

Sunday, November 1, 2015

**“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” (Mark 1:14-15)**

**“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”  
(Mark 16:15-16)**

Jesus started His earthly ministry by preaching the gospel and commanding men to “believe the gospel”, and He ended it by telling us to preach the gospel. It is our stewardship, has been committed and entrusted to us, and is necessary for us to preach it.<sup>1</sup> We must earnestly contend for and keep guard of it.<sup>2</sup> As faithful stewards and ambassadors, we must preach it unmodified, without attempting to adapt it or improve it to please men; otherwise, we are accursed.<sup>3</sup> We must understand that this gospel is not known by the wisdom of men, but rather comes from God, and it is only by the working of the Holy Ghost that anyone will believe it.<sup>4</sup>

**“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God...For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”  
(1 Corinthians 1:18, 21-24)**

It is to be preached to every creature (that is, to every man) without exception. It is a universal call to repent and believe, knowing that God will choose His people from every kindred, tongue, people and nation.<sup>5</sup>

**“For many are called, but few *are* chosen.” (Matthew 22:14)**

Remember, we endure all things for the elects' sake.<sup>6</sup> The Lord surely has some little ones out there who are waiting to be called by the foolishness of preaching.

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<sup>1</sup> 1 Corinthians 4:1; 1 Timothy 1:11, 6:20; Galatians 2:7; 1 Thessalonians 2:4; Titus 1:3; 1 Corinthians 9:16; Jeremiah 20:9; 2 Corinthians 4:13

<sup>2</sup> Jude 3; 2 Timothy 1:14

<sup>3</sup> 1 Corinthians 4:1-2; 2 Corinthians 5:20; Galatians 1:6-11,

<sup>4</sup> 1 Corinthians 1:17-25

<sup>5</sup> Revelation 5:9, 14:6; Colossians 3:11

<sup>6</sup> 2 Timothy 2:10

This word “gospel” comes from the Greek word “euaggelion” which comes from two root words: “eu” which means “good” and “angelos” which means “angel” or “messenger.” It means “good message” or “good tidings” or “glad tidings” and is most commonly defined as “good news.” One form of the word is where we get the word “evangelist” or “evangelize.”

The gospel I’m talking about is the gospel concerning the Lord Jesus Christ, who is the sum and substance of the gospel. He owns it, is the Author of it (He is the author of the everlasting covenant of grace; He is the author and finisher of our faith, and the author of our salvation<sup>7</sup>), the subject of it, and the greatest preacher of it. It is about who He is, what He has done and said, and what He is now doing and will do. Paul says he was “separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace...”<sup>8</sup>

It is also called the gospel of the grace of God, the gospel of peace, the gospel of the kingdom, the gospel of salvation, the everlasting gospel, and the glorious gospel of Christ and the blessed God.<sup>9</sup> It is the glad tidings of our salvation, spoken of through all the scriptures. It is the only way for us to be at peace with God, and the end of it is the glorification of God’s grace towards His people.

This was not some new doctrine introduced in the New Testament. Robert Haldane says that *“This Gospel is the glad tidings from God of the accomplishment of the promise of salvation that had been made to Adam. That promise had been typically represented by the institution of sacrifice, and transmitted by oral tradition. It had been solemnly proclaimed by Enoch and by Noah before the flood; it had been more particularly announced to Abraham, to Isaac, and to Jacob; by Moses, it was exhibited in those typical representations contained in the law, which had a shadow of good things to come. Its fulfillment was the spirit and object of the whole prophetic testimony, in the predictions concerning a new covenant, and in all that was foretold respecting the advent of the Messiah...The Gospel had been promised by the whole of the legal economy, that preceded the Gospel, in which was displayed the strictness of Divine justice, which in itself would have been a ministration only of condemnation, had it not been accompanied by all the revelations of grace and mercy, which were in substance and embryo the Gospel itself, and consequently foretold and prepared the way for a more perfect development.”*

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<sup>7</sup> Hebrews 12:2, 5:9

<sup>8</sup> Romans 1:1-5

<sup>9</sup> Acts 20:24; Romans 10:15; Ephesians 6:15; Matthew 4:23, 9:35, 24:14; Mark 1:14; Ephesians 1:13; Revelation 14:6; 2 Corinthians 4:4; 1 Timothy 1:11

The gospel is exclusive. That is, it teaches that there is only one truth and only one way for men to be saved. In our lives, we often hear of “contingency plans” or “plan B” or “don’t put all your eggs in one basket.” I don’t have a contingency plan here – this is the only way.

