

The Irrelevant Jesus

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[0:00] Let's take our Bibles and turn to Isaiah chapter 9. Isaiah chapter 9. We're going to begin reading at verse 8.

And read into chapter 10 to verse 4. Isaiah chapter 9 verse 8. The Lord has sent a message against Jacob.

It will fall on Israel. All the people will know it. Ephraim and the inhabitants of Samaria. Who say with pride and arrogance of heart.

The bricks have fallen down. But we will rebuild with dressed stone. The fig trees have been felled. But we will replace them with cedars. But the Lord has strengthened Rezin's foes against them. And has spurred their enemies on. Arameans from the east and Philistines from the west. Have devoured Israel with open mouth. Yet for all this his anger is not turned away.

[1:03] His hand is still upraised. But the people have not returned to him who struck them. Nor have they sought the Lord Almighty. So the Lord will cut off from Israel both head and tail.

Both palm branch and reed in a single day. The elders and prominent men are the head. The prophets who teach lies are the tail. Those who guide this people mislead them.

And those who are guided are led astray. Therefore the Lord will take no pleasure in the young men. Nor will he pity the fatherless and widows. For everyone is ungodly and wicked.

Every mouth speaks vileness. Yet for all this his anger is not turned away. His hand is still upraised. Surely wickedness burns like a fire.

It consumes briars and thorns. It sets the forest thickets ablaze. So that it rolls upward in a column of smoke. By the wrath of the Lord Almighty.

[2:05] The land will be scorched. And the people will be fuel for the fire. No one will spare his brother. On the right they will devour. But still be hungry. On the left they will eat.

But not be satisfied. Each will feed on the flesh of his own offspring. Manasseh will feed on Ephraim. And Ephraim on Manasseh. Together they will turn against Judah.

Yet for all this. His anger is not turned away. His hand is still upraised. Woe to those who make unjust laws.

To those who issue oppressive decrees. To deprive the poor of their rights. And withhold justice from the oppressed of my people. Making widows their prey. And robbing the fatherless.

What will you do on the day of reckoning. When disaster comes from afar. To whom will you run for help. Where will you leave your riches.

[3:03] Nothing will remain but to cringe among the captives. Or fall among the slain. Yet for all this. His anger is not turned away. His hand is still upraised.

Truth unchanged. That's what we're after this morning from Isaiah. Some 2700 years ago. These truths were spoken. And they're still true.

And so we come with hungry hearts I trust. To hear what God would say to us. From Isaiah chapter 9. Well we're at an auction.

In the middle of the Sahara desert. And item after item is being sold. And we come to this. Large. Clunky. Old wooden boat.

And the auctioneer calls for the first bid. But no one bids. Not even a dollar. No one wants it. There's nothing fancy about it.

[4:04] It's just a plain old boat. But most of all. There's no body of water anywhere near. Where you could even float it. It's totally irrelevant.

To these people. So let's take that same large. Clunky. Wooden boat. Out on the Atlantic Ocean. On the night of April 15th. 1912.

And through the darkness. We can make out the shadow. Of the mighty Titanic. And she's sinking. And all the lifeboats.

Have been deployed. And yet there are still. Hundreds of people. Bobbing. In the icy waters. They have 15 minutes. Before hypothermia. Kills them. And so we start the bidding.

And what we find. Is that. That old clunky boat. Is no longer irrelevant. That in fact. People are willing to give. All they own. Just to have a seat.

[5:02] In that boat. Now what made the difference? Well. Their desperate need for it.

Made this boat. The most desired thing. In the world. To them. It was anything. But irrelevant. To them. Now last week.

In chapter 9. We had Isaiah. Set before us. One of the most. Glorious texts. About. Our Lord Jesus Christ. For us. For to us.

A child is born. To us. A son. Is given. And the government. Will be on his shoulders. And he will be called. Wonderful counselor. Mighty God. Everlasting Father.

The Prince of Peace. Now that's just. The perfect Savior. For all of us. But most today.

[5:58] Have no interest. In him. In fact. There are even. Some of you here. Who have still. Not come. To this wonderful Savior. To you. He is. The irrelevant.

