

The Wrath Of God

by Don Currin

This sermon delves into the topic of the wrath of God, emphasizing the need to address the reality of God's judgment and the urgency of fleeing from His wrath. It explores various forms of God's wrath, including eternal wrath (hell), eschatological wrath (day of the Lord), cataclysmic wrath (global crises), consequential wrath (reaping what is sown), and the wrath of abandonment (apostasy). The ultimate display of God's wrath is highlighted as Christ being crushed under the wrath of His Father. The sermon concludes with a call to fear the wrath of God, seek the Lord while He may be found, abandon self-saving efforts, and believe in Christ immediately for salvation.

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Transcript

Good afternoon, everyone. It's a real joy to be with you in these days, and I had no idea that I would be asked to speak. I was just coming back with one of our other directors from HeartCry from the Middle East and flew into Ireland anticipating God to speak to me, more than taking part in a speaking role.

And I'm so grateful for the opportunity, and I also want to thank Brother Greg Gordon for asking me, as well as Brother Graham for forfeiting one of his spots for me to speak this afternoon. I want you to take your Bibles, if you would, with me and turn to the Gospel of Luke in chapter number three. Luke in chapter number three.

As far as I know, there's only been a couple of us who have been assigned topics during this conference, and Brother Greg asked me if I would address the subject of the wrath of God, the wrath of God. And I want you to follow with me in your Bibles this afternoon. I'm reading from the old King James Version of the Bible.

I'd like to begin reading in verse number seven of Luke chapter three. Follow with me, if you would. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham.

Now also the axe is laid unto the root of the trees. Every tree, therefore, which bringeth not forth good fruit, is hewn down and cast into the fire. And the people asked him, saying, What shall we do then? He answered and said unto them, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages. As the people were in expectation, all men mused in their hearts of John, whether he were the Christ or not.

John answered, saying unto them all, I indeed baptize you with water. But one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

Now there has been some gross misinterpretation in regard to this passage of Scripture. There are those in evangelical circles who believe that this is teaching a spirit baptism that's manifested in some type of fire. But it has nothing to do with a spirit baptism here in regard to an empowerment or anointing of the spirit for the purpose of outreach or witness.

Rather, it's talking about a baptism of the spirit concerning being baptized, I believe, into the body of Christ. But what I want you to know here is, when he says in verse number 16, he shall baptize you with the Holy Ghost, it is interesting in the Greek language here, it is he will baptize you with the Holy Ghost or, a vast difference in the preposition, or with fire. Now this speaks of the Lord Jesus Christ baptizing not only in taking a person who puts their faith in Christ into the body of Christ, baptizing by his spirit, but here it is in referencing future judgment in that ultimately he will baptize those who reject Christ into the lake of fire.

You see the very context teaches that as you look and read on in verse number 17. Whose stand is in his hand, and he will thoroughly purge his floor, referring to sanctification, purification, his own people, and will gather the wheat, his own, into his garner. But, the contrast, the other baptism, but the chaff he will burn with fire unquenchable.

This is a reference to the wrath of God. That Christ one day will take those who are impenitent, who do not receive him as savior and baptize them into the lake of fire. Now this afternoon I want to speak on this very difficult subject, the wrath of God.

And I am real concerned, I don't know about you, with the dearth that is in churches across our country as well as the British Isles today of gospel warnings. You in evangelical churches will hear a great deal of exposition on gospel promises, but very little is said about gospel warnings. Appeals for sinners to repent and believe have lost their urgency and conviction because gospel warnings have been neglected.

Such things as judgment, eternal punishment, and the wrath of God have been deliberately avoided because of fear of man. Let me ask you a question. If you've been converted for any length of time, no doubt you have heard scores of messages on the second birth.

If you have been in the church for any length of time, you've probably heard a few messages on the second coming. But when is the last time you were under the hearing of a message on the second death? The second death. The reason many people, I am convinced, do not gladly embrace the love and mercy of a kind God is because they are not aware of what they are fleeing from.