**“This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:11-12)**

And it is exclusive in that only a remnant is the recipient of this salvation.

**“Even so then at this present time also there is a remnant according to the election of grace.” (Romans 11:5)**

The gospel is unbelievable according to the wisdom of the world.<sup>10</sup> Consider for a moment what it is we believe. We have a carpenter, born to a poor family, accused of being the product of fornication, rejected by His own people as being a lunatic and a blasphemer, and crucified as a criminal.<sup>11</sup> We say that this man, who is also God, is our Savior.<sup>12</sup> We say He died not for His own sins, but He predetermined and set His love upon an elect people whose sins He would die for, and He hates the rest of mankind.<sup>13</sup> We say He was resurrected and sits on the right hand of the throne of God, waiting to judge the world.<sup>14</sup> We say He is King of kings and Lord of lords, and every knee shall bow.<sup>15</sup> This is absolutely ludicrous, according to the eyes of the flesh. We should understand that we are not going to convince anyone to believe this. We can only preach, and the Holy Ghost will work as He sees fit. Consider, please, how utterly astonishing it is when someone does believe it. It is a work of God.

The gospel is powerful. It is called “the power of God unto salvation to every one that believeth.”<sup>16</sup> As totally depraved human beings, we are absolutely powerless to save ourselves, but God is able to save us to the uttermost.<sup>17</sup> And it is uniquely through the preaching of the gospel that God has chosen to save His people. It IS the power of God unto salvation. And what is this salvation? It is salvation from the condemnation of sin (justification).<sup>18</sup> It is salvation from the power of sin (sanctification).<sup>19</sup> It is salvation from the presence of sin (glorification in heaven), and we know that this is a certainty because God who

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<sup>10</sup> 1 Corinthians 1:17-31, 2:14

<sup>11</sup> Mark 6:3; Luke 2:24; John 8:41, 10:20; Matthew 26:65, 27:22-35

<sup>12</sup> Romans 1:3-4; John 4:42

<sup>13</sup> Daniel 9:26; Romans 8:29-30; Ephesians 1:3-12; Romans 9:13; Matthew 7:23

<sup>14</sup> Matthew 27:53; Hebrews 12:2; Acts 17:31

<sup>15</sup> Revelation 19:16; Romans 14:11

<sup>16</sup> Romans 1:16

<sup>17</sup> Romans 5:6; Hebrews 7:25

<sup>18</sup> Romans 5:1

<sup>19</sup> 1 Thessalonians 5:23; Ephesians 2:10; Philippians 2:13

began a good work in us will perform it until the day of Jesus Christ.<sup>20</sup> This salvation is the greatest promise to us in the gospel, and it is the end of our faith.<sup>21</sup> When we consider our state before salvation, and when we consider the infinite cost that was paid<sup>22</sup>, we love God all the more, and we place all the more value on this great salvation. We were dead in trespasses and sin.<sup>23</sup> We were without strength to save ourselves.<sup>24</sup> And now we have “redemption through His blood, the forgiveness of sins, according to the riches of His grace.”<sup>25</sup>

The gospel enrages men. It exposes what manner of creature he is, and he'll do everything he can do to suppress it.<sup>26</sup> We're experts on how human beings react to the preaching of the gospel, and Jesus Christ summed up the reason for it quite nicely in John 3:

**“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.” (John 3:19-20)**

Despite the reactions of wicked men, we must preach it, and must tell men that they are required to believe it. This is a command from Jesus Christ. This is an ultimatum, not a suggestion. Now, when I speak of believing, I speak on the backdrop of the sovereignty of God. Consider the following verses:

**“He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.” (John 8:47)**

**“I am the good shepherd: the good shepherd giveth his life for the sheep...But ye believe not, because ye are not of my sheep, as I said unto you.” (John 10:11, 26)**

**“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” (John 6:44)**

**“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.” (Acts 13:48)**

To believe the gospel is to believe, through faith, in Christ as the only means of salvation, and to embrace all of the doctrines associated with it (the doctrines of grace, predestination, election, reprobation, justification, salvation by grace, etc.) To believe is the same as to