Jesus. He is the large. Clunky. Wooden boat. And the reason. You yawn. Before him. And continue. To live. Without him. Is that you do not. See. Your own. Great. Need. For him. And church.

This is why. Christ. Remains. The irrelevant. Jesus. To so many. Today. This is. Why. Our generation. Goes on. With the sound. Of the gospel. Ringing in their ears.

Totally unmoved. Unconcerned. At all. About coming. To Christ. They have no. True sense. Of God's wrath.

[6:58] So they. They hear about. Our Savior. And respond. Well. If you're into. That sort of thing. Then he's fine for you. I guess. But. It's just not my thing. I'm doing okay.

Without him. Nobody. In the icy. Atlantic. Was saying. You know. I'm just not in. To boats. No. He suddenly.

Became relevant. When the need. Became relevant. And so it is. With Christ. I am not saying. This morning. That Christ. Is irrelevant. He is the most. Relevant. Person. To everyone.

In the universe. But I am saying. That most people. Do not see. Their need of him. Do not see. That God's wrath. Is against. Them. And therefore. They. They need. This savior.

And God. Knows. The true worth. Of his son. And he is. Forever. Shining. The spotlight. In scripture. Upon him. But he also. Knows. That sinful. Men. Don't have a clue. How much. They need him.

[7:55] So what. Does God. Do. To a people. Who are neglecting. The gift. Of his son. After setting. His son. Before us. In the opening. Verses. Of chapter nine. What does he do?

He sends a prophecy. To us. About his wrath. And anger. Verse eight. Into chapter. Ten. Verse four.

Our text today. When a people. Really understand. That they're under. The wrath of God. Suddenly. The irrelevant. Jesus. Is anything. But. Irrelevant. And the one. They easily.

Dismissed. They now. Desire. Above all. Else. And everything. Else. Must take a back seat. To having him.

And this most. Important. Business. Of life. So sports. And Facebook. And girlfriends. And boyfriends. And movies. And music. And cell phones.

[8:48] And cars. And money. All are forgotten. Compared to this. One pressing thing. I need. Jesus Christ. And I will not. Stop.

Seeking him. Until I know. He is mine. And I am his. So it's an infinite. Kindness. I say. That God sends.

To Israel. And to us. This message. About his real. Wrath. Against sinners. And I wonder. If we can hear it. That way. This morning.

That this is. An undeserved. Kindness. That God. Would warn us. About his. Everlasting. Wrath. Can you see that? To tell us.

The way. It really is. That we might. Be awakened. To our need. Of Christ. And flee to him. Before it's too late. And no Christian.

[9:42] You say. Well I've already. Fled to him. You know. No Christian. Will rightly. Appreciate the grace. Of God. That saved us. And that is. Saving us. And will save us.

Without knowing. This wrath. From which we need. To be saved. Now this message. Is in the form. Of a song. And it's. This song. Is like many of the songs.

In our hymnal. In that it has. Four verses. Four stanzas. And they're easily recognized. Because at the end. Of each stanza. There's a chorus. A refrain. We see it.

For the first time. It's repeated. Each time. And we see it. For the first time. In verse 12. Yet for all this. His anger. Is not turned away. His hand.

Is still. Unbraided. Now that. Repeated chorus. Is the key. To finding. The theme. Of this song.

What's this song about? Well the chorus.

[10 : 36] Is the key. To understanding it. And what we find. Is it's a song. About God's wrath. And anger. Isn't it? Now each time. We come to this chorus. I'd like for you. To recite it.

With me. Together. Aloud. That we not miss. The very theme. Of the song. Now one other matter. Before we get started.

This song. Is given to Israel. And in this context. Israel refers. To the northern kingdom. You remember. The kingdom. Of the twelve tribes. Were united. During the first three kings.

That they had. Saul. David. And Solomon. But after Solomon. The kingdom was divided. As ten of the northern tribes. Rebelled against the house of David. And withdrew. And formed their own kingdom.

The northern kingdom. That's Israel. Sometimes called Ephraim. With the capital city. Of Samaria. And that left the two tribes.

[11 : 30] Of the nation of Judah. The house of David. With the capital of Jerusalem. This is a song. Sent to Israel. The northern kingdom. Now God's warning message.