We're not striking terror in the hearts of men. Let me say this in passing, brethren. I believe that preaching on wrath and hell and judgment are good awakening agents.

But perhaps they fall far short of motivating men into the kingdom of God because it is the goodness of God that leads men to repentance. But we need to preach both. We'll be into any preacher that shuns the whole counsel of God in delivering it before the hearing of his audience.

You see, what my point is today is the greatest threat to mankind in the present hour in which we live is not the Al-Qaeda terrorist network. Neither is it the threats of nuclear warfare from Northern Korea. Neither is it the atheism that is plaguing our schools, nor the revival and slow rise of communism once again.

It is not the HIV and AIDS epidemics. Neither is it the global economic collapse that I believe will soon come. I'm convinced, brethren, that the greatest threat to mankind today is God Almighty.

Do we see judgment around us? You see, when we think of God's converting power, the greatest deliverance for believers is not deliverance from sin and guilt or self-seeking. It is not the deliverance from Satan and his powers. It's not even the deliverance from eternal damnation.

The greatest threat, and consequently the greatest deliverance, is being delivered from God himself. Can you imagine squaring off with God for all eternity? It's the ultimate terrorism. Paul says, knowing therefore the terror of the Lord, we persuade men.

Jesus said in Luke chapter 12 and verse 5, But I forewarn you whom you shall fear. Fear him which after he hath killed hath power to cast into hell. Yea, I say unto you, fear him.

And then the writer of Hebrews, in Hebrews chapter 10. Our God is a consuming fire. What I'd like to do for the next few moments is I want to give you five types of the wrath of God as it's revealed.

The Bible tells us in Romans chapter 1 in verse 18, The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness. Well, let's see these types. First of all, there is what we're going to call eternal wrath or hell.

William Nichols defined hell like this. I love the conciseness and yet how biblical the definition is. Listen to it.

Hell is a furnace of unquenchable fire. A place of everlasting punishment where its victims are tormented in both their bodies and minds in accordance with their sinful natures, the actual sins committed, and the amount of light that they reject. Hell is a place for which God's wrath is revealed as a terrifying consuming fire.

And men live with unfulfilled lust and desires in torment forever and ever. I believe we need to stir up our mind in the way of remembrance when it comes to certain forgotten aspects of hell. Listen to what the scripture says in Revelation chapter 14 and verse number 10.

It's amazing how this seems to rebut a lot of opinions about hell these days. In Revelation chapter 14 and verse number 10, the Bible speaking of those who will receive the mark in the forehead and will worship the beast in his image says of them in verse 10, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation. Now watch this.

And he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night. The first thing I want to remind you of, brethren, is if there's one word that the Bible uses most consistently to describe this place, this domain of the damned called hell, is the word fire.

Fire. It's a place of everlasting burnings. The Puritan Thomas Brooke said, Could every damned sinner weep a whole ocean, yet all the oceans of mankind could never quench one spark of eternal fire.

But not only is it a place of eternal fire, it's a place where the very Lamb of God is present. It says there in verse 11, excuse me, in verse 10, toward the end of the verse. And he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

Once again, let me reiterate to you. I believe that the ultimate deliverance, when we are saved from the wrath of God, is that we are saved from God himself. Many people have taught for years that hell is a place of eternal separation from God.

But on the contrary, I agree with what Jonathan Edwards has said. What will be heaven for the saints will be hell for the sinner. To square off with the very person, the reality of God being a consuming fire for all eternity is indescribable.

But furthermore, you find it's a place of endless torment. Do I need to remind you that in your country, as well as in the British Isles, as well as ours, there are so-called theologians and ministers of the Bible that believe in annihilationism. They believe that when a person dies and goes into eternity, that's it.

They go up in a puff of smoke. Yet the scripture here says, in verse 10, that they are tormented by the presence of the Lamb, and in verse 11, the smoke of their torment ascended up forever and ever, and they have no rest day nor night. It's perpetual punishment.

