

THE  
ANGER  
OF  
GOD

*Psalms 103:8 “The LORD is merciful and gracious, slow to anger,  
and plenteous in mercy.”*

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## Introduction

An often heard statement is “God is love”. This is certainly a true statement: (1 John 4:8) “*He that loveth not knoweth not God; for God is love.*” This is an easy statement to say and is one that can be spoken in all truthfulness; in fact an often quoted passage proves the love of God: (John 3:16) “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*” I know of no greater manner in which love can be displayed than to give a son! A casual reading of the Bible will prove God’s love for the mankind He created; over and over, time and time again.

But to say that Jehovah God does not have anger nor has never demonstrated His anger is a false statement. Very early in the history of mankind God demonstrated His anger toward Adam and Eve when He found that they had transgressed His law; it seems to me that God first showed His anger toward the serpent who tempted Adam and Eve to sin: (Genesis 3:14-15) “*And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: <sup>15</sup>And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*” Then God directed His anger toward the woman: (Genesis 3:16) “*Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*” Man did not escape the anger of God either: (Genesis 3:16) “*Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*” The man did not escape God’s anger: (Genesis 3:17-18) “*And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; <sup>18</sup>Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;”* The sooner we learn that sin will not go unpunished the better off we will be.

We have all known people who are quick to anger; as we sometimes say “they fly off the handle” [I have been guilty of this more than once]. But this is not the case with God as the passage says on the cover of this book God is slow to anger: (Psalms 103:8) “*The LORD is merciful and gracious, slow to anger, and plenteous in mercy.*” Another way to say “God is slow to anger” is to say that

“God is longsuffering”. Because of His slowness to anger or His longsuffering He gives us time to repent; as was the case in the days of Noah: (*1 Peter 3:20*) “Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” From heaven God saw the wickedness of the mankind that He had created: (*Genesis 6:5*) “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” When God saw the wickedness of man He was sorry that He had created man: (*Genesis 6:6*) “And it repented the LORD that he had made man on the earth, and it grieved him at his heart.” In His sorrow and anger God decided to destroy mankind with a great flood: (*Genesis 6:7*) “And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.” But there was one man who found grace in the eyes of the Lord: (*Genesis 6:8*) “But Noah found grace in the eyes of the LORD.” God forewarned Noah of His plan to destroy living beast and mankind with a flood and instructed Noah to build an ark: (*Genesis 6:13-14*) “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. <sup>14</sup>Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.” Now is when we see the slowness of God’s anger being displayed; Noah spent one hundred twenty years building the ark all the while telling and warning them of this flood. During this one hundred twenty years God gave all of the wicked people time to repent of their wickedness; but none did repent. Only Noah “a preacher of righteousness” and his family were saved; (*2 Peter 2:5*) “And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;” Yes you could say that God was quick to anger when He saw the wickedness that existed in the world; but you will have to admit He was slow to carry out His plan of anger because he gave the world one hundred and twenty years to repent.

Jonah who dreaded to be thought of as a false prophet prayed to the Lord: (*Jonah 4:2*) “And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.” In the haste of being displeased [Vs.1] Jonah offers up quite a different prayer than the prayer he prayed while in the belly of the great fish. Affliction will teach us to pray humbly. Being in discontent, he applied to the duty of prayer, as he used to do in his troubles, but

his corruptions got ahead of his graces, and, when he should have been praying for benefit by the mercy of God himself, he was complaining of the benefit others had by that mercy. Jonah was the strangest, oddest and the most out of the way man for one who was actually a good man and a prophet that you will ever see or read about. We might even think that; at this time he was controlled by zeal. He wrote how he was reprov'd for this. He was a lot like many of us; he thought he could run God's worldly affairs better than God could. In this prayer Jonah admitted to knowing that God was "slow to anger"; but this admission also tells us that Jonah was aware that God could be angered. He begins to justify himself in fleeing from the presence of God when he was first ordered to go to Nineveh. In this prayer Jonah says he knew that God would spare Nineveh because he knew God to be a "gracious God" who "is slow to anger". Even though Jonah prayed this prayer while being displeas'd we still learn that God is slow to anger.

In book of Nahum the first chapter begins with the title of the book, showing the subject matter of it; and describing the penman of it by his name and country: (*Nahum 1:1*) "*The burden of Nineveh. The book of the vision of Nahum the Elkoshite.*" It is verse three that I direct your attention: (*Nahum 1:3*) "*The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.*" Nahum wrote that God is not hasty to execute punishment in anger; he takes time for it, and gives men space for repentance. Nineveh was proof of this when it repented at the preaching of Jonah, upon which the Lord deferred the execution of his wrath; but lest they should presume and conclude the Lord would always bear with them, though they had returned to their former faithfulness. But Nahum wanted them to know that God's forbearance was not owing to want of power or will in Him to punish. Being "slow to anger" does not mean that Jehovah God will never be angered. I urge you to think of this as a warning that God will be angered if we do not adhere to His will.

### **Questions from the introduction**

1. Is God a god of hate or love? [1 Jn. 4:8]

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2. Would it be correct to say that God has never demonstrated His anger?

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3. Who were the first people to witness God's anger?

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4. What curse did God place upon the serpent? [Gen. 3:14, 15]

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5. What was the punishment that the woman received for her sin? [Gen. 3:16]

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6. What was man's punishment for his sin? [Gen. 2:17, 18]

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7. What is another way of saying God is "slow to anger?"

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8. What proof can be provided to prove that God is slow to anger? [1 Pet. 3:20]

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9. What will make God angry? [Gen. 6:5]

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10. Why was Noah forewarned by God about the flood? [Gen. 6:8]

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11. What kind of wood was Noah to build an ark with? [Gen. 6:14]

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12. How long did it take Noah to build the ark?

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13. What did Peter write about Noah? [2 Pet. 2:5]

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14. When Jonah wrote his book what was his mood?  
[Jon. 4:1]

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15. Did Jonah think God was quick to anger? [Jon. 4:2]

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16. What did Nahum say about God's anger? [Nah. 4:3]

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17. Isn't that also admitting that Nahum was also aware that God could be angered? \_\_\_\_\_

### **Notes**

## How to avert God's anger

When we consider how powerful God is it is certain that we want to avoid God's anger. Is it possible for us who are sinners to avert God's anger? First we should admit that we are sinners: (*Romans 3:23*) "*For all have sinned, and come short of the glory of God;*" To convert anyone to Christianity is to convince them that they are sinners; if this can't be done they will never obey the gospel. Once they are convinced that they are sinners then you can begin to show them what God has provided so they may avert God's anger.

I would begin by showing what God has give us to avoid His anger; I would probably begin with the birth of Christ: (*Luke 2:11*) "*For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*" On the day of Jesus birth angels came to shepherds and made this wonderful announcement. It should be noted that the angels said "**unto you**" they did not include themselves by saying "unto us" because these were good angels and Christ did not have to suffer and die for their sins. This took place nearly two thousand years ago but it is a story that should be told yet today because Jesus was God's gift to all sinners and it is through Jesus' shed blood that our sins can be forgiven. Friends, it is through Jesus Christ that we can avert God's anger! I would also mention (*Luke 2:14*) "*Glory to God in the highest, and on earth peace, good will toward men.*" Glory and praise is due to God for providing man with redemption and a way to avoid the anger or wrath of God: (*Hebrews 10:31*) "*It is a fearful thing to fall into the hands of the living God.*" But thanks are to God for providing Jesus that we don't have to fear falling into the hands of God.