Of judgment. Had been sent to Israel. And it was certain. To fall on them. As we noted last week.

The Assyrians. Had already begun. Their invasion of Israel.

In the most northern tribes. Of Zebulun. And Naphtali. And now again. The Lord tells them.

Through Isaiah. And in this song. Why it is. That he's angry. With them. And why his wrath is coming. There are four aspects. To their rebellion. That are given.

One per stanza. So the first stanza. Points out. Their self-sufficient pride. Their self-sufficient pride. Now here's the most basic sin.

[12 : 26] Of Israel. And this is what makes them. Most obnoxious. To God's wrath. It's pride. That lifts up self. Above God.

Yeah. Isn't that obnoxious? That pride would lift itself. Above God. That would say. My way. Not your way. My choice. Not your choices.

What I want. Not what you want. And when God. Had come. And chastened them. Already. By the. The start. Of the Assyrian invasion. Yet. They were still saying.

With pride. And arrogance. Of heart. If the mud brick wall. Was knocked down. Well that's no problem. We'll just rebuild it. And. As we do. We'll use more expensive.

And elaborate materials. Dressed stone. To rebuild. And. If the invading army. Has chopped down. Our common fig trees. Well we can handle that too. We'll replace them.

[13 : 24] With the more valuable. Cedars of Lebanon. We'll just pick up our lives. And rebuild. And go on. And do all this. By our own resources.

We'll. We'll reverse this whole disaster. In the end. We'll come out better. As better as cedars are. Than little figs. And. And as dress stone is. Than mud bricks.

They were despising. The chastening of the Lord. They were. The Lord was chastening them. And God says. My son. Do not despise. The chastening of the Lord.

They treated God's. Chastening. As. As no big thing. We can handle this. We're all right. Rather than humbling themselves. Seeing their sins.

And repenting. And confessing. And returning to God. They treated. God's punishment. As something. They laughed off. Like a little kid. Who after being spanked.

[14 : 19] Says that in hurt. Oh. If that's arrogance. To a parent. Think what it is. To God. And that's what they were doing. They came through it.

Unhumbled. Unbroken. Still boasting. And believing in themselves. The very thing. That got them into trouble. In the first place. Self. Sufficient. Pride. And it's written.

Over and over. In the Bible. That God opposes. The proud. So here they are. Still self-confident. We'll just rebuild. But. The Lord.

Verse 11 starts. God is constantly. Interrupting. The proud. But. The Lord. They. They'd left the Lord. Out of all their calculations. You see. We can rebuild. Oh. But. The Lord. You cannot. He cannot be ignored. Out of existence. He's real. His anger is real. His judgments are real. And he doesn't just evaporate.

[15 : 20] Because. You leave him out of your thoughts. The Lord. But the Lord has strengthened. And stirred up. Their enemies. The Assyrians. And the Philistines.

From every side. He's got. No. Lack of arrows. To shoot. At his row. He has a day in store. For all the proud. And they will. Be brought low. Now. Read the chorus with me. As we find it in verse 12. B. Beginning with yet. Yet. For all this. His anger. Is not turned away. His hand. Is still. Upraised. So it's still. Upraised. To strike them again. You see.

Israel's worst. Enemy. Is not Assyria. But the Lord. The Lord's. Anger. That stirs up. Assyria. As the rod. Of his anger. To smite them.

[16 : 20] So once. The Assyrians. Have struck them. And. And are off the scene. They still have a problem. Because the anger. Of the Lord. That stirred up. The Assyrians. Is still against them.

And so his hand. Is still. Upraised. Yes. I've struck you. But there's more. To come. Now you say. Why? Why is that? Perhaps you've seen.

A kid. That's been acting up. During the day. And dad gets home. Right as. We're getting around. To discipline. So dad gets the. The joyful task. Of spanking the child. And. And after giving him. A couple. Of spankings. Mom says. Keep going dear. He still ain't sweet. Well they weren't sweet yet. They were under the rod.

Of God's wrath. And they didn't have. A humbled. Sweet. And spirit. And so more. Would be coming. Their way. His hand. Is still. Upraised. It's really.

[17 : 22] Quite simple. God's wrath. Is a principled thing. The thing. That it can't stand. Is sin. And so it's. It's still. Against. The sinner. Until the sin.