The ultimate retribution. Eternal wrath. Hell.

But there's a second form of wrath, and that is what I'm going to call eschatological wrath, or what many would refer to as the day of the Lord. You know, it's interesting, friend, if you were to get on the computer and just download the various verses that speak of the day of the Lord, you would be quite overwhelmed with how much the scripture has to say about that day. It is an awesome day.

It is a terrifying day for those who have hardened their heart and not fled to Christ. The Bible says in 2 Peter 3 in verse 10, 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.

And I tell you, I'm convinced that that is the ultimate global warming. The earth will be burned up with fervent heat. It's going to be a day of humiliation for the lost.

In Isaiah chapter 2 in verse 12, For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and everyone that is lifted up he shall be brought low. Every great man, every notorious man who made his fame and greatness through his mischievousness and criminal deeds, every man that has ever lived is going to be brought low. If you bow your knee to the lordship of Christ now, or you'll awfully bow your knee to his lordship in the day of the Lord.

In Isaiah chapter 13 in verse 9, listen to this one. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. It is that day that the Lord has appointed to judge the world by one man, and that is Christ in Acts chapter 17.

It is the day that Jesus referred to in Matthew chapter 7, verses 21 through 23, when he said, Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will come to me in that day, the day of the Lord, and shall say, Lord, have we not prophesied, cast out demons, and done many wonderful works? And then will I profess unto them, Depart from me, I never knew you, ye workers of iniquity. You think about those ministers that Christ will address on that day.

They had much knowledge, but no reality. There were many ministerial accomplishments, but no power to overcome sin. They were workers of iniquity.

They were self-willed. Everything revolved around themselves. It is the day of the Lord.

Thirdly, there is cataclysmic wrath. Cataclysmic wrath. In Genesis chapter 7, verse 4, God said, I will cause it to rain upon the earth 40 days and 40 nights, and every living substance that I have made will I destroy from off the face of the earth.

Now, friend, when we talk about cataclysmic wrath, we're not only talking about the flood, we also speak of Solomon Damar being the object of God's vengeance as he rains fire and brimstone upon the city. We think of Korah and his followers who were insurrectionary against God's man Moses. And the Bible says that the earth opened up and swallowed these men up.

They were consumed. Cataclysmic wrath. But we're talking about global crisis and catastrophes today.

Listen for a moment. Why do we not believe that God ordains global catastrophes through the unpredictable storms of nature or the devastation of war to manifest his displeasure and wrath against wicked men and nations? Have you ever thought about it? What are we to think of the horrific disasters such as the tsunami in Indonesia or Hurricane Katrina there in the U.S.? Or what should we conclude from the continued conflicts in the Middle East or the war in Afghanistan? Are these not also manifestations of God's wrath? Amos says in Amos chapter 3 in verse 6, Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it? I love the words of the treasury of scripture knowledge. Listen to this.

How timely, how searching. Shall there be any evil or calamity inflicted on a wicked city which does not proceed from me, God says, as the effect of my wrath? The treasury of scripture knowledge says, These questions were intended to convince the people that they had cause for alarm, as their monstrous iniquities called down the vengeance of God to punish them with these calamities. You say, Brother Don,

do you believe that God would orchestrate such events in the world in the last 10 years? Yes.

Ben, you do believe God is sovereign, don't you? Does not God work all things after the counsel of his own will, according to Ephesians chapter 1 and verse 11? And does he not kill and make alive, according to Deuteronomy chapter 32 and verse 39? Are we so liberal, brethren, to think that we do not believe that God is sovereign over such calamities? As William Cooper wrote in his precious hymn, God moves in mysterious ways his wonders to perform. He plants his feet upon the sea and rides upon the storm. Do we not believe that? There's a fourth type of God's wrath, and that is consequential wrath.