The apostle Paul wrote that we are justified by the blood of Christ: (*Romans 5:9*) "*Much more then, being now justified by his blood, we shall be saved from wrath through him.*" Paul tells us that we are justified by Christ's shed blood; being justified we shall avert [escape] the wrath of God through him. To explain the meaning of wrath I will quote Thayer: "wrath 1) anger, the natural disposition, temper, character 2) movement or agitation of the soul, impulse, desire, any violent emotion, but especially anger 3) anger, wrath, indignation 4) anger exhibited in punishment, hence used for punishment itself" Whenever we read of God's wrath it is to be understood that it is in reference to the anger of God. Therefore, Paul is telling us that we can now escape the wrath of God through Jesus Christ. In writing to the Thessalonians Paul tells us that Jesus has "delivered us from the wrath to come: (*1 Thessalonians 1:10*) "*And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the*

*wrath to come.*” Do you realize what a blessing this is; we have been delivered from God’s anger. The wrath of God is revealed from heaven against sin and it is sure to come upon all children of disobedience. Furthermore, children of disobedience are deserving of God’s wrath. On the other side of the coin God’s children shall not partake of it; they are appointed to salvation because Christ had delivered them from the wrath of God. Christ accomplished this by bearing our sins and we are freed from the wrath of God which will be dealt out in the world to come.

God’s anger can be avoided by believing: *(John 3:14-18) “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: <sup>15</sup>That whosoever believeth in him should not perish, but have eternal life. <sup>16</sup>For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. <sup>17</sup>For God sent not his Son into the world to condemn the world; but that the world through him might be saved. <sup>18</sup>He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”* In this chapter we have. Christ’s discourse with Nicodemus, a Pharisee, concerning the great mysteries of the gospel, in which he here privately instructs him (v. 1-21). In verse fifteen Jesus told Nicodemus that whosoever believeth in him whether Jew or Gentile would “not perish but have eternal life”. Then in verse eighteen he tells Nicodemus who will be condemned and who won’t be condemned. I must point out that there is more to receiving salvation than just believing. Several years ago we used to hear; “if you believe just lay your hand on the radio and you will be saved”. This was a false doctrine that was invented by man and God. Believing is the first step in escaping the wrath [anger] of God. Once we come to believe that Jesus is the Son of God we must confess this before men: *(Romans 10:9-10) “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup>For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”* Also required to obtain salvation we must repent of our sins: *(Luke 13:3) “I tell you, Nay: but, except ye repent, ye shall all likewise perish.”* After we come to believe, confessed the name of Christ, repented of our sins there remains one more step that we must take and that is to be baptized: *(Mark 16:16) “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Acts 2:38) “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”* This is not something that I have made up; this is God’s plan of salvation and until you

have obeyed each step you have not been saved; neither have you averted the anger of God.

An avenue of averting God's anger that is often neglected is PRAYER! God speaks to us through His written word; we speak to our Lord and God through prayer. How else will Jehovah God know that we are sorrow that we have angered Him if we don't go to Him in prayer? If you have committed an act that angered someone and you cherish their friendship don't you go to that person and ask to be forgiven? Do you not cherish the friendship of God? Don't you want His help in times of trials and temptations? Will your friend who is angered at you help you when you are in trouble? Can we assume that God will always be there for us if He is angry at us? We need to examine ourselves to ascertain why God is angry at us: (2 Corinthians 13:5) "*Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*" Chances are you already know what sin you have committed [sin is what angers God]. But by examining yourself you will remember the sin you committed and you will know why God is angry with you and you will know what to go to God in prayer. Prayer along with repentance is a sure way to avert the anger of God. Let's go to the Bible and look at some examples of those who prayed to God to forgive them and not to be angry at them anymore.

We will look to David first in the 39<sup>th</sup> Psalms: (*Psalms 39:10*) "*Remove thy stroke away from me: I am consumed by the blow of thine hand.*" The occasion in his life when this psalm was composed is not specified, and it cannot now be ascertained. It was evidently, like the previous psalm, in a time of affliction, but to what particular affliction it refers is unknown. It is, however, of so general a character, and expresses feelings which so often spring up in the mind of the afflicted, that it is adapted for general use in the world, and nothing would, therefore it can be applied to us today. In David's distress he make a submission to God: (*Psalms 39:9*) "*I was dumb, I opened not my mouth; because thou didst it.*" It would seem that David was determined to be patient and quiet under his affliction, because God was the author of it; for though he is not the author of the evil of sin, yet of the evil of affliction. David believes that God is the author of his affliction so he prays to God to not to be angry with him and he asks God to "remove thy stroke from me" [Vs. 10]. Look at what David prays in verse eight: (*Psalms 39:8*) "*Deliver me from all my transgressions: make me not the reproach of the foolish.*" This context shows that David was aware of his sins and he prays to God to deliver him "from all his transgressions and not to be angry with him. Again David prays to God concerning God's anger: (*Psalms 79:5*) "*How long, LORD?*

*wilt thou be angry for ever? shall thy jealousy burn like fire?*” This is the language, not of impatience, but of anxiety; not of complaining, but of wonder. It is language such as the people of God are often constrained to employ under heavy trials - trials which continue so long that it seems as if they would never end. We have all been in similar situations when we wondered how long it will take us to get over an illness or when the trouble we were having would end. Let us take some advice from David and go to God in prayer for whatever is troubling us. David’s concern at this time was not for himself but for his nation. As we look to our nation today we cannot help but wonder; “Is God angry with us for the sin that exists in our nation? Some are overheard to say that surely God won’t allow this to go on much longer. Maybe it is time for us to go to God in prayer and remember that we are to “contend for the truth: (*Jude 3*) “*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*” Perhaps if we had done more praying and contending in the past our nation would not be in the shape we find it today.

In Daniel we read a prayer that Daniel prayed; the prayer in its entirety may be found in verses four through nineteen but we direct our attention to verse sixteen: (*Daniel 9:16*) “*O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.*” This prayer is simple and easy to understand. There can be no doubt in verse sixteen Daniel is asking God that His fury [anger] be turned away. Neither can there be any doubt what caused the Lord to be angry; it was their sins! When a Bible teacher or preacher should happen to mention a sin that you are guilty of how do you receive the message? Does the message cause you to pray to God for forgiveness; or does it turn you away?

Habakkuk the prophet beseeches God to hasten the redemption of his people. (*Habakkuk 3:2*) “*O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.*” This petition to God was made during the time of God’s revenge upon the Jewish nation. Some commentators say that Habakkuk did not ask that God’s anger be averted but that God remember His people in mercy. If they are correct [I believe they are correct] it would be a good idea to pray for God’s mercy; praying for God’s mercy can bring forgiveness of sin: (*Numbers 14:19*) “*Pardon, I beseech thee, the iniquity of this people according*

*unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.”*

### **Averting God’s anger Questions**

1. Before you can convert anyone to Christianity what must first be done? [Cf. Rom. 3:23]

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2. What will make God angry?

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3. To avoid God’s anger he gave us a Savior; who is this Savior? [Lu. 2:11]

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4. What did the angels tell the shepherds? [Lu. 2:14]

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5. To be able to avert God’s anger we must be justified before God; how are we justified? [Rom. 5:9]

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6. Do you think that wrath and anger are the same?

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7. Who delivers us from the wrath of God? [1 Thess. 1:10]

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8. Are the disobedient deserving of God’s wrath?

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10. Is believing [faith] a means of averting God’s anger? [Jn. 3:14-18]

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11. Give God's plan of salvation.

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11. What should we do to avert God's anger? [2 Cor. 13:5]

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12. In a prayer what did David ask God to do? [Psa. 39:10]

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13. Did David think that he always acted in a wise way? [Psa. 39:9]

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14. What did David ask of God? [Psa. 39:8]

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15. What did David ask God? [Psa. 79:5]

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16. What did Daniel ask of God in behalf of Jerusalem? [Dan. 9:16]

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17. What did Habakkuk ask God to remember in His wrath? [Hab. 3:2]

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18. Will God's mercy bring pardon? [Num. 14:19]

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## Notes

## That which angers God

If we want to avert [avoid] God's anger it would be most beneficial to know what will cause God to become angry; so this section will be devoted to "that which angers God".