<sup>20</sup> Romans 8:30; Hebrews 2:10; Philippians 1:6;

<sup>21</sup> Romans 1:6, 10:14; 1 Peter 1:9

<sup>22</sup> Psalm 49:8; 1 Peter 1:18-19

<sup>23</sup> Ephesians 2:1

<sup>24</sup> Romans 5:6

<sup>25</sup> Ephesians 1:7

<sup>26</sup> Romans 1:18

“receive” or to “obey” the gospel.<sup>27</sup> Gill says: *“Receiving Christ is believing in him: faith is the eye of the soul, that sees the beauty, glory, fulness, and suitableness of Christ; the foot that goes to him, and the hand that takes hold on him, and the arm that receives and embraces him; so that this is not a receiving him into the head by notion, but into the heart by faith; and not in part only, but in whole: faith receives a whole Christ, his person as God and man; him in all his offices, as prophet, priest, and King; particularly as a Saviour and Redeemer, he being under that character so exceeding suitable to the case of a sensible sinner; and it receives all blessings of grace along with him, from him, and through him; as a justifying righteousness, remission of sins, adoption of children, grace for grace, and an inheritance among all them that are sanctified; and both Christ and them, as the free grace gifts of God; which men are altogether undeserving of, and cannot possibly give any valuable consideration for...[it is to] believe in Him, as the one and only Lord and head of the church; as the one and only Mediator between God and man.”* To receive the gospel is to reject those things that are diametrically opposed to the gospel. We must reject the world, sin, Satan, salvation by works. We must trust exclusively in Christ, and not in our own virtue or merit.<sup>28</sup> We must live in submission to God.<sup>29</sup> We must lose our lives.<sup>30</sup> It is the only reasonable thing to do.<sup>31</sup>

The gospel demands a response. You will either believe, or you won't believe. If you believe, you are saved; if you don't believe, you are damned.<sup>32</sup> This message is good news to those who believe, and it is not good news to those who don't believe. It is not salvation for everyone; only those who believe. It is the savor of life to those who are saved, and the savor of death to those that perish.<sup>33</sup>

**“And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”  
(Acts 16:31)**

**“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.” (1 Corinthians 2:12-14)**

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<sup>27</sup> 1 Corinthians 15:1; 2 Thessalonians 1:8

<sup>28</sup> Ephesians 2:9

<sup>29</sup> James 4:7

<sup>30</sup> Matthew 16:25

<sup>31</sup> Romans 12:1

<sup>32</sup> Mark 16:16

<sup>33</sup> 2 Corinthians 2:15-16

**“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.”  
(John 3:18)**

A person cannot just give a rote confession that they believe. There must be evidence of salvation. There must be evidence that your calling and election is sure.<sup>34</sup> Good works are evidence that you are saved, not the cause of you being saved.<sup>35</sup> If you think you can say you believe in Christ and get baptized, and that’s the end of it, you are sadly mistaken. If you think you can join the Westboro Baptist Church in some pickets, or be a WBC fanboy (or fangirl), and that’s going to be your ticket to salvation, you are sadly mistaken. You can’t wander through life being a man-pleaser, “doing what I’m supposed to do,” and expect to go to heaven. You can’t disregard or despise or hold in low esteem the doctrines of the Scripture and go to heaven. You don’t know what the doctrines are unless you actually read it. Look at the vast majority of the people running around this world yapping about how they are “Christians.” If they actually picked a Bible up and read it, they would be shocked at what it says. We see these people on a daily basis. “My god doesn’t hate.” “If your God is in heaven, then I’d rather go to hell.” “My god doesn’t judge; he forgives.”

Let’s look at 1 Corinthians 15. This is where Paul talks about the resurrection, and he begins it like this:

**“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.”  
(1 Corinthians 15:1-4)**

He’s telling them that he’s going to reiterate the gospel that he had already preached to them, and the part that he delivered to them first of all (that is, first in importance) was that Christ died for our sins according to the scriptures. Am I saying that we need to start going around and indiscriminately telling everyone that Christ died for their sins? Absolutely not. Notice Paul says “**our** sins.” Not everyone’s sins. We don’t have any business telling someone who is giving all the signs in the world that he is a reprobate, that Jesus died for his sins. That gift is not ours to hand out. There’s nothing wrong, however, with saying that Jesus did die for sinners (that is, He died for His people, every one of whom is a sinner), and everyone is commanded to repent and believe in Him.