Listen to the words in Romans chapter 2, verses 6 through 10. The Bible says, Who will render to every man according to his deeds, to them who by patient continuance and well-doing seek for glory and honor and immortality, they inherit eternal life. But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation, and anguish upon every soul of man that doeth evil.

Be not deceived. God is not mocked. For whatsoever man soweth, that shall he also reap.

The story is told of a young couple. The girl had been raised in a Christian home, but she had spurned invitations to receive Christ, and she chose rather to go after the imaginations and wickedness of her own heart. She met a young man one day, and the young man was the embodiment of evil.

He wanted nothing to do with her parents' God, the Lord Christ. And so he made it very apparent, and every time he would come over to see the girl, they would engage in one religious argument after another, until finally the parents backed off. The day came where even the young man told the girl, said, We're soon to be married.

Let's not engage them any longer. We'll not talk about religion. We'll just pretend.

We'll comply. The day of their marriage came. They exchanged their vows, and the minister of the church gave them a very beautiful family Bible.

They took the Bible, boarded a train to go on their honeymoon. After they pulled away from the station, the young man looked at this young woman and said, Now, let's carry out our plan. They took that Bible and tore every page out of it, and tore every page into little pieces, and threw it out the window, and then laughed and mocked about it.

Listen to what happened. Before arriving at their destination, the young lady started to behave very strangely as she began talking incoherently. She didn't seem to know what she said or did anymore.

After the doctor diagnosed insanity, they returned home immediately in hope that the young lady would recover, but it was to no avail. Her condition so worsened that she was committed to an asylum. Tragically, she never recovered.

She died and died there. The Lord, brethren, marks iniquities and shall render, the scripture says, to everyone according to his works. These forms of God's wrath are very frightening, but I want to give you a final one to consider before we move on.

There is the wrath of abandonment. The wrath of abandonment. I have been in conferences like this for a number of years, and people come with such hunger, seemingly such an insatiable appetite for truth and

to obey God.

But can I tell you that sadly, in a venue such as this, potentially you may be sitting beside one of the greatest apostates that the world has ever known. What will you do with what you've heard? The Bible once again in Romans chapter 1 in verse 18 says, For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. The scripture tells us that after they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations.

And you remember the text there in verses 24 and 26 and 28 of Romans chapter 1, God gave them over, God gave them over, and God ultimately gave them up to a reprobate mind. What does it mean when God gives a man or a woman up to a reprobate mind? Well, the word means destitute of judgment. And then He goes on to say, to do these things which are not convenient, and the word there means disgraceful.

These reproach the individual. But God has given them over to their own passions. Have you ever thought about these verses? The Lord is in the presence of His own.

The verse is the true nature, the heart of the Pharisee. He talks about how they cover things, and that one day these things will be uncovered. It means the very searching words our Lord gives on the heels of that.

He looks at His own disciples, and He says in regard to His ministry to the Pharisees, leave them alone. Leave them alone. I don't want you talking to them.

I don't want you attempting to minister to them. Leave them alone. What do we think, brethren? The prophecy of Hosea in chapter 4, in verse 17, it says, Ephraim hath joined himself to idols.

Leave him alone. And there come a time in a person's life that they have so cleared away every opportunity to fly to Christ, belittled the gracious dealings of their God with them, spurned the invitations of the Spirit as He pointed them to Christ, and God says, now leave them. The Paul mentioned Leonard Ravenhill in the previous session.

Ravenhill said many times people will come to an altar and they begin to pour their heart out. It's not because they have been made sorry after a godly sort. It's not because they're being drawn by the precious Holy Spirit to show them their need of Christ.

These are tears of remorse, sorrow, because of what they've lost perhaps, or because of the embarrassment that they've brought upon themselves or their own family. It's a false repentance. But yet these people cry and they sob there at the altar and Leonard Ravenhill said, maybe at that moment, a person needs to come over and kneel beside that individual and put their arm around them and say, maybe God hath abandoned you.