Let's expound on a thought that has already been stated; the anger of God is against wickedness: (*Romans 1:18*) "*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*" Paul, who wrote this epistle; in this and the two following chapters purpose was to show that God's plan of justification is revealed in the gospel. To show this it was necessary to show that all other plans had failed [it was not so much that God's plans weren't good enough, it was man who failed]. Since man could not or would not keep God's commandments it was necessary to bring in some new plan or scheme to save people. Paul's argument is to show that people were sinners. To prove this Paul had to show that they were under law. This is evident as to the Jews and in this chapter the apostle shows that it was equally evident to the Gentiles. To sum up Paul's message he says there are only two ways to be saved; one is by obedience to God's law and the other is by grace. The former was the one by which the Jews and Gentiles sought to be justified and they had failed.

Romans 1:18 begins by saying "For the wrath of God"; to better understand the meaning of the word "wrath" I will quote Thayer's Definition: 1) anger, the natural disposition, temper, character 2) movement or agitation of the soul, impulse, desire, any violent emotion, but especially anger 3) anger, wrath, indignation 4) anger exhibited in punishment, hence used for punishment itself 4a) of punishments inflicted by magistrates." The word "For" shows that Paul is about to give a reason for what he had just said [it would be good to remember this explanation in all of your Bible studies]. What was it that had just been said? (*Romans 1:17*) "*For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*" To whom is the wrath of God directed? Paul wrote that God's wrath is "against all ungodliness and unrighteousness". What are you telling us Paul? By ungodliness is meant to express atheism, polytheism, and idolatry of every kind and unrighteousness means every thing contrary to strict morality; all viciousness and improper conduct. Those who are guilty of any of the above can expect the wrath of God to be upon them.

In the second chapter of Paul's epistle to the Romans Paul continues to write about those who can expect the wrath of God: (*Romans 2:8*) "*But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,*" This chapter begins with Paul showing that the Jews who condemn the Gentiles, and considers them utterly unworthy of the blessings of the Gospel, is inexcusable, because he is guilty of the same crimes; and therefore shalt not escape the righteous judgment of God, (Rom. 2:1-3). He then wrote it is an awful thing to despise the goodness and long-suffering of God, which leads to repentance, (Rom. 2:4; Rom. 2:5). Paul then warns that God, the impartial judge, will render to every man according to his works, (Rom. 2:6-11). Verse eight identifies specifically what sins will bring the wrath of God upon the guilty person. (*Romans 2:8*) "*But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,*" To be contentious is to have a desire to put one's self forward and are often found to be quarrelsome. I believe that John wrote of such a person: (*3 John 9*) "*I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.*" One definition of "preeminence" is to love to be first. Sad to say we have all known those who desire to be a big shot, and attempts to tell everybody else what to do [sometimes you will even see women who try to run the church]. These are contentious people and this will certainly anger God. Then Paul warns those who "do not obey the truth". Since Paul is writing about the gospel I think he is making reference to those who will not obey the gospel; this will surely bring the anger of God upon you. The gospel is God's power to save; (*Romans 1:16*) "*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*" Wouldn't it make you angry if someone were to reject what you had provided to save them? To "obey unrighteousness" simply means to be a servant of sin! Those who are contentious, who do not obey the truth but obey unrighteousness can expect and will receive "indignation and wrath" from God. Gill explains this as "wrathful or fiery indignation, the hottest of his fury." Would anyone in their right mind want to bring this upon themselves?

Paul also warned the Ephesians about the wrath of God: (*Ephesians 5:6*) "*Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*" Ephesians chapter five is a continuation of practical exhortations commenced in chapter four. It comprises the following points, or subjects: The exhortation is to be followers of God and to walk in love; (Eph. 5:1, 2). And in verse three through seventeen he wrote about the duty of avoiding the impure practices of the surrounding pagans, and of

wholly breaking off from the vices in which even they themselves had indulged, before their conversion to Christianity. Although some may not realize it if you allow men to deceive you with false doctrine you are bringing the wrath of God upon yourself. It is easy to be misled and deceived “with vain words”. There is a strong temptation to heed to the words of a smooth talker. We may even be deceived “with vain words” because our friends have been deceived and we want to be in company with our friends. Vain words are those that are empty and without any truth in them; such words can do nothing but bring disobedience to those who are deceived. We must not allow anyone to persuade us that their vain words are innocent or that they are not sinful because they are sinful and an abomination in the sight of God. Those who are persuaded by vain words are the children of disobedience and are sure to face the wrath of God that is divine punishment must come upon them; if not in this world in the world to come.

Paul gives a long list of sins that will bring the wrath of God in Colossians chapter three: (*Colossians 3:5-6*) “*Mortify therefore your members which are upon 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:”* Most of these are pretty straight forward but I will give a brief definition of each from Thayer: **fornication** - 1) illicit sexual intercourse 1a) adultery, fornication, homosexuality, lesbianism, intercourse with animals etc. 1b) sexual intercourse with close relatives; Lev. 18 1c) sexual intercourse with a divorced man or woman; Mar. 10:11, Mar. 10:12 2) metaphorically the worship of idols 2a) of the defilement of idolatry, as incurred by eating the sacrifices offered to idols **uncleanness** - 1a) physical 1b) in a moral sense: the impurity of lustful, luxurious, profligate living 1b1) of impure motives **inordinate affection** - 1) whatever befalls one, whether it be sad or joyous 1a) spec. a calamity, mishap, evil, affliction 2) a feeling which the mind suffers 2a) an affliction of the mind, emotion, passion 2b) passionate deed 2c) used by the Greeks in either a good or bad sense 2d) in the NT in a bad sense, depraved passion, vile passions **evil** - 1) of a bad nature 1a) not such as it ought to be 2) of a mode of thinking, feeling, acting 2a) base, wrong, wicked 3) troublesome, injurious, pernicious, destructive, baneful **concupiscence** - 1) desire, craving, longing, desire for what is forbidden, lust **covetousness** - 1) greedy desire to have more”. In Colossians 3 verse 5 the word “mortify” means to put to death. Those to whom Paul wrote were dead to sin and they were to mortify; that is they were to put to death anything that would cause them to once again commit any of the sins that are mentioned in verse 6 and thereby they would avoid the wrath of God. Paul then continues his list of sins that they should mortify: (*Colossians 3:8-9*) “*But now ye*

also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. <sup>9</sup>Lie not one to another, seeing that ye have put off the old man with his deeds;" Everybody will [or should admit] that all of these are inconsistent with the Christian life. Don't you find that since you have been converted to Christianity that you no longer have any desire to do the things that you once did? Perhaps the hardest thing about this is not running with the same crowd that we once had. If our former friends will entice us to join us in the sins we once committed; are they really our friends?

God's anger is against those who forsake Him: (*Ezra 8:22*) "*For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.*" Ezra had Levites to go along with him; but what will that avail, unless he has God with him? That is therefore his chief care. In all our ways we must acknowledge God, and in those particularly wherein we are endeavoring to serve the interest of his kingdom among men. Ezra told the king what principles he stood upon. Ezra believed that those who seek God are safe even in their greatest dangers. He also believed that those who will forsake God are in grave danger of God's power and wrath. Should this not be the standard that Christians live by today. We need to put our trust and faith in the Lord and He will see us through the greatest dangers; if not in this world then in the world to come. I believe that anything we are called upon to face in this world should not worry us if we put our trust in the Lord. This may be hard to accept but God should be dearer to us than even our lives are.