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<sup>34</sup> 2 Peter 1:10

<sup>35</sup> Ephesians 2:10; James 2:20

**“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.” (1 Timothy 1:15)**

**“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” (Matthew 1:21)**

And it is a great cause of rejoicing among His elect:

**“For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” (Romans 5:6-11)**

We cannot preach on this topic without making sin exceeding sinful.<sup>36</sup> We have a duty to preach the Biblical view not just of sin, but of the sinner. We must follow the examples of all of the preachers of the Bible, and labor with great effort to use very clear language to expose sin and sinners for what they are; we must cause them to know their abominations.<sup>37</sup> Without that, nobody will be convicted of sin or repent; this is the means God has chosen. Remember, reproving the world of sin (particularly the sin of unbelief) is one of the primary works of the Holy Ghost<sup>38</sup>, and preaching against sin is the main reason that Jesus Christ was hated:

**“The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.” (John 7:7)**

We have a duty to preach the moral law of God, to expose the vileness of sin, and cause the world to become guilty before God:

**“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” (Romans 3:19-20)**

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<sup>36</sup> Romans 7:13

<sup>37</sup> Ezekiel 16:2; Isaiah 58:1

<sup>38</sup> John 16:8-11

By our very natures, we were shaped in iniquity, we are liars, we go astray as soon as we're born, we are abominable, we are filthy, and we drink iniquity like water.<sup>39</sup> We all share the following characteristic:

**“For all have sinned, and come short of the glory of God.” (Romans 3:23)**

This verse is one of the most abused verses in the scripture. It is interpreted by most so-called “Christians” to mean “everyone sins, so you shouldn't preach against sin.” On the contrary, the verse shows the gravity of sin, and if we don't preach to show men the serious nature of their sin, then their blood is on our hands, and we are guilty of hating our neighbors.<sup>40</sup> Among other things, Romans 3:23 teaches that due to our fallen natures, we have failed to glorify God as we should, and we have failed to bear His glory. It is our chief duty and purpose to glorify God.<sup>41</sup> And to not glorify God is a terrible sin.<sup>42</sup> Mankind was originally created in God's image, but after the fall of Adam, we are made in Adam's sinful image.<sup>43</sup> Although after the fall, there are still some vestiges of that original image, which we have sometimes called “residual rays of original light”, mankind is nevertheless utterly useless.<sup>44</sup>

Without the work of the Holy Ghost, the mind of the unregenerate sinner is enmity against God and cannot be subject to the law of God, and those that are in the flesh cannot please God.<sup>45</sup> And why is that? Why do we, by nature, hate God? It's because we are totally depraved. It's because we love unrighteousness and desire to do what is right in our own eyes.<sup>46</sup> And don't you understand that the only thing that makes us to differ, and causes us to want to follow His commandments, is the mercy of God?<sup>47</sup>

“All have sinned.”<sup>48</sup> The word “sinned” in Romans 3:23 means “to miss the mark.” It sounds kind of innocent, like you're trying really hard to hit the mark, but you just didn't quite make it. The “mark” that it's everyone's duty to hit is the revealed will of God. Missing that mark is not innocent. You missed the mark because you're an arrogant, treacherous rebel. Sin is treachery against God.<sup>49</sup> Sin is an abomination in the eyes of God.<sup>50</sup> “Abomination” is one of the strongest words to describe how vile, hateful, disgusting something is, and the abominable

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<sup>39</sup> Psalm 51:5, 58:3; Job 15:16

<sup>40</sup> Ezekiel 33:8; Leviticus 19:17-18

<sup>41</sup> Romans 11:36, 15:6; Matthew 22:37; 1 Corinthians 10:31; Isaiah 43:7

<sup>42</sup> Romans 1:21-23

<sup>43</sup> Genesis 1:26, 5:3

<sup>44</sup> James 3:9; Romans 3:12

<sup>45</sup> Romans 8:7-8

<sup>46</sup> Romans 3:12, 1:30; Isaiah 64:6; Judges 17:6; Proverbs 14:12; Genesis 6:5