Is repented of. And they had not. Heeded the rod. And the one. Who appointed it. They went through. All this punishment. And still refused. To bow. And I say.

It's a fearful thing. To see how stubborn. And strong. Man's pride is. Sinful man. Can be chastened. By the Lord. Almighty. And still come out. Bloodied. But unbowed. Unbowed. Out of the night. That covers me. Black as the pit. From pole to pole. I thank whatever. God's may be. For my unconquerable soul. In the fell. Clutch of circumstance.

[18 : 17] I have not winced. Nor cried aloud. Under the bludgeonings. Of chance. My head is bloody. But unbowed. Beyond this place.

Of wrath and tears. Looms but the horror. Of the shade. And yet the menace. Of the years. Finds. And shall find. Me unafraid. It matters not.

How straight the gate. How charged with punishments. The scroll. I am the master. Of my fate. I. Am the captain. Of my soul.

William. Ernest. Henley. The 19th century. British poet. Writing. Invictus. But Mr. Henley. It's not fate. Nor chance.

It's a holy God. We have to do with. And when God strikes you. The biggest mistake. You can make. Is to run away from him. To run away from him.

[19 : 12] And to lean on yourself. And I wonder if there's anyone here. That's felt the chastening rod of God. And you're just simply trying to pull your life together. And go on. We'll rebuild. We'll rebuild.

We'll be alright. We'll get along okay. You were wearied. By all your ways. Isaiah will write later. But you would not say.

It's hopeless. No. You found renewal of your strength. And so you did not faint. You know. Sinful ways bring weariness. Don't they? They bring distress.

And wear you down. But Isaiah says. You didn't get so far down. That you said. It's hopeless. And just give up. And throw yourself on the mercy of God. No. You found renewal of your strength. And you picked yourself up. And said. Well we'll have to just rebuild. And go on. Seems to me. We've seen that spirit in our nation. Under the chastening of God's hand.

[20 : 11] Oh. We pride in the way that we rebuild. And we go on. But we do not heed the rod. And him who appointed it. And examine our ways.

And turn from our sins. And return to him. And so his hand is still upraised. And there are still further judgments to fall.

Well the next expression of rebellion. That brings down God's anger. Is misleading leaders.

Misleading leaders. No.

God expects leaders to help. To help those that they lead. By leading them in paths of righteousness. And that goes for parents. Pastors. And presidents.

Whoever's leading. God expects you to lead. And help your people. By leading them in paths of righteousness. But Israel's leaders were harming the people.

[21:08] Look at verse 16. Those who guide this people. Mislead them. And those who are guided. Are led astray. So instead of the leaders. Leading the people.

In paths of righteousness. They led people. In paths of sin. They take people by the hand. And lead them in the path. That leads to destruction.

But they tell them. This is the way to life. Come on. Let's go. And so they encourage people. In sin. Who? The leaders. The leaders. They call evil good.

And good evil. They themselves are walking in the darkness. But they call it light. And instead of speaking truth. That would call the people.

To address their sins. And to repent of them. Instead they tell the people. Pleasant things. Lies that would build their false hopes. And lead to destruction.

[22:03] And so the false prophets were told. Were teaching lies. They're saying. Peace. Peace. When there is no peace. There's no peace with God.

He's got wrath coming. And the prophets were saying. No. I'm okay. You're okay. Why do leaders do that? Well I'll tell you.

To please us. The people. To please us. To beef up their approval ratings. They're only telling the people. What their itching ears.

Want to hear. And therein lies the condemnation. Of the people as well. Not just the leaders.

Because for every politician. Promising the moon.

There are constituents. Who want the moon. And for every lawmaker. Promoting immorality. There are followers. Who want the immorality. And for every popular preacher.

[23:06] Misleading their flock. With self-esteem gospels. And with a God. That has no wrath. And has no hell. There are flocks. Of people. Who want to hear.

Of. A God without wrath. And a God without a hell. They search out. Those who will teach them. What their itching ears.

Want to hear. So Jeremiah complains. That the prophets. The prophets. The prophets prophesy lies. And the priests rule. By their own authority. But God says. But my people.