Isaiah said that to forsake the Lord is sure to provoke God's anger upon one's self: (*Isaiah 1:4*) "*Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.*" The prophet Isaiah begins with calling on the whole creation to attend while Jehovah speaks: (*Isaiah 1:2*) "*Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.*" A charge of gross insensibility and ingratitude is then brought against the Jews, by contrasting their conduct with that of the ox and ass, the most stupid of animals: (*Isaiah 1:3*) "*The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.*" This leads to an amplification of their guilt: (*Isaiah 1:4*) "*Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the*

*LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.*” I think it would be correct to say that the Lord became highly aggravated when they forsook Him and rebelled against the One who had nourished them and brought up their children. As individual people they comprised the Israelite nation and that nation had become a sinful nation. The context suggests that they were continually found sinning; the complete opposite of what they were chosen to be: (*Deuteronomy 7:6*) “*For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.*” Notice the description of them; as just mentioned they had become a sinful nation. Next they are said to “a people laden with iniquity”. This means that they were full of sin; they multiplied offences. They had become “seed of evildoers”. This is not said of their forefathers it is said of them because they had been planted a right seed, but now were degenerate, a wicked generation of men. Isaiah said they were “children that are corrupters”. They had become corrupted both by their words and their actions. Finally Isaiah said of them that “they have forsaken the Lord”. They had forsaken the ways and ordinances of God; they even forsook the worship of God by forsaking the assembling of themselves together. When this was done they could not hear the word of God; in other words they were in a hopeless situation unless they repented because they had “provoked the anger of God! By their numerous sins, both of omission and commission they had provoked the anger of God. They had provoked the Holy One of Israel unto anger wilfully and designedly; they knew what would anger him, and that they did. The backslidings of those that have professed religion and relation to God are in a special manner provoking to him. What do you think Isaiah would write about our nation? Even of greater importance what would Isaiah write about each of us? Have we backslidden? Do you know of anyone who has backslidden? Are you willing to share Isaiah chapter one, verses one through four with them?

Jehovah God’s anger is against those who will not believe: (*Psalms 78:21-22*) “*Therefore the LORD heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;*”<sup>22</sup> *Because they believed not in God, and trusted not in his salvation:*” When the Lord saw what was in their hearts and what they expressed with their mouths; He was aware of all their murmurings against Him and their lack of trust in His power and providence and their failure to believe in His promises God was “wroth” and kindled a fire against Jacob. A good parallel scripture is Numbers 11:1 “*And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were*

*in the uttermost parts of the camp.*” God was highly displeased with them and there was an overflow of His indignation as the word “wroth” signifies. This can be seen today in those who will not accept God’s plan of salvation and obey the gospel.

Those who will not repent are treasuring up for themselves the wrath of God: (*Romans 2:5*) “*But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*” An “impenitent heart” is a heart which is not affected with sorrow for sin they have committed, in view of the mercy and goodness of God. This is an explanation of what is meant by hardness of the heart. Paul wrote that those who will not repent “treasurest up”; this means to treasure up, or to lay up treasure and it commonly denotes a laying by in a place of security such as property that may be of use to us at some future period. In this place it is used, however, in a more general sense, to accumulate and to increase. It still has the idea of hoarding up, carries the thought beautifully and impressively onward to future times. Wrath, like wealth can be treasured up, it is not exhausted and hence, the sinner becomes bolder in sin. But it exists, for future use; it is kept in store. Compare the words of Peter: (*2 Peter 3:7*) “*But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*” The man or woman who commits sin is only increasing this by every act of transgression unless he or she repents.

God’s anger is kindled against those who commit apostasy: (*Hebrews 10:26-27*) “*For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,* <sup>27</sup>*But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*” This is much like what the Hebrews writer had written earlier: (*Hebrews 6:4-6*) “*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,* <sup>5</sup>*And have tasted the good word of God, and the powers of the world to come,* <sup>6</sup>*If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*” To “sin wilfully” is not to be understood of a single act of sin, but rather of a continual course of sinning; nor of sins of infirmity through temptation. Willful sins are to be thought of as of voluntary ones; and not of all voluntary ones, or in which the will is engaged and concerned, but of such which are done on set purpose, resolutely. What we are considering here are corrupt principles and acting according to them; that leads to total apostasy from the truth. This text has been the occasion of great distress to some gracious

souls; they have been ready to conclude that every willful sin, after conviction and against knowledge, is the unpardonable sin: but this has been their error. The sin here mentioned is a total and final apostasy, when men with a full and fixed will and resolution despise and reject Christ, the only Saviour. This is in reference to those who despise and resist the Spirit, the only sanctifier and to those who despise and renounce the gospel, the only way of salvation, and the words of eternal life; and all this after they have known, owned, and professed, the Christian religion, and continue to do so maliciously. This is the great transgression: the apostle seems to refer to the law concerning presumptuous sinners: (*Numbers 15:30-31*) “*But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. <sup>31</sup>Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.*”

It can clearly be seen that the Lord’s anger is against those who participate in idolatry: (*Deuteronomy 29:16-20*) “*(For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; <sup>17</sup>And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:) <sup>18</sup>Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; <sup>19</sup>And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: <sup>20</sup>The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.*” To further illustrate the Lord’s anger at idolatry read this: (*Deuteronomy 29:27-29*) “*And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: <sup>28</sup>And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. <sup>29</sup>The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*” In the Ten Commandments God made it easy to understand that we are not to have any other gods: (*Exodus 20:3-4*) “*Thou shalt have no other gods before me. <sup>4</sup>Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:*” God Almighty is a jealous God: (*Exodus*

20:5) *“Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;”* They are given warning not to bow down to any graven image or to serve an idol in any manner. The reason for this warning is because God is a jealous God! He jealous of his own honour and glory, and will not give it to another; even to graven images, nor suffer it to be given to them without resenting it; and His jealousy is fierce and cruel, and breaks forth into great wrath. I feel that warning should be given that you do not have to bow down to a graven image to be worshipping or serving an idol. Most anything can become an idol to you if you put it before God. I love to go fishing; but if I put fishing before serving God fishing has become an idol to me. Money has become an idol to many men and women because they have put earning and acquiring money ahead of serving God. Let us always be mindful that God is a jealous God and He will turn against us in wrath and anger.

### **Questions concerning that which angers God**

1. What should we know if we want to avert God’s anger?

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2. The anger of God is against what? [Rom. 1:18]

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3. What does the word “wrath” mean?

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4. How should the just live? [Rom. 1:17]

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5. Who can expect the wrath of God to come upon them? [Rom. 2:8]

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6. In Romans 2:8 what does the word “contentious” mean?

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7. Who is a good example of a contentious person? [3 Jn. 9]

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8. What is God's power unto salvation? [Rom. 1:16]

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9. What does it mean to "obey unrighteousness"?

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10. What kind of words will deceive you? [Eph. 5:6]

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11. What can the deceived expect from God; will He be angry with them?

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13. Paul gave a list of sins that will bring the anger of God upon you; what are they? [Col. 3:5, 6]

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14. Define the word "fornication"

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15. What did Paul mean by "uncleanness"? [Col. 3:5]

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16. What does it mean to be "covetous"?

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17. Why was Ezra ashamed to go before the king: [Ezra 8:22]

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18. What did Isaiah say is sure to provoke the anger of God? [Isa. 1:4]

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19. Who did Isaiah invite to hear the words of God? [Isa. 1:3]

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20. What was it the people did not consider? [Isa. 1:3]

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21. What did Isaiah say they were as a nation? [Isa. 1:4]

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22. What were they suppose to be as a nation? [Deut. 7:6]

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23. What was it that made God “wroth” [Psa. 78;21, 22]

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24. Numbers 11:1 is a good parallel passage; what was it that angered God?

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25. What kind of heart is it that treasures up God’s wrath? [Rom. 2:6]

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26. What is meant by “treasuring up?”