<sup>47</sup> 1 Corinthians 4:7; John 14:15

<sup>48</sup> Romans 3:9-12, 23; 1 Kings 8:46; Psalm 143:2; Ecclesiastes 7:20; 1 John 1:8,10

<sup>49</sup> Jeremiah 3:20; Hosea 6:7; Malachi 2:11

<sup>50</sup> Deuteronomy 25:16; Ezekiel 16:52



go to hell.<sup>51</sup> Sin is transgression.<sup>52</sup> A “transgression” is where you have gone beyond the limits imposed by God. It is rebellion against God. It shows how arrogant and foolish you are, that you have such contempt for God, His commandments and His authority, and think you know better. A brute beast has more sense than you!<sup>53</sup> You live like God hasn’t given any standards, and if you admit that He has, you live like He doesn’t care that you break them.

When we preach to proud sinners, we must tell them what the Bible says about them. The unregenerate sinner (that is, a sinner who is not saved) cannot reform himself.<sup>54</sup> He cannot love, obey or please God.<sup>55</sup> (Most people who claim to love God don’t know the first thing about God as the Bible reveals Him; they think that He is like they are).<sup>56</sup> The unregenerate sinner is a slave to sin and Satan, but he isn’t a victim; he loves it and glories in it.<sup>57</sup> He cannot seek God.<sup>58</sup> He is spiritually dead.<sup>59</sup> His righteousness is as filthy rags.<sup>60</sup> He is a worker of iniquity, and God hates him.<sup>61</sup> He is condemned.<sup>62</sup> He shall surely die.<sup>63</sup> He is without hope.<sup>64</sup> He is the enemy of God.<sup>65</sup> He is a child of wrath and disobedience.<sup>66</sup> The wrath of God abides on him.<sup>67</sup> The only chance he has is that God will have mercy on him.<sup>68</sup>

What’s the goal of preaching against sin and sinners? Our motives are constantly being called into question. We’re regularly accused of finger-wagging and saying that other people are worse than we are. We’re regularly accused of claiming that we are without sin, and we just like to point out the sins of others to be hateful. If those were our motives, then the “judge not” and “let he who is without sin cast the first stone” camp would be on to something. But nothing could be further from the truth. Our motives are to love God and to love our neighbor, knowing that whether a person is saved by our preaching, or whether a person is condemned by our preaching, that is up to God. Remember, there’s no condemnation to them which are in Jesus, but there’s only condemnation to everyone else.<sup>69</sup>

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<sup>51</sup> Revelation 21:27

<sup>52</sup> Isaiah 58:1; 1 Samuel 15:23-24; 1 John 3:4

<sup>53</sup> Isaiah 1:3

<sup>54</sup> Job 9:30-31; Jeremiah 2:22, 13:23; Matthew 7:18

<sup>55</sup> Romans 1:30, 5:10, 8:7-8; Matthew 7:18

<sup>56</sup> Psalm 50:21

<sup>57</sup> Ephesians 2:2; John 8:34; Acts 26:18; 2 Timothy 2:26; 1 John 3:8; John 8:44; Philippians 3:19

<sup>58</sup> Romans 3:11; John 3:19-20; Psalm 10:4

<sup>59</sup> Genesis 2:17; Ephesians 2:1; Colossians 2:13

<sup>60</sup> Isaiah 64:6

<sup>61</sup> Psalm 5:5

<sup>62</sup> John 3:18

<sup>63</sup> Ezekiel 33:8

<sup>64</sup> Ephesians 2:12

<sup>65</sup> Romans 5:10

<sup>66</sup> Ephesians 2:2-3

<sup>67</sup> John 3:36

<sup>68</sup> Romans 9:15,18,23

<sup>69</sup> Romans 8:1, 5:18

We must also make much of the God against whom human beings sin. You need to understand who you're sinning against! The more you understand, the more you realize the atrocious nature of your sin. All sin is ultimately against God. This is how the elect of God have always viewed it, but fallen man couldn't care less.<sup>70</sup>

In this age, we hear a lot of lies about the love and mercy of God. Most of the time when we hear someone else talking about His sovereignty and wrath, it's because they're telling us that He's not sovereign and He has no wrath. We have a duty to preach about all of His attributes, accurately and without dilution. I recommend reading Arthur Pink's book, "The Attributes Of God," as an introduction. I'm going to end this sermon by briefly going over a few of God's attributes.