Love to have it this way. You see. It's not just the fault. Of the leaders. It's that the people. Want to hear it. And that's why the leaders. Say it.

Tell us pleasant things. Prophecy illusions. Stop confronting us. With the Holy One of Israel. They say. So the upraised. Hand of the Lord. In anger.

[24:03] Strikes. And when he strikes. It's not just the misleading leaders. It's those who are misled. Those. Who want to be misled.

Folks. They had the true prophets. As well as the false prophets. In their midst. But they like the false prophets. Messages. Better. And so.

When judgment. Falls. Verse 14. The Lord will cut off. From Israel. Both head. And tail. Both palm branch. And reed.

In a single day. From the greatest. To the least. In Israel. From the most honored. To the most commoner. Both leaders. And followers. Will be destroyed. In a single day.

Now no doubt. The prophets. Would have liked to have thought. That they were in the camp. With the head. Did you notice. How Isaiah puts them. In the camp. With the tail. Because all they were. Was a wagging tail.

[24:58] Who had sold out. To the leaders. And to the people. But God's going to. Cut them all down. And verse 17. Tells us. Not even the young. Young men. Probably the strong warriors. That fought for Israel.

Not even the young men. Would be spared. And then. The most shocking words. Perhaps. In this whole chapter. Nor will he pity.

The fatherless. And the widow. What do you read in scripture? What do you read. Throughout the Old Testament. You read of God's compassion. His pity. For the fatherless. And widow. What do you read. In chapter 9. Of Isaiah. He will not pity. Even. Even. The fatherless. And widow. That's to get our attention.

And why not? Well. He says. For everyone. Is ungodly. And wicked. Even the fatherless. And widow. And every mouth.

[25 : 55] Which is but the. Overflow of the heart. Every mouth. Every mouth. Speaks. Vileness. The corruption. Runs through the whole nation. And therefore. None are to be spared.

From God's anger. And now join with me. In the chorus. Of verse 17b. Yet. For all this. His anger. Is not turned away.

His hand. Is still. Upraced. They're still. In the cross. Hairs. Of God's anger. His arm. Is still. A praise. To strike them.

Because. They still. Refuse. To repent. Of their sins. And return. To the Lord. Well. The next. Expression. Of sinful. Rebellion. Is loveless. Living.

Loveless. Living. Next. To loving. God. With all of our hearts. Our greatest. Duty. Is to what? It's to love. Our neighbors. Ourselves.

[26 : 51] Isn't it? And this. Love. Makes for wonderful. Marriages. Makes for wonderful. Families. Makes for wonderful. Neighborhoods. Communities. Churches.

Businesses. Countries. But what happens. When people stop. Loving their neighbor. Well. They start biting.

The devouring. One another. They start killing. And aborting. And abusing. And using. And raping. And robbing. And cheating.

And stealing. And gossiping. And lying. And revenging. And dehumanizing. Neighbors. Even brothers.

A world. Without love. Is a world. Unfit to live in. And that's mankind's. Selfish nature. Breaking out. Into this. The ugliest. Treatment. Of one another.

[27 : 47] That's the wickedness. Of man's heart. Did you notice? Verse 18 starts. What is this fire. That's destroying. And devouring. It's wickedness. Surely wickedness. Burns.

Like a fire. Here we're given. A picture. Of the judgment. Of God. That is about. To happen. The combination. Of wicked leaders. And wicked people.

Was soon. To lead. To anarchy. Where it would be. Every man. For himself. The total absence. Of brotherly love. In community. And man's wickedness. Will be like.

A blazing. Forest fire. Fire. Burning. Consuming. Devouring. All in its path. And. And what is it devouring? Verse 19 says. The people. Will be the fuel.

For this fire. They're devouring. Each other. Brother. Against brother. No one. Will spare his brother. And Jesus.

[28 : 40] Say. A man's enemies. Will be those. Of his own. Household. As the raging. Appetite. Of a forest fire. As described. So we see.

That man's love of self. Will bite and devour. All that gets in his way. And still. Will not be satisfied. Like a forest fire. It devours on the right. But it's. Hunger is not satisfied.