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27. God’s anger is kindled against those who commit \_\_\_\_\_.  
[Hebrews 10:26,27]

28. Is it easy to renew [restore] those who have fallen away? [Heb. 6:4-6]

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## Notes

## God's anger is to be dreaded

The second Psalm deals with the opposition raised, both by Jew and Gentile, against the kingdom of Christ: (*Psalms 2:1-3*) “*Why do the heathen rage, and the people imagine a vain thing? <sup>2</sup>The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,<sup>3</sup>Let us break their bands asunder, and cast away their cords from us.*” With this said I direct your attention to verse twelve: (*Psalms 2:12*) “*Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*” Every sinner not yet reconciled to God through Christ, should receive this as a most solemn warning. A kiss is a token of love among friends and relations, at meeting and parting and here it is used to teach the love and affection that is to be expressed to Christ. The kiss is a symbol of homage and devotion. Even though Christ is portrayed as a Lamb in the scriptures he does have wrath in him. The apostle Paul backs up this statement: (*2 Thessalonians 1:7-9*) “*And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup>In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: <sup>9</sup>Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;”* We may escape this during our life time; but the day will come when the Lord's vengeance will catch up with you; there is no escaping. This is what I meant earlier by saying “we are treasuring up wrath”. The words of the Psalmist should be taken very seriously because when his wrath is kindled even the tiniest spark of that fire is enough to make the proudest sinner miserable. In my opinion the Psalmist is playing upon the conscience of the sinner. If there is any sin in your life this Psalm should scare you to repentance. Those who trust in the Lord Jesus and so kiss him are truly happy; but they will appear to be especially happy when the wrath of Christ is kindled against others. Those who are faithful will certainly be blessed when the day of wrath is come. Have you made Christ your refuge? Do you remember the song “Trust and obey for there is no other way”? If you are not trusting the Lord Jesus you need to be dreading the day of wrath!

Jehovah God is to be feared when He is angry: (*Psalms 76:7*) “*Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry*”? This psalm is a song of praise for deliverance from an enemy. Christians are to look to God with reverence and Godly fear: (*Hebrews 12:28*) “*Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:*” God is to be served in

a spiritual way and we are told how this is to be done. First we are to serve him “acceptably”. To serve God acceptably must be done in Christ, in the gospel of His Son and by faith in him. Without faith it is impossible to be pleasing to Him: (*Hebrews 11:6*) “*But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*” I feel certain that we all want to be pleasing to God. Secondly, we are to serve God “with reverence”. May I suggest to serve God with reverence is to be aware of the majesty of God and to do so with shame of our sins and remember that we are not worthy of the mercy and grace that God has bestowed upon us. And thirdly, we are to serve God with “godly fear”. God is the author of this fear and godly fear on our behalf springs from His grace and it grows as we discover His goodness, love for us and we become aware of His grace that we have received. Christians can rejoice in the goodness and grace of God; however, God is to be dreaded by the enemies of God. Going back to *Psalms 76:7* the question is asked; “who may stand in thy sight?” Although this is in the form of a question it makes a strong statement that no one had the power to do so especially when God is angry! Armies have been overcome suddenly by the power of God. Those to whom this psalm was written were well aware of the power of God as they had beheld his power in overthrowing by a word the mighty hosts that had come against the holy city Jerusalem. There has never been anyone who could successfully resist or stand against God; therefore it would be foolish to anger God. We should dread the wrath of God if we are sinners.

Next we look to *Psalms 90:11* “*Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.*” This psalm is one of the most remarkable in the whole collection. It is said, in the title, to be “A Prayer of Moses, the man of God;” or, as it is in the margin, “being a Psalm of Moses.” The word “prayer” would better represent the nature of the contents of this psalm than the word “psalm,” or “hymn.” If the writer was Moses, then this is the only one of his compositions which we have in the Book of Psalms. We know, from not a few places in the Pentateuch, that Moses was a poet as well as a lawgiver and statesman; and it would not be improbable that there might have been some compositions of his of this nature which were not incorporated in the five books that he wrote, and which would be likely to be preserved by tradition. This psalm bears internal evidence that it may have been such a composition.

Regardless of who wrote this psalm it carries a powerful message for us today: (*Psalms 90:7*) “*For we are consumed by thine anger, and by thy wrath are we troubled.*” When was man first consumed by the anger of God? Was it not in

the Garden of Eden? (*Genesis 3:3*) “*But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*” (*Genesis 3:19*) “*In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*” (*Romans 5:12*) “*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*” If man had not sinned God would not have been angered and death of man would not have been pronounced upon us. Think about this; the fact of death scares us, the pain that often precedes death, the paleness and coldness and the rigidity of the dead and the slow returning to dust while in the grave would never have been known if man and woman had not sinned. Does this not perfectly describe the anger of God against sin? We cannot always in a specific case say that their death is proof of the direct and specific anger of God in that case. But we can say that death in its general features may and should be regarded as the evidence of God’s divine displeasure against the sins of people. I know of no passage that describes God’s anger against sin any better than Psalms chapter ninety verse seven does! If at any time you feel the urge to sin please read this verse and remember our discussion of this verse.

Finally we turn to a warning given by Jesus: (*Matthew 10:28*) “*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*” At this time Jesus is speaking to those he would send into the entire world to preach the gospel. Jesus was aware that there would be those bloody persecutors who would not be content to scourge, imprison the faithful ministers of Christ but would only be satisfied when they had put them to death in different cruel and torturing manners. He tells these men not to be afraid of these persecutors so as to discourage them from their mission of preaching the gospel. Luke records these words of Jesus: (*Luke 12:4*) “*And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.*” This is something that they would want to remember as a source of strength in their afflictions. We too should remember in times of tribulations; especially when we are facing death; if we have been faithful we will receive a reward: (*Revelation 2:10*) “*Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*”

After telling them not to fear those who are able to kill the body he assures them that these violent men are not able to kill the soul. The soul is immortal, and

cannot be touched by the sword, by fire, or any instruments of violence: it is immortal; it survives the body, and lives in a separate state, enjoying happiness and bliss, while the body is in a state of death. Jesus follows this by telling them what they should fear; *“but rather fear him, which is able to destroy both body and soul in hell.”* I would like to quote from Gill:

“This is a description of God, and of his power, who is able to do that which men are not: all that they can do, by divine permission, is to kill the body; but he is able to "destroy", that is, to torment and punish both body and soul "in hell", in everlasting burnings; for neither soul nor body will be annihilated; though this He is able to do. As the former clause expresses the immortality of the soul, this supposes the resurrection of the body; for how otherwise should it be destroyed, or punished with the soul in hell? Now God who is able to hurl, and will hurl all wicked and slothful, unfaithful and unprofitable servants and ministers, soul and body, into the lake which burns with fire and brimstone, is to be feared and dreaded; yea, indeed, he only is to be feared, and to be obeyed: cruel and persecuting men are not to be feared at all; God alone should be our fear and dread; though the argument seems to be formed from the lesser to the greater; yet this, is the sense of the word "rather", that God is to be feared, not chiefly and principally only, but solely; and in some versions that word is left out, as in the Arabic, and Ethiopic, and in Munster's Hebrew Gospel.” “Hell fire and damnation sermons do have their place and have been effective in converting some to the gospel but hell fire is not what we should be fearing; we should according to Jesus be fearing God who is able to destroy both body and soul in hell. If it were not for the justice of God there would be no hell fire. This, friends puts fearing the anger of God in the proper perspective.

## **God’s anger is to be dreaded questions**

1. Who and what were the Jews and Gentiles against? [Psa. 2:1-3]

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2. What does the kiss symbolize? [Psa. 2:12]

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3. In the Bible Jesus is portrayed as a Lamb; does this mean that he has no anger?  
[2 Thess. 1:7-9]

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4. What will Jesus take when he comes again?

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5. What will happen to those who “do not know God”?

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6. What can be said about those who put their trust in the Lord [Psa. 2:12]

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7. Who should be dreading the day of wrath?

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8. When is God to be feared? [Psa. 76:7]

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9. How are Christians to look to God? [Heb. 12:28]

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10. What is necessary to be pleasing to God? [Heb. 11:6]

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11. To serve God “acceptably” means we will serve Him in what way? [Heb. 12:28]

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12. Hebrews 12:28 says we are to serve God “with reverence”; how do we do this?

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13. In Psalms 76:7 the question is asked “who can stand in thy sight”; what does this suggest to you?

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15. To whom is attributed the writing of Psalms 90 in the title?