What are we to think of a story such as this? Let me read it and you hear it. Many years ago, there was a young boy who grew up in what seemed to be a stable home. He was taught the importance of having high morals and Christian character.

Professing Jesus Christ as Savior, as a teenager, he began living for Him. He wrote Christian literature that possessed a wealth of biblical substance and inspiration. In his first written work, *The Union of the Faithful with Christ*, we read these beautiful words.

Through the love of Christ, we turn our hearts at the same time toward our brethren who are inwardly bound to us and for whom He gave Himself in sacrifice. In another written work, this young man writes, Union with Christ could give an inner elevation, comfort in sorrow, calm trust, and a heart susceptible to human love. Do everything noble and great, not for the sake of ambition and glory, but only for the sake of Christ.

This young man later writes in a thesis considering, excuse me, a thesis entitled Considering a Young Man on Choosing His Career. He says, Religion itself teaches us that the ideal toward which all strive sacrificed Himself for humanity. And who dare contradict such claims? If we have chosen the position in which we can accomplish the most for Him, then we can never be crushed by burdens because they're only sacrifices made for the sake of all.

Listen to this, friend. When this young man finished high school, the following was written on his graduation certificate under the heading Religious Knowledge. His knowledge of the Christian faith and morals is fairly clear and well grounded.

He knows also, to some extent, the history of the Christian church. That's what his faculty said of this land. But not long after this, mysteriously, the young man began to change.

His writings took on an evil slant. He wrote a thesis where he speaks of people as human trash and uses the word destroy six times. This earned him the nickname Destroyer.

He went on to write that no man visits me and I like this because present mankind may, and he uses an obscenity, he said, they're a bunch of rascals. Not soon after this, he became profoundly and passionately anti-religious. The young man wrote in a poem, I wish to avenge myself against the one who rules above.

In another of his poems, entitled The Pale Maiden, he writes, thus heaven I forfeited, I know it full well, my soul once true to God is chosen for hell. One of his biographers said that there is strong evidence that indicates that he was becoming involved in the occults. Sadly, his changed loyalties resulted in spiritual and moral tragedy.

Listen to what happened to him. He became a heavy drinker. Lust and immorality characterized his life.

He lived most of his adult life as a pauper. Three of his children died of malnutrition. Two daughters and one son-in-law committed suicide.

His wife abandoned him twice and after she died he would not attend her funeral. He led a strong campaign against capitalism. He ultimately authored The Communist Manifesto.

His name, Karl Marx. Such humble beginnings. Such a Christian influence.

What happened to this man? What does it mean to apostatize? Which, by the way, is the product of God's wrath when God gives a man over. It means a falling away from the faith. It is not meaning that a person loses their salvation.

But those who have professed sincerely the name of Christ, they fall away from the faith. They fall back. They abandon the truth.

They depart from the faith of Jesus Christ. An apostate friend is a person who at one time professed salvation, but over a period of time which may be weeks or even years, perhaps even decades, they drift

back into a state of ungodliness. That is an apostate.

As Spurgeon said, the making of a devil was an angel. The making of a son of perdition was an apostle. The making of an apostate is a professing Christian.

It's an alarming thing, is it not? You say, well how does he do it, Brother Curran? I'll give you this shortly. First of all, there'll come a day in your life, even though you're a sincere professor in Jesus Christ, there'll come a day in your life if you neglect the ways of God. If you spurn the means of grace that Brother Paul addressed in the previous hour of secret prayer and the reading and appropriation of God's word, there will come a day where you increasingly become conformed to this world and you'll no longer be convicted about your sin.

No longer will God cease to annoy you about your sin. You see the reality of that. Ephesians chapter 4. It speaks of those who are past feeling.

Secondly, you're no longer restrained in your sin. You'll look at things, you'll speak of things in a despicable way before God. Those things, they don't bother you.

When you sin against God, you're not convicted. You sin more and more without any restraining influence of the Holy Spirit. Much like Saul.

