards by such examples of punishment as those of the Deluge and the destruction of the Cities of the Plain by fire from heaven; but especially by the reign of death throughout the world. It was proclaimed in the curse of the law on every transgression, and was in the institution of sacrifice. In the 8th of Romans, the apostle calls the attention of believers to the fact that the whole creation has become subject to vanity, and groaneth and travaileth together in pain. The same creation which declares that there is a God, and publishes His glory, also proclaims that He is the Enemy of sin and the Avenger of the crimes of men . . . But above all, the wrath of God was revealed from heaven when the Son of God came down to manifest the Divine character, and when that wrath was displayed in His sufferings and death, in a manner more awful than by all the tokens God had before given of His displeasure against sin. Besides this, the future and eternal punishment of the wicked is now declared in terms more solemn and explicit than formerly. Under the new dispensation there are two revelations given from heaven, one of wrath, the other of grace.

The wrath of God is a Divine perfection is plainly demonstrated by what we read of in Psalm 95:11, "Unto whom I sware in My wrath." There are two occasions of God "swearing": in making promises (Gen. 22:16), and in denouncing threatening (Deut. 1:34). In the former, He swares in mercy to His children; in the latter, He swares to terrify the wicked. An oath is for solemn confirmation: Hebrews 6:16. In Genesis 22:16 God said, "*By* *Myself* have I sworn." In Psalm 89:35 He declares, "Once have I sworn *by My holiness*." While in Psalm 95:11 He affirmed, "I swear in *My wrath*." Thus the great Jehovah Himself appeals to His "wrath" as a perfection equal to His "holiness": He swares by the one as much as by the other! Again; as in Christ "dwelleth all the fulness of the Godhead bodily" (Col. 2:9), and as all the Divine perfections are illustriously displayed by Him (John 1:18), therefore do we read of "the *wrath* of the Lamb" (Rev. 6:16).

The wrath of God is a perfection of the Divine character upon which we need to frequently meditate. First, that our hearts may be duly impressed by God’s detestation of sin. We are ever prone to regard sin lightly, to gloss over its hideousness, to make excuses for it. But the more we study and ponder God’s abhorrence of sin and His frightful vengeance upon it, the more likely are we to realize its heinousness. Second, to beget a true fear in our souls for God: "Let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb. 12:28,29). We cannot serve Him "acceptably" unless there is due "reverence" for His awful Majesty and "godly fear" of His righteous anger, and these are best promoted by frequently calling to mind that "our God is a consuming fire." Third, to draw out our souls in fervent praise for having delivered us *from* "the wrath to come" (1 Thess. 1:10).

Our readiness or our reluctancy to *meditate* upon the wrath of God becomes a sure test of how our hearts’ really stand affected toward Him. If we do not truly rejoice in God, for what He is in Himself, and that because of *all* the perfections which are eternally resident in Him, then how dwelleth *the love of God* in us? Each of us needs to be most prayerfully on his guard against devising an image of God in our thoughts which is patterned after our own evil inclinations. Of old the Lord complained, "Thou thoughtest that I was altogether as *thyself*" (Ps. 50:21), If we rejoice not "at the remembrance of His *holiness*" (Ps. 97:12), if we rejoice not to know that in a soon coming Day God will make a most glorious display of His *wrath*, by taking vengeance on all who now oppose Him, it is proof positive that our hearts are not in subjection to Him, that we are yet in our sins, on the way to the everlasting burnings.

"*Rejoice*, O ye nations (Gentiles) His people, *for* He will avenge the blood of His servants, and will render vengeance to His adversaries" (Deut. 32:43). And again we read, "I heard a great voice of much people in heaven, saying Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God; *For* true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said Alleluia." (Rev. 19:13). Great will be the rejoicing of the saints in that day when the Lord shall vindicate His majesty, exercise His awful dominion, magnify His justice, and overthrow the proud rebels who have dared to defy Him.

"If thou Lord, shouldest mark (impute) iniquities, O Lord, who shall stand?" (Ps. 130:3). Well may each of us ask this question, for it is written, "the ungodly shall not stand in the judgment" (Ps. 1:5). How sorely was *Christ’s* soul exercised with thoughts of God’s marking the iniquities of His people when they were upon Him! He was "amazed and very heavy" (Mark 14:33). His awful agony, His bloody sweat, His strong cries and supplications (Heb. 5:7), His reiterated prayers ("If it be possible, let this cup pass from Me"), His last dreadful cry, ("My God, My God, why hast Thou forsaken Me?") all manifest what fearful apprehensions He had of *what* it was for God to "mark iniquities." Well may poor sinners cry out, "Lord *who* shall stand" when the Son of God Himself so trembled beneath the weight of His wrath? If thou, my reader, hast not "fled for refuge" to Christ, the only Saviour, "how wilt thou do in the swelling of the Jordan?" (Jer. 12:5)?

When I consider how the goodness of God is abused by the greatest part of mankind, I cannot but be of his mind that said, The greatest miracle in the world is God’s patience and bounty to an ungrateful world. If a prince hath an enemy got into one of his towns, he doth not send them in provision, but lays close siege to the place, and doth what he can to starve them. But the great God, that could wink all His enemies into destruction, bears with them, and is at daily cost to maintain them. Well may He command us to bless them that curse us, who Himself does good to the evil and unthankful. But think not, sinners, that you shall escape thus; God’s mill goes slow, but grinds small; the more admirable His patience and bounty now is, the more dreadful and unsupportable will that fury be which ariseth out of His abused goodness. Nothing smoother than the sea, yet when stirred into a tempest, nothing rageth more. Nothing so sweet as the patience and goodness of God, and nothing so terrible as His wrath when it takes fire. (Wm Gurnall, 1660).

Then flee, my reader, flee to Christ; "flee *from* the wrath to come" (Matt. 3:7) ere it be too late. Do not, we earnestly beseech you, suppose that this message is intended for somebody else. It is *to you*! Do not be contented by *thinking* you *have* already fled to Christ. Make *certain*! Beg the Lord to search your heart and show you yourself.

http://www.pbministries.org/books/pink/Attributes/end_of_file.gif

*A Word to Preachers*. Brethren, do we in our oral ministry, preach on this solemn subject as much as we ought? The Old Testament prophets frequently told their hearers that their wicked lives provoked the Holy One of Israel, and that they were treasuring up to themselves wrath against the day of wrath. And conditions in the world are no better now than they were then! Nothing is so calculated to arouse the careless and cause carnal professors to search their hearts, as to enlarge upon the fact that "God is angry with the wicked every day" (Ps. 7:11). The forerunner of Christ warned his hearers to "flee from the wrath to come" (Matt. 3:7). The Saviour bade His auditors "Fear Him, which after He hath killed, hath power to cast into Hell; yea, I say unto you. Fear Him" (Luke 12:5). The apostle Paul said, "Knowing therefore the *terror* of the Lord, we persuade men" (2 Cor. 5:11). Faithfulness demands that we speak as plainly about Hell as about Heaven.