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16. What word would better represent the contents of Psalms 90?

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17. Psalms 90:7 says “we are \_\_\_\_\_ by thine anger.

18. When was mankind first consumed by the anger of God? [Gen. 3:3, 19; Rom. 5:12]

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19. What price must mankind pay because of sin?

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20. (Fill in the blanks) Jesus said ; “And \_\_\_\_\_ them which kill the body, but are not able to \_\_\_\_\_ soul: but rather fear him which is able to destroy both \_\_\_\_\_ and \_\_\_\_\_ in \_\_\_\_\_. [Matt. 10:28]

21. Who is able to kill the body?

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22. Who is able to destroy both body and soul?

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23. After death what more can persecutors do to you?

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24. Why can't persecutors kill the soul?

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## **Notes**

## God's anger is righteous

Often times when mankind becomes angry it is not a righteous anger because man does not know how to control his anger. We need to have more of a forgiving spirit instead of being revengeful. But the Bible declares that God's anger is righteous and this is the topic for this section.

The Psalms are loaded with good information and lessons concerning God's anger so we will turn to them first: (*Psalms 106:43-45*) "*Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.* <sup>44</sup> *Nevertheless he regarded their affliction, when he heard their cry:* <sup>45</sup> *And he remembered for them his covenant, and repented according to the multitude of his mercies.* The writer of this psalm is unknown and the occasion of when it was composed is uncertain; nevertheless, it contains some valuable information concerning the anger of God. Many, many times God had delivered them from the danger of invasion, from foreign armies and from the danger of being completely overthrown. A study of the Old Testament will reveal numerous instances of God delivering the Hebrew people. It is said that they provoked him with their counsel. This does not mean that they gave counsel or advice to God; but it refers to the counsel which they took among themselves; the plans which they formed. These counsels were such as to offend and provoke God to anger. Then we are told that they were "brought low" the meaning is, that they were weakened; their national strength was exhausted as a punishment for their sins. Verse 44 tells us that God saw their affliction, and had compassion on them; He was so far from abhorring and despising the affliction of the afflicted, that He pitied them and sympathized with them; in all their afflictions He was afflicted; He looked upon them with an eye of pity and concern, and helped them out of their troubles. When God heard their cry most likely refers to their prayers. When God heard their prayers of distress He had compassion upon them; God's ears are always opened to our prayers. In verse 45 it says that God reminded them of the promise He had made with their fathers. The Lord had pity and compassion on them and helped them out of their troubles. To do this meant that God averted His impending judgments against them. He acted toward them as though His mind had been changed; or as though He was sorry for what He was doing to them. The word "repent" can be applied to God in no other way. It cannot be applied to Him in the sense that He felt or admitted that He had done wrong or that He had made a mistake. We must consider that the repentance of God simply meant that He changed His mind. I believe this principle of understanding God's repentance must be applied to Genesis 6:6 "*And it repented the LORD that he had made man*

*on the earth, and it grieved him at his heart.*” But the question arises; “Was God righteous in becoming angry with them in the first place?” I say yes because they had sinned and God is always right when He punishes mankind for his or her transgressions.

God is righteous seeing He will render to every man what he deserves: (Romans 2:6) *“Who will render to every man according to his deeds:”* On the Day of Judgment God will render to every man according to his deeds and conversation [I.e. manner of life]. God, who is an impartial judge will render to every man according to his works: (Romans 2:6-11) *“Who will render to every man according to his deeds: <sup>7</sup>To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: <sup>8</sup>But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, <sup>9</sup>Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; <sup>10</sup>But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: <sup>11</sup>For there is no respect of persons with God.”* The Jews and the Gentiles will be judged according to their respective advantages or disadvantages: (Romans 2:12-13) *“For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; <sup>13</sup>(For not the hearers of the law are just before God, but the doers of the law shall be justified.”* Sometimes the Gentiles who had no law showed a better disposition than the Jews: (Romans 2:14-16) *“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: <sup>15</sup>Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;” <sup>16</sup>In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”* Please notice verse eight: (Romans 2:8) *“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,”* Those who do not and will not obey the truth should be prepared for the “indignation and wrath” of God. But again the question comes up is God righteous in becoming wrathful or angry? Look to the next chapter of the epistle to the Romans: (Romans 3:8) *“And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.* Paul declares that those who will not obey the truth will receive damnation and that damnation is JUST! If their damnation is just God is righteous in His anger.

Going to the last book of the Bible we can also find that the judgments of God are righteous: (*Revelation 16:7*) “*And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.*” The third angel pours out his vial upon the rivers and fountains of waters, and they become blood. This is followed by the words of praise from the angel of the waters, because God had given to those who had shed the blood of the saint’s blood to drink, with a response from the altar that this was just. Verse six is in response to what is said in verse five: (*Revelation 16:5-6*) “*And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. <sup>6</sup>For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.*” Doesn’t the statement “for they are worthy” back up what I have been saying that God’s anger is justified and that those who will not obey are deserving of what they shall receive?

God’s justice is not to even be questioned: (*Romans 9:18*) “*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*” God shows mercy and judgment as he thinks proper, and none have a right to find fault with his proceedings. I might add that His thoughts are proper and true. This is Paul’s conclusion from the facts already stated that God has acted and will act according to His own will and wisdom that in perfect righteousness God bestows mercy “on whom He will have mercy”! God’s mercy will be bestowed upon the Jews and Gentiles of this present age. On the other hand the Egyptians and even some of the Jews of this present time who insist in resisting the gospel; ignoring the goodness and forbearance of God, who continue to harden themselves in sin God will bring upon them a most just punishment. However, this can be prevented by their repentance and returning to God through Jesus the promised Messiah. No one has the right to question God’s right to save the obedient or His right to severally punish the unbelievers. Neither do we have a right to question God’s decision to forgive the vilest sinners if they repent. God is righteous in all of His decisions.

To all who will hear this book or read this book Paul asks a very serious question in his epistle to the Romans: (*Romans 9:20*) *Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?* Just who do we think that we are that the created has the right to question our creator? This question that Paul asked can be applied in two ways; first, by asserting the sovereignty of God, and affirming that he had a right to do it; secondly, by showing that God did it according to the principles of justice and mercy, or that it was involved of necessity in his dispensing justice and mercy to mankind. Man is a creature of God, and it is improper that he should

question any his Maker's decisions. Let us remember that we are men not God and that we are creatures and not the creator!

When it comes to questioning God's authority or His right to be angry against sinners are we so foolish, so shortsighted that we would even dare to question God on any matter or decision that our Lord should make. We need to submit to Him and never reply against our creator. We are the thing formed and God is the former; it is not befitting us to challenge His wisdom. God's sovereignty over us is fitly illustrated by the power the potter has over the clay: (*Jeremiah 18:6*) "*O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.*" Jeremiah is referring to God asserting his dominion over the nation of the Jews, when he was about to magnify His justice in their destruction by Nebuchadnezzar. Paul then asks; "*Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*" (*Romans 9:21*). Paul then asks a second question in verse 22; "*What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:*" (*Romans 9:22*). When applying verses twenty one and twenty two to myself I am led right back to verse twenty one and I have to ask "Who am I that I should question the anger of God?" I must remember that God is the potter and I am nothing more than a lump of clay. After all man was created from nothing more than dust: (*Genesis 2:7*) "*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*" And to dust I shall return: (*Genesis 3:19*) "*In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*" When I consider who I am and from what I have come and to what I shall return it is then that I come to the full awareness I am not fit to question God's right to be angry with me and especially so when God finds me to be sinful.

## **Questions over God's righteousness in being angry**

1. Who wrote the 106 Psalm?

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2. How does man's anger differ from God's anger?

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3. What is meant by "they were brought low"? [Psa. 106:3]

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4. Did the children of Israel ever provoke God? [Psa. 106:43]

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5. What was it that provoked God?

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6. What is meant by the word "cry"? [Psa. 106:44]

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7. Is there a message for us in the fact that God "heard their cries"?