It goes on devouring. On the left. And it's still hungry. That's the fire. And that's the fire. Of man's love for himself. Whoever gets in the way. Of my love for me. Gets. Smashed.

Gets devoured. God. And when a whole society. Of people. Are living that way. It's not a safe place. To live. So each.

Will feed on the flesh. Of his own. Offspring. Verse 21. Says Manasseh and Ephraim. Now. Who were Manasseh and Ephraim? Well. They were brothers. They were Joseph's sons.

[29 : 36] They were brothers. But that didn't keep. Their tribes. From. Devouring. And feeding. On one another. There were long standing. Hostilities. Among the ten northern tribes.

Among the tribes themselves. In fact. Did you know. That during the last. Thirty years. Of their existence. Before Assyria. Wiped them out. Completely. They had six. Different kings.

Reigning. During the last. Thirty years. Five of them. Came to the throne. By way of. Bloody. Assassination. Brother. Killing.

Brother. The nation. Devouring. Itself. In the fire. Of self-love.

And in the end. The only thing. That would unite. Those ten northern tribes. Was a common hatred. For Judah. The two southern tribes. That they would seek. To invade. So together. They will turn

against.

[30:30] Judah. Verse 21. Now there's two. Explanations. For this. Destructive fire. That's going to. Devour the land. Verse 18. Points to man's wickedness.

Man's wickedness. This is the fire. Devouring. But verse 19. Points to God's wrath. Doesn't it? By the wrath. Of the Lord Almighty. The land will be scorched. Now there's not.

Two different fires going. One. Man's wickedness. And the other. God's wrath. Rather. One of the ways. God expresses. His wrath. Is to give people.

Over. To their own. Self-love. That bites. And devours. One another. You read that. In Romans chapter 1. How God's wrath. Gives. People over.

To their own lusts. And desires. So what do they do? They destroy each other. It's God's wrath. Giving men over. To their own wickedness. And by their wickedness.

[31:26] Which takes the form. Of lack of love. Toward brother. They devour. Each other. It's the nation. Being destroyed. By itself. No society. Can survive.

The destructiveness. Of uncontrolled. Self-love. Civilizations. Have gone. Not by invading. Enemy armies. But by the moral.

Inward decay. Of the people. Feeding on each other. Man's. Self-seeking. Leads to self-destruction. So sin. Wickedness.

Carries its own. Punishment. Right within itself. It will cause. The nation. To be destroyed. Of one another. But they still don't get it.

They still won't repent. And so join me. For verse 21b. The chorus. Yet for all this. His anger. Is not turned away. And his wrath.

[32:22] Is still. Upraised. One writer says. He has more resources. For confronting us.

Then we have tactics. Of evading him. Hands still upraised. You're going to see me.

You're going to have dealings with me yet. Because you still not repented. And returned to me. And the last stanza. Is about God's anger. For man's rebellion. In oppressing.

The helpless. The first four verses. Of chapter 10. And here are lawmakers. That are manipulating. The system. For their own personal advantage. They deprive the poor.

Of their rights. They withhold justice. From the oppressed. They prey on widows. They rob the fatherless. They're enriching themselves. At the expense. Of the helpless.

[33:15] In society. And God's hand of anger. Will strike them. On his coming day. Of reckoning. God has a coming day. Of reckoning. For this. And he asked.

What will you do. When disaster. Comes from afar. When that. Nation from afar. Of Assyria.

Probably is what he's referring to. When he comes in. And completely sweeps. Throughout the whole of your land.

What will you do then? To whom will you run for help? Do you see it? On that day. You're going to be as helpless.

As your helpless victims. Were under you. Isn't that interesting? There's an irony. To God's ways. And he gives them.

To taste. Some of their own medicine. They took advantage. Of the helpless. Widows. And orphans. And the poor. In society. And they were helpless.

[34:10] To have any recourse. And so God says. In the day of reckoning. Who will you go to. For help? Help. You won't have any help. You'll be in their shoes.

And where will you go. To hide your money. All that ill gotten money. That you've. Amassed to yourself. No. You will be without help. Or hiding place.

And none will escape. These who thought. They were so self-sufficient. Oh. If the things are falling down. We'll just rebuild. They will find themselves. To be utterly helpless.