The scripture says in 1 Samuel chapter 13 and verse 12, when Samuel comes and says, what have you done in offering this offering before the Lord? Saul said, I saw that you came not within the days appointed, therefore I forced myself to offer this offering. Then, from that day forward, you'll never find where Saul forced himself to disobey God again. Then thirdly, listen to this.

The third step in the process is God will let you sin and let you think you're getting away with it. The Bible says in Ecclesiastes chapter 8 and verse 11, because sin against the evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. And then finally, the final stage, listen, is God will lead you into more temptation.

What? Matthew chapter 6 and verse 13, the model prayer, Jesus says, Father, lead us not into temptation. The phrase presupposes that it's possible for God to lead into temptation. You say, how is that? I didn't say God causes you to sin.

I didn't say that God tempts you. But God does not tempt according to James chapter 1. But I'm telling you, friend, He will so back off of your life, it's like the temptation of sin is given to you consistently on a silver platter. It's for the purpose of hardening your heart more.

But let me move quickly, let me just share another thing with you concerning this wrath of God. Have you ever thought what is the greatest display of God's wrath in the Scriptures? Someone would say, well, I believe it is the flood. I mean, considering the multitude upon the face of the earth that was destroyed.

Others would say, I believe the most graphic presentation of God's wrath would be there at Sodom as God rained fire and brimstone down from heaven as Walid spoke about yesterday. Someone else might say, no, it was Nadab and Abihu who went in and offered strange fire before the Lord. By the way, you know what the strange fire was? They wore the priestly garments like they had many times before.

They took in the same senses to burn the fire in like they had many times before. It was the same incense in those senses. But what was the judgment? Why strange fire? It's because they offered the fire independently of the authority of God.

Those boys were to never enter that place of holy presence without being accompanied by Aaron, the high priest. And I'll tell you something, friend, in your church, in your government, and in your home, you may say you're right with God, but if you're not under the authority of God, I'd tell you you're tampering with judgment. You be sure that you're under the authority of God.

Strange fire. God consumed those boys. You say, that's a horrible judgment.

But what do you believe, Brother Curran, is the greatest portrayal of God's judgment and wrath in the Bible? It's when Christ was crushed under the wrath of His Father. In Isaiah chapter 53 and verse 10, for it pleased Him to bruise Him. The Hebrew word is dakal, which means, by the way, to smite, to crush.

Listen, it literally means there to beat in pieces. The greatest demonstration of the wrath of God is when Christ suffered and died on your behalf. When He bore in His own body your sin and died under the violent passion of His own Heavenly Father.

Let me close this session this afternoon. Being that our time has been brief, how about the matter of fleeing from the wrath to come? There are four things that I would just mention to you. Friend, may I say to you, assuredly on the basis of God's Word, that these things will bring salvation to the soul? You've heard the preaching yesterday.

You've heard the preaching today. Perhaps you're sitting there under the gracious influence of God. God is putting conviction in your heart.

This is the goodness of God seeking to lead you to repentance. And here is what God says you must do to flee from the wrath to come. Number one, be afraid, first of all, because the wrath of God abides on you.

Listen to the text. John 3 in verse 36. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath.

The word there means the violent passion of God abideth on him. Paul today mentioned Christ being given the Spirit without measure. Every lost sinner that lives outside of divine protection is only given through Christ today has abiding, resting upon them the wrath of God.

But it's only a small part, a small measure, compared to what it's going to culminate in when they stand before God and they are cast into everlasting fire. At this very moment, in this very place, some are on the threshold of eternity. How do you know that, Brother Curran? Because you're looking at what formerly was a Baptist preacher that had no reality in my life.

And God had mercy on me to save me. I preached the Bible. I was lost.

There was no reality. You try to make things work. You try to have devotions.

You try to encounter the presence of the living God. You try to have a sense of God in secret prayer. You just go through those disciplines, and yet there's no reality.