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8. What covenant is referred to in [Psa. 106:45]

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9. Genesis 6:6 says "it repented the Lord"; what does that mean?

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10. Why did God have the right to punish them in the first place?

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11. God is righteous; what proves His righteousness? [Rom. 2:6]

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12. From Romans 2:6 what can the sinner expect and what can a faithful Christian expect?

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13. Who will receive the mercy of God? [Rom. 2:6]

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14. What will the Jews of old be judged by? [Rom. 2:12]

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15. Who shall be justified by the Law? [Rom. 2:13]

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16. Were the Gentiles who had no law ever better than the Jews who had God's law? [Rom. 2:14-16]

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17. What should those who will not obey the gospel be prepared to receive? [Rom. 2:8]

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18. When God condemns anyone is He just? [Rom. 3:8]

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19. What did an angel say about the judgments of God? [Rev. 16:7]

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20. Those that had shed the blood of saints and prophets were given blood to drink; what one word is said concerning this? [Rev. 6:6]

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21. Do we have the right to question God's judgments or His anger? [Rom. 9:18]

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22. What question did Paul ask in Romans 9:20?

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23. How did Jeremiah illustrate God's sovereignty? [Jer. 18:6]

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## **Notes**

## **God's anger tempered with mercy toward Christians**

One of the great advantages of being a Christian is that those who are Christians receive mercy [or grace] from their Lord; resulting in God easing His anger toward them. This is not to say that God does not become angry when a Christian sins but the Christian does have an avenue of receiving forgiveness through the blood of Jesus Christ.

I begin this thought by looking to the 30<sup>th</sup> psalm. It is clearly implied in the title, though not expressly affirmed, that David was the writer of the psalm, for it is to be presumed that he would himself compose the hymn or song that was to be used at the dedication of his own dwelling. Verse five is an interesting verse: (*Psalms 30:5*) “*For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.*” David says His anger endures but a short time, or brief period. God, according to the view of David, is not a Being who cherishes anger; not one who lays it up in his mind; neither is God unwilling to show mercy and kindness: He is a Being who is disposed to be merciful, and though he may be displeased with the conduct of men, yet his displeasure is not cherished and nourished, but passes away with the occasion, and is remembered no more.

Think about this; it is God's nature to impart life. He spares life; He will give eternal life. It is, in other words, not His nature to inflict death; death is to be traced to something else. Death is not pleasing or gratifying to Him; it is pleasing and gratifying to Him to give life. His favor secures life; death is an evidence of His displeasure - that is, death is caused by sin leading to His displeasure. If a man has the favor of God, he is sure of life; if not life in this world, yet life in the world to come. If we are honest with ourselves we must admit that we deserve God's anger. When we sin we offend God and He is angered. Though we deserve that God should be angry with us everlasting and we don't deserve being reconciled to God the Psalmist wrote that “His anger endureth but for a moment”. In our favor God is slow to anger: (*Joel 2:13*) “*And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*” So when He is angry, upon our repentance His anger is soon removed. Those to whom David was writing about had been scattered by great persecution; but God will gather them in and they will once again be able to worship Him. I have no way of know-

ing how many Christians have gone astray and are scattered amongst the worldly; God will gather them in if they will repent and they too can worship God once again is spirit and truth. In everlasting kindness God will have mercy: (*Isaiah 54:8*) “*In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.*” If a sinner is aware of the kindness and mercy of God would that not lead to his or her repentance? If you agree then that means that you and I have work to be done; we must inform all those who have fallen from grace that God will forgive them in loving kindness and mercy!

God’s mercy is to be received with submission: (*2 Samuel 24:17*) “*And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father’s house.*” David spoke to God in prayer; he and the elders of Israel being clothed in sackcloth, and fallen on their faces, he prayed, not unto the angel, but to Jehovah. As he spoke he asked “what have these people done?” David looks at himself as the only sinner and the people as being innocent. He was greatly grieved that his people should so suffer. It seems as though he understands that they had been made to suffer for his sins and not for sins they had committed. Can’t we see and recognize the submission that was in David’s heart at this time? Note what else David spoke to God; “let thine hand, I pray thee, be against me, and against my father’s house;” let me and mine die, and not they. We might even liken David’s desire to be much like Christ’s, the good Shepherd, willing to lay down his life for the sheep, and suffer in their stead, that they might go free. David was fully aware that he had sinned and in submission he takes full responsibility for his sins and he pleads for God’s mercy upon his people.

These are the words that Isaiah wrote: “*Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. <sup>21</sup>For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*” (*Isaiah 26:20-21*) Verse twenty is a general call of the people of God to enter into their chambers and to hide themselves until the indignation should be past. In verse twenty one they are given assurance that Yahweh would come forth to punish the oppressors for their iniquity. And the poem ends with this assurance. This address is made to the captive Jews in Babylon. They were to hide until the indignation of God against their enemies was past. The storms of war would soon be past and the city

would be taken and then they could return to their own land. The message I get from this is that Christians often times have to hide from their enemies who are the sinful worldly and allow God to overcome them.

Isaiah also records the words of the Lord: (*Isaiah 54:8*) “*In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.*” No doubt this chapter is designed to give consolation to the Jews who were in exile in Babylon. God had indeed forsaken them for a little while, but it was only to gather them again with eternal and unchanging favor. The message of the Lord to His people is that even though He had hid His face from them for a season if they were patient God did have mercy in store for His people. This mercy flows from His love and kindness to them. God’s intention here was to give them comfort and to encourage them in their affliction. If we will only refer to the word of God in our afflictions we too will find words of comfort and encouragement. Even though we may suffer and even perish while on this earth let us remember that the Lord will not always hide His face from us; He will remember us with everlasting kindness and mercy!

If you ever feel that the Lord has forsaken you remember the words of *Jeremiah 30:11* “*For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.*” Jeremiah chapter thirty and the chapter following must relate to a future restoration of the posterity of Jacob from their much dispersion because no such deliverance meets the terms of that promised to Jacob. (*Jeremiah 30:7*) “*Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.*” After their return from Babylon they were enslaved by the Greek and Romans and this is contrary to the prediction of verse eight. In verse eleven the Lord tells them that He is with them for the purpose of saving them. God was with them not only to save them from their temporal enemies but from spiritual enemies as well [I.e. Satan and the world]. God would save them with a spiritual and ever lasting salvation. This is a promise of God that can be applied to us today. Through His rich grace God will save you and me. So from these examples we can clearly see that God’s anger is tempered toward His people. Christians are God’s people and we can rest assured that His anger is tempered toward us and through His mercy and grace He will save us if we repent of our sins.

These are the words of the weeping prophet: (*Lamentations 3:39*) “*Wherefore doth a living man complain, a man for the punishment of his sins?*” This chapter presents the image of the deepest suffering, passing on to the confession of sin, the acknowledgment of God’s justice, and the prayer of faith for forgiveness. It is the ideal representation of that godly sorrow which worketh repentance unto salvation not to be repented of 2 Corinthians 12:10 “*Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.*” A question that is often asked is; “Why then does a loving God, who disapproves of suffering when inflicted by man upon man, Himself sends sorrow and misery? The answer is very simple: “Because of sins.” As long as God spares your life why do you complain about a little affliction that may come your way? God has the right to chastise a man for his or her sins. (*Leviticus 26:28*) “*Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.*” Did Job come to realize that chastisement was good for him? (*Job 34:31*) “*Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: Chastisement is really for your good.*” In the end was not Job thankful for his chastisement? Jeremiah asks “why does a man complain because he is punished for his sins?” (*Lamentations 3:39*). The word “complain” signifies a person who murmurs, or one who is vexed and frets, or bemoans himself even as the prophet himself had seen the affliction resulting from God’s wrath against sins: (*Lamentations 3:1*) “*I am the man that hath seen affliction by the rod of his wrath.*” He had experienced it, especially ever since he had been a prophet; he had been approached and ill used by his own people and suffered with them in their calamities. He knew what he was saying as he himself had been a victim. Friends, we are strengthened by our trials and temptations; every time we overcome temptation we are stronger to face the next temptation.