Against God's wrath. In that. In that. Coming form. In fact. Verse 9. Verse 4 says. Nothing will remain. To cringe. But to cringe.

Among the captives. Or fall. Among the slain. How's that for. Options. To be marched away. Naked. Into a foreign land.

[35:04] With a fish hook. Through your lip. Or to be. Take your place. On the pile. Of the slain. That's all that's left.

Cringing. With those that go into captivity. Or take your place. Place on the heap. You'll not escape. God's coming judgment. And now. The chorus. For the final time. Verse 4b.

Yet. For all this. His anger. Is not turned away. His hand. Is still. Upraised. And I trust.

By the fourth time. We. We get the cumulative effect. Of. Yet. For all this. All this judgment. That wasn't enough.

To bring them to repentance. Do you begin to see a bit. Of how strong. Sin's. Stranglehold. Of man is. Even such.

[36:05] Judgments. From God. Do not. Bring him to repentance. Yet. For all this. They're unrepentant.

And so. God's. Anger. Has not. Yet. Been turned away. His hand. Is still. Upraised. And if. They. And. Any of you. Die in your sins. You. You. Will personally. Receive. The anger. Of God. For your sins. And after you've been in hell. For a thousand years. This chorus. Will still be true. Yet. For all this. For all this. His anger. Is still not.

[37:05] Turned away. His hand. Is still. Abraised. And after a million. Years. Of pain.

Without pity. Of darkness. Without light. Of wrath. Without one drop. Of mercy. It will still be. Yet. For all this. His anger. Is still. Not turned away. It's infinite. Unending. Anger. And friends. I'm afraid that. God's anger. Is much bigger. Than what any of us. Have thought. Moses. Put it this way. Who knows. The power. Of your. Anger. For your wrath.

[38:02] Is as great. As the fear. That is due you. Don't you just love. To see those signs.

In the back. Of the pickup trucks. No fear. We can manage. Folks. There's a judgment. Coming where. You can't manage.

His wrath. Is as great. As the fear. That is due him. Now it will be later. In this book. That Isaiah. Will. Lay out. For us.

And it will become. Clear. How is it. That God's anger. Might be turned away. From his sinning. People. And we'll come. To chapter 53.

Where we'll see. That his hand. Is no longer. Upraised. To strike them down. Because the suffering. The suffering servant. Would be pierced. For our transgressions. He would be crushed.

[39:00] For our iniquities. And the punishment. That brought us peace. Would be upon him. And by his wounds. We are healed. So who was it. That wounded. And crushed.

The suffering servant. Well it wasn't. The Romans. It wasn't. The Jews. God says. It was him. That upraised.

Hand. Of his own father's. Wrath. Fell on him. Instead of us. The deepest stroke. That pierced him. Was the stroke.

That justice. Gave. It pleased. The Lord. To crush him. He has made. Him. Suffer grief. God says. I will strike. The shepherd. And the sheep. Will be scattered. It was. The anger. Of his own. Father's hand. That struck him.

[39:58] At Calvary. Our children. Are hearing. The threats. Issued by their parents. Of punishment. That is coming. And if they don't. Carry out.

Those threats. They are being taught. That threat. Means nothing. Even God's threats. But God. Is not like. An overindulgent. Parent. Who never.

Carries out. His threats. They will be. Carried out. Either in hell. Forever. Or at Calvary. Upon the substitute. Victim.

So Calvary. Becomes. The ultimate. Test. Of God's wrath. Against sin. Just how. Angry. Is God. With sin. That's the question. Put before us. At Calvary. Well.

We could go. To. The garden. Of Eden. And see. The guilty pair. Being driven. Out of the garden. In a. In a miserable condition. Because of their sin. And we would say. Yeah. He told them. If you sin. You'll surely die.

[40:52] And sure enough. They died. And were chased. Out of the garden. Separated from God. God's serious. About his hatred. Of anger. Or his hatred. Of sin. Or we could go.