And here is probably the greatest evidence that you're outside of Christ in the fact you have no power to overcome sin. Can you overcome sin? Or are you still living in the muck and mar of internet pornography? Secondly, I would encourage you to seek the Lord while He may be found and call upon Him while He is near. Isaiah chapter 55.

Listen, friend. That admonition presupposes that there can come a time where you'll seek the Lord, but He will not be found. If God's dealing with you, if there's conviction, if there's brokenness, if there's an understanding of your sin, fly to Christ.

Look to Christ. Eric Alexander said, the real horror of being outside of Christ is that there is no shelter from the wrath of God. No shelter.

Thirdly, abandon all hope of saving yourself. Abandon all hope of saving yourself. Attempting to be moral and live up to these standards that you've heard in these days without the power of grace resident in your heart will only aggravate sin and increase your apostasy.

Animal rights people were real concerned when so many of our national birds were washing up on the shore of our great lakes in our country. The bald eagle. So they began to close investigate why these birds were dying the way they were.

See, because of so much environmental pollution, the birds were not able to find sufficient game and sustenance to sustain themselves. And so these birds would fly across these lakes. Those monarchs of the sky would have those wings spread out and flying just above the surface of the lake, they could see a pickerel or a pike.

And suddenly they would draw those massive wings as they would soar upward. They would draw them to their side and then they would dive toward the water and they would penetrate the surface of the water like a bullet and then they would spread those big talons out and they would grab that large fish and make their way in a struggle to the surface of that water once again and then spread out those wings and take their flight for that fish in their clutches. Only problem was many times the fish was so large and the eagle was so far from shore that it would not turn loose the fish before the fish drug that eagle to its death by grounding it.

It did not have enough strength to get back to the shore. Friend, that is a picture today of so many people in our churches they're embracing their own works, those are idols and before they'll turn loose those things and abandon all hope of saving themselves that very idol will drag them to their eternal damnation. Then finally I believe the fourth step in coming to Christ is to believe on Christ at once.

Believe on Christ at once. You say that's too simple. You want to know why it's so simple? Spurgeon said the reason God has made it so simple coming to me all ye that labor and are heavy laden and I will give you rest all that come unto me I will have no eyes cast out.

Why has God made it so simple to annihilate the pride of man? Because man always wants to take a little credit a little glory in what he's done. I prayed the prayer I walked an aisle I made a decision no friend it's all of grace it's all of grace you believe on Christ at once brethren listen to the words of the Scottish minister Robert Mary McShane he said the present is your only time to be saved there is no believing nor repenting nor conversion in the grave no minister will speak to you there this is the time of your conversion. So once again perhaps the words of Leonard Ravenhill are fitting.

He said if they sing worthy is the lamb in heaven in hell they will sing the harvest is past the summer is ending and we are not saved. Isn't it a good thing that God remembers mercy and wrath? Isn't it good news that in spite of all this exposition of wrath and judgment God remembers mercy? He said I just don't feel it right now I don't feel very contrite and remorseful over my sin. Listen friend if God has given you understanding I want to use a term that Spurgeon coined duty, faith you leave whatever is keeping you from Christ and come to Him and I can assure you He will show Himself strong on your behalf and save you to the uttermost.

Shall we pray together? Oh God whether it is in regard to the conversion of people or revival in the church today Oh God in wrath remember mercy. Thank you Father for so many glorious examples in the bleakness of the hour how you shed mercy as the flood was about to come Noah found favor in the eyes of the Lord as Sodom was about to be burned the angel laid hands upon Lot and his wife and daughters the Lord being merciful God today in wrath would you remember mercy? I pray that no soul no woman no man here would harden their heart and turn away from the gracious invitation of Christ for all that comes to you you will in no wise cast out if they come today Oh God teach us that there is no redemptive value in talking to a preacher there is no redemptive value in talking to other Christians it's salvation that comes only through the merits of Christ so I pray today through all them Father give them repentance and faith as they believe on Christ at once in Jesus name I pray Amen

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