Micah perfectly describes the submission that should be in the heart of every saint [or Christian]: (*Micah 7:9*) “*I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.*” It seems as though he is saying if it is of the Lord let Him do what seems good to Him. If we know that we have sinned as this passage strongly suggests we must be satisfied to forebear the Lord’s indignation. We must have faith to believe that the Lord will bring us to the light. We need to look for God’s righteousness even in our affliction. We should be submissive to God and not complain; as the song says; “Let Him have His way me”; because in due time we shall receive His mercy and His grace. Throughout the Bible when God punished man for their sins

it was only to teach them not to sin; we need to look to God's word to learn about sin and how to overcome the temptations of Satan.

## **God's anger is tempered with mercy questions**

1. What advantage do Christians have when they sin?

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2. What was the occasion that caused David to write the 30<sup>th</sup> psalm?

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3. How long will the Lord's anger last? [Psa. 30:5]

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4. How long will weeping endure?

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5. What will take place in the morning?

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6. What brings about death? \_\_\_\_\_

7. If God does not like to give death, what would God rather give?

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8. Is God quick to anger? [Joel 2:13] \_\_\_\_\_

9. What must we do to remove God's anger?

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10. How long did God hide his face from the people? [Isa. 54:8]

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11. What kind of mercy will God show? [Isa. 54:8]

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12. Where were the people when Isaiah wrote this?

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13. Where should we look when suffering affliction?

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14. If you ever feel that the Lord has forsaken you the words of Jeremiah 30:11 will give comfort; what are those words?

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15. Why does God punish people? [Lam. 3:39]

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16. Do we have the right to complain because we are punished for our sins?

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17. How did Paul feel about his infirmities? [2 Cor. 12:10]

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18. Why does God chastise us for our sins?

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19. Did Job learn anything from his chastisement? [Job 34:31]

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20. As a result of Job's chastisement what did Job say he would not do anymore? [Job 34:31]

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21. In Lamentations 3:39 what does the word “complain” signify?

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22. What is the reason that Micah gives for forbearing the indignation of the Lord.  
[Micah 7:9]

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## **Notes**

## Conclusion

For those who believe that God is love and will not allow harm to come to any of His creation I will close by showing and proving that this is a false doctrine. I shall begin by going to the first book of the Bible: (*Genesis 7:21-23*) “*And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: <sup>22</sup>All in whose nostrils was the breath of life, of all that was in the dry land, died. <sup>23</sup>And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.*” Genesis chapter seven begins with Noah being ordered to come with his family and all creatures into the ark so that they may be saved from the flood: (*Genesis 7:1*) “*And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.*” Verse seven gives an account of Noah’s obedience: (*Genesis 7:5*) “*And Noah did according unto all that the LORD commanded him.*” Looking at verse ten we see that the flood did indeed come to pass: (*Genesis 7:10*) “*And it came to pass after seven days, that the waters of the flood were upon the earth.*” Then follows a repetition of Noah, his family, and the creatures entering into the ark, *Genesis 7:13* and next a relation is given of the increase of the waters, and of the height they arrived unto, *Genesis 7:17* and of the consequences of the flood, the death and destruction of every living creature, except those in the ark, fowl, cattle, beast, creeping things, and men, (*Genesis 7:21*). This verse tells us of the extent of the death of all animal life. Every animal that had life perished except those that were in the ark! This verse closes with three words; “and every man”. Every man living on the earth at that time perished in the flood; EXCEPT THOSE IN THE ARK! Call it anger, call it wrath call it whatever you like this is a clear demonstration of God’s anger with that which He had created. Yes, our loving Creator can and does get angry when His creation will not obey.

Another instance of God’s displeasure with His creation is found in Genesis chapter eleven: (*Genesis 11:4-9*) “*And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. <sup>5</sup>And the LORD came down to see the city and the tower, which the children of men builded. <sup>6</sup>And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. <sup>7</sup>Go to, let us go down, and there confound their language, that they*

may not understand one another's speech. <sup>8</sup>So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. <sup>9</sup>Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth." In this chapter we have an account of the inhabitants of the earth before the confusion of tongues at Babel. We learn that their speech and language was one and the same. They had a desire to build a city. There was nothing wrong with building a city; many cities have been built; but their desires went beyond just building a city. They wanted to build a tower and make a name for themselves. To build a city and a tower that would reach to heaven would require a lot of stones and since stones were not available nearby they made bricks. The Babylonian soil is still celebrated for architectural materials needed to make bricks. To bond the bricks together they used asphalt. Asphalt is found boiling up from the soil in the neighborhood of Babylon and of the Dead Sea, which is hence called the "lacus Asphaltites. Verse five says, "And the Lord came down to see the city and the tower" The Lord did not do this in order to see and take notice of what He otherwise could not see from heaven, because He is omniscient; instead this is spoken after the manner of men which simply shows Him to be present. Verse six tells us that the Lord knew the people were one and all spoke the same language; but God could see the great progress they had made and He was aware that nothing could hold them back. They had demonstrated great power in their efforts and the only power that could stop them in their efforts was DIVINE POWER! It seems to me that the presence of God upon the land He had created not ceased up to this point of time; remember God walked in the Garden of Eden and it is clear to me that Jehovah God was present at this time upon the earth that He had created. By His divine power God confounded their speech and they could no longer understand one another. Not only did the Lord confound their speech He also scattered them all over the known world; thereby destroying their power. I know of no other way to describe this but to say that God was angry. So again we see God who is love caused harm to His creation.

Although there are other examples of God being angry with the people He had created and loved I will give only one more illustration that is also found in the book of Genesis: (*Genesis 19:24-25*) "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; <sup>25</sup>And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Picture this in your minds; the sun had just risen bright and clear; promising to be another gorgeous day: (*Genesis 19:23*) "The sun was risen upon the earth when Lot entered into Zoar." Then the storm

arrives; it was a storm unlike any that you and I have ever seen. I don't care who you are or how mighty and strong you may be storms scare all of us and this storm surely must have been very terrifying. Upon these two wicked cities a full display of God's anger was demonstrated with "fire and brimstone"! This was a continuous shower of sulphurous fire, or of burning flaming brimstone, which at once consumed those cities and the inhabitants of them. Why would God destroy these two cities and the inhabitants of them? The answer is SIN! God cannot and will not tolerate sin; sin makes God angry.

I think most everyone will agree that there are some very sinful people in the world today. It may appear that they are getting by with their sin and that God is not punishing them today. To those who think they are escaping the wrath of God I want to give this warning; God's wrath is being reserved: (*Romans 2:5*) "*But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*" Those who according to the tendency of a hard heart are building up or treasuring up wrath toward themselves. The word "hardness" is used to denote and insensibility of the mind. It properly means what is insensible to the touch, or on which no impression is made by contact, as a stone, etc. Those who will not heed the gospel and are not impressed with the salvation that can be theirs have a "hard heart" and they are treasuring up wrath. Often times they may appear to be very prosperous but this simply is not true: (*Mark 8:37*) "*Or what shall a man give in exchange for his soul?*" (*Matthew 16:26*) "*For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*" The Day of Judgment will be a very sad and disappointing day for many: (*Matthew 25:41*) "*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*"

If you don't want God angry with you and if you are afraid to face the day of Judgment then do not sin as it is sin that angers God. If you do sin then you need to repent of your sin. God is gracious and will forgive you.

If you have never obeyed the gospel you are living in constant danger. What you need to do is to hear the gospel, believe it, repent of your sins, confess the name of Jesus and be buried with him in baptism for the remission of all past sins.

If you have obeyed the gospel but have since sinned but have never repented of those sins or sin you too are living in constant danger. You need to repent of your sin and pray to God for forgiveness.

## **Notes**

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