God is righteous.<sup>71</sup> His righteousness is His perfect moral rightness and excellence. He is not neutral or apathetic when it comes to His standards; He judges with equity and justice.<sup>72</sup>

God is supreme.<sup>73</sup> Today, it's all about the man. People believe that the purposes and will of God are subservient to the desires and will of mankind, and they ignore that He is the High and Lofty One who inhabiteth eternity.

God is sovereign.<sup>74</sup> His sovereignty is the exercise of His supremacy. This is one of His most hated attributes, and the fact that we preach this unapologetically is one of the main reasons that we are universally despised. The God against whom you have sinned is the King of kings and Lord of lords; He is the Lord of heaven and earth; He is the blessed and only Potentate.<sup>75</sup>

God is love.<sup>76</sup> This attribute has been so abused and perverted that it is taken to mean that God loves everything and everyone willy-nilly and delights in their sin.<sup>77</sup> I heard a man speaking recently and he said words to the effect of, "Most people say that God is love so He cannot hate. But God is love so He must hate." He loves all that is good and upright, so He must conversely hate all that is evil and perverse. I think we see a little bit of this in Malachi 1 where God explains His love of Jacob by saying He hated Esau.<sup>78</sup> It's important that when we speak of the love of God, we speak of it accurately, including that it is not for every human. God's hatred coexists with all of His other perfect attributes; it is not a denial of His love.

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<sup>70</sup> Genesis 39:9; Psalm 51:4

<sup>71</sup> Psalm 7:9, 11:7, 119:142; Deuteronomy 32:4; Job 8:3; Revelation 19:11

<sup>72</sup> Psalm 9:7-8; Isaiah 5:16;

<sup>73</sup> Psalm 97:9; Isaiah 57:15, 40:15-18; 1 Timothy 1:17; 1 Chronicles 29:11; Romans 11:36

<sup>74</sup> Psalm 33:11, 103:19, 115:3, 135:6; Ephesians 1:11; Job 23:13; 1 Samuel 2:6; Isaiah 45:7; Daniel 4:34-35; Proverbs 21:30; Deuteronomy 32:39

<sup>75</sup> Psalm 95:3; Acts 17:24; 1 Timothy 6:15

<sup>76</sup> 1 John 4:8; Deuteronomy 7:7-8

<sup>77</sup> Malachi 2:17

<sup>78</sup> Malachi 1:2-3

God is holy.<sup>79</sup> He is pure, free from the least hint of sin. He is separated from all that is profane and sinful.<sup>80</sup> This attribute, like no other, is celebrated in heaven.<sup>81</sup> The antithesis of His holiness is sin, and “thou art of purer eyes than to behold evil, and canst not look on iniquity.”<sup>82</sup> Because He is holy, He must abhor sin and punish it to the utmost! He is repulsed by evil. We cannot understand the rest of His attributes unless it is in the light of this glorious attribute. *“This may be said to be a transcendental attribute, that, as it were, runs through the rest, and casts lustre upon them. It is an attribute of attributes.”* (John Howe, 1670). Since God is holy, therefore God is angry, God is vengeful, and God is full of wrath.<sup>83</sup> He must judge wickedness, and He must vindicate His holy name and administer justice. And our job is to warn everyone of the wrath to come, and to “prepare to meet thy God.”<sup>84</sup>

The Lord willing, I will deliver the second part of this sermon next week.

I love you all. Amen.

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<sup>79</sup> Revelation 15:4; Exodus 15:11

<sup>80</sup> 1 John 1:5; James 1:13; Deuteronomy 25:16

<sup>81</sup> Isaiah 6:3; Revelation 4:8

<sup>82</sup> Habakkuk 1:13

<sup>83</sup> Nahum 1:2, 1:6; Psalm 7:11, 76:7, 90:11, 94:1; Jeremiah 5:9, 10:10, 30:23; Exodus 15:7, 34:6-7; Hebrews 12:29; Romans 3:5, 6:23, 9:22; Revelation 6:16; Ephesians 2:3, 5:6; Isaiah 1:24, 30:27, 33:14; Colossians 3:6; Deuteronomy 7:10, 32:39-42;

<sup>84</sup> Amos 4:12