To Sodom. And Gomorrah. And see. That God's anger. Against sinners. Is real. As we see. Fire and brimstone. Falling out of the sky. And consuming. All the cities. Of the plain. We could go. To the Red Sea. And see Pharaoh's. Chariots. And soldiers. Sinking to the bottom. Of the sea. And say. Yes. God is angry. With those who. Rebel against him. And mistreat his people. We could. Go into the wilderness. And see the earth. Just opening up. And swallowing whole families. That have rebelled. Against God's chosen leaders. And say. Yeah. Yeah. God. Is really angry.

About sin. And on and on. We could go. We could go into every cemetery. And say. Yes. We see it. The wages of sin is death. Look it. Here's a child. And he's been buried here.

[41 : 49] God's serious about sin. He hates it. His anger burns against it. And in all these historical events. We see his anger. Is real and great.

But the ultimate test. Of God's wrath. Is Calvary. Because there the sin. Is found in his own son. And so we say.

Now. What will happen. When. Sin. Is found. On. His own beloved son. Will he spare him. Since. Since after all. It's. It's the sins of people. That are placed upon him. And after all. It's his own son. Will he go easy on him. What do we see at Calvary.

We see. That his hand is upraised. And it comes down. You remember Abraham. Told to kill his son. Hand upraised. The angel says.

[42 : 45] Stop. Stop. And takes the substitute. When the substitute. Was on the place. Of punishment. At Calvary. The hand upraised. Was not stopped. It was plunged.

Into his own son. And all the wrath. Of God. Against the sins. Of all his people. Crushed his son. Took his life. And in that way.

God's anger. Was turned away. From them. How? By it falling. On his son. All of it. The newlywed couple.

Was honeymooning. Off Australia. Snorkeling. The great barrier reef. And suddenly. To their horror. They notice. A shark. Circling.

And he made his attack. Upon. The woman. And at the last moment. The husband. Was able. To push himself. Into the way. Between him. His bride.

[43 : 41] And the shark. And push his. Bride. Back toward the boat. So that he took. The full brunt. Of the shark's attack. And it took his life. And in that way. He saved his bride.

From the wrath. Of that shark. Now that's what our savior. Has done for us. On Calvary. And that's how he turned. The wrath of God. Away from us. It was. Turned.

Focused. Entirely. Upon his son. And he took it. In our place. That's how his wrath. Can be. Turned away. That's how the upraised arm.

Can be brought down. And never raised. Against us. Again. For all. Eternity. And there.

Brothers and sisters. Is our salvation. The chorus. At Calvary. Is not. Yet. For all this. His anger. Was not turned away. His hand.

[44 : 39] Is still upraised. No. The chorus. At Calvary. It. It. Is. Finished. It's. Finished. There is. Therefore.

Now. No. Condemnation. For those. Who are in Christ. Jesus. Calvary. Is the proof. That God's wrath. Is real. And God's wrath.

Is great. He did not. Even. Spare. His own son. And by the way. Did you know. That it was God. Who sent his son. To be the propitiation. To.

Turn away. His wrath. From people. To center it. On his son. First John. Chapter four. That God sent his son. As a propitiation. For our sins. God's the one.

Who sent him. To pacify his own wrath. Against us. Strange cross. That proves. Both God's wrath. And God's love. At the same time. There's no one.

[45 : 34] In the universe. That has more wrath. Than God. And there's no one. In the universe. That has more. Love than God. And if you refuse. To repent. And embrace his love.

You will face. His great wrath. God will either. Be your best friend. Or your worst enemy. Israel refused. To come. They found him. To be their worst. Enemy. So you're standing.

Before that large. Clunky. Old. Wooden. Boat. This morning. And you see. No pounding. Waves. You see. No cold. Chilly waters.

It's. About to swallow you. But God has sent a message. To tell you. That it's coming. It's coming. Kind of reminds you.

Of another time. When God told a man. To build a boat. And nobody saw any water. Around. Blood. That old. Clunky thing. Looked pretty silly.

[46 : 32] But God's word. Had told. Had told Noah. That a flood. Was coming. And the message was. Get in. To the boat. And live.

What do you do. With Jesus. Will he remain. The irrelevant Jesus. Because there's no water.

Around. Because you see. No wrath. You're getting on. Through life. You're making it. You're doing. Okay. Will you believe.

God's word. Rather than your own eyes. And flee to Jesus. The ark. Of salvation. The boat. To. To lift us. Up to God.

