

It's my intention to preach a series of messages through this 12th chapter—but before we come to v1—I want to first address some introductory matters—the prophet Isaiah ministered before the exile—and not only foretold the exile but also a future return of a joyful remnant—thus throughout the book there are basically three recurring themes—[a] exile, [b] salvation, [c] judgement—Israel would be taken captive in exile because of her sin, God would return a remnant because of His grace, and He would destroy their enemies because of His justice...

Within chapters 11-12—the prophet speaks of a specific day, 11:10—"And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious" v11—"It shall come to pass in that day that! 12:1—"And in that day you will say..." v4—"And in that day you will say..."

This is a day of salvation as the result of the promised Messiah—let me briefly suggest two things about this salvation—[1] it will resemble the first exodus, v11—"It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people who are left, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea (these are the Gentile nations mentioned in v10)..."

Verse 16—"There will be a highway for the remnant of His people who will be left from Assyria, as it was for Israel in the day that he came up from the land of Egypt"—that is—this coming salvation will resemble Israel's deliverance from Egypt...

[2] It will result in a hymn of praise—just as the newly delivered Israelites sang a song of praise to God, so too the second exodus will be accompanied by a song of praise—thus chapter 12 is in fact a hymn of praise, thanking God for His gracious deliverance, Ex.15:1-2—"Then Moses and the children of Israel sang this song to the LORD, and spoke, saying: I will sing to the LORD, For He has triumphed gloriously! The horse and its rider He has thrown into the sea! The LORD *is* my strength and song, and He has become my salvation; He *is* my God, and I will praise Him; My father's God, and I will exalt Him..."

E.J. Young—"As once the Israelites sang the praises of God for the mighty deliverance from Egypt, so in the future the people as one man will again praise God for His wondrous redemption..."

- I. God's Anger Described
- II. God's Anger Appeased
- III. Lessons

I. God's Anger Described

1. Twice in v1 we have the clear assertion of God's anger—"though You were angry with me, Your anger is turned away..."
2. The Hebrew word rendered "anger" literally means "nostril or nose"—it refers to the flaring of the nostrils...
3. This of course would indicate anger—thus the word became to mean—"anger, fury, or intense displeasure..."
4. Thus—fundamentally God's anger refers to His displeasure—the fact that He is intensely displeased with someone...
5. John Gill—"Anger in God is no other than displacency (displeasure) with sin, and with sinners, on account of it..."
6. Now—here in describing God's anger—I want to suggest three things about it—it's justified, controlled, and unbearable...
7. [1] It's JUSTIFIED—by this I mean—God is angry for no reason—His anger is warranted, right, and necessary...

8. Thus—the question becomes WHY is God angry—well the answer is one little word—SIN—sin is the reason why God is angry...
9. This is true in every case where God was angry—why did He remove Adam and Eve from the garden—SIN...
10. Why did He bring a world-wide flood to destroy the earth—because the earth was filled with violence and wickedness...
11. Why did He destroy the cities of Sodom and Gomorrah—because they were overrun with all forms of wickedness...
12. Why did He remove Israel into Babylonian captivity for 70 years—because of their sin and their hypocrisy...
13. Isa.1:4—"Alas, sinful nation, a people laden with iniquity, a brood of evildoers, children who are corrupters! They have forsaken the LORD, they have provoked to anger the Holy One of Israel, they have turned away backward..."
14. This is WHY God is angry—He's angry because of sin—because we are evildoers who have turned from God...
15. Thus—the anger of God toward sin is the result of His holiness and justice—because He's holy He's angry with sin...
16. Ps.7:11—"God is a just judge, and God is angry with the wicked every day"—He is angry because He is just...
17. For example—think of a judge that shows no displeasure when the law is broken—such a judge is far from just...
18. Well—what is sin but the transgression of God's holy law—which is summarized in the Ten Commandments...
19. Thus—God is justified in being angry—because sin is against His law—it's against His holy and just Person...
20. [2] It's CONTROLLED—while God's anger is real, we must be very careful to distinguish it from our anger...
21. Almost without fail—our angry is sinful—it's almost always mixed with a measure of uncontrolled emotions...
22. We must never think of God's anger in this way—His anger is pure, clean, and just, and it's slow in coming...
23. Thus—throughout Scripture He's described as "SLOW TO ANGER"—that is—His anger isn't hasty or rushed...
24. Ordinarily—our anger is a quick reaction to something that we dislike—a passion or emotion that controls us...
25. This is NOT like God's anger—His anger is the expression of His dislike and displeasure over sin and evil...
26. [3] It's UNBEARABLE—by this I mean—God's wrath is beyond us, Ps.90:11—"Who knows the power of Your anger..."
27. Now, friends I trust this point is obvious—because God is infinite—so His attributes are all-powerful and infinite...
28. While we must be very careful to distinguish God's anger from ours—His anger is real and not merely symbolic...
29. Who is able to stand before God when His anger has been aroused—who can endure the Day of His wrath...
30. Ps.21:8-9—"Your hand will find all Your enemies; Your right hand will find those who hate You. You shall make them as a fiery oven in the time of Your anger; The LORD shall swallow them up in His wrath, and the fire shall devour them..."

II. God's Anger Appeased

A. HOW is His anger appeased?

1. The people of God speak of God's anger as "turned away"—"though You were angry with me, Your anger is turned away..."
2. The clear implication is—before it was turned away His anger was turned toward us—we were within its sights...
3. Now—it's very important to understand that God's anger isn't turned away without it first being satisfied or appeased...
4. That is—God doesn't merely turn His anger from us for no reason—He doesn't merely decide not to be angry...
5. This brings us to a very wonderful word and concept—substitution—that is, someone bearing God's wrath for us...
6. God's anger needs appeasing—remember His angry is just and righteous—our offenses must be addressed...
7. Let me illustrate—let's say a reckless teenager breaks into a school and does tens of thousands of dollars in damage...
8. The judge, if he's a just judge, will be indignant, and will not cease being indignant until full compensation is made...
9. Let's say—the young man has a rich father who easily pays for the damages—well then the judge is appeased...
10. But—unlike the illustration, our sins are committed against the judge Himself, and He is angry as the result...
11. Simply put—God's anger is turned from us because it was turned toward Christ—He endured it upon the cross...
12. E.J. Young—"God's anger has turned, but turned from me to Christ. And I who deserved the anger of God to be poured out upon me have received His comfort instead..."
13. Now—the NT uses the word "propitiation" to express this concept—the word simply means—"to appease or satisfy..."
14. 1Jn.4:10—"In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins..."
15. The term "propitiation" is an important Scriptural and theological word—it literally means to appease or pacify...
16. To satisfy or placate God's anger—why God needed placating is found in the little phrase—"for our sins..."
17. Christ is the sacrifice that appeased God's anger due our sins—Christ bore our sins and thus endured God's wrath...
18. Simply put—God put our sins upon His Son and treated Him as guilty—as if He personally committed our sins...
19. Now—throughout the history of the church there have been those who've objected to this as unethical or unjust...
20. They say—it's unjust for God to punish someone in our place—to substitute His Son in the place of sinners...
21. [1] God, not man, determines what is just and unjust—how foolish is man to suggest that God's way is unjust...
22. From the beginning God has determined how man is to approach Him—how sinful man is to be right with God...
23. And this has always included the idea of SUBSTITUTION—that man can only approach God byway of sacrifice...
24. Thus—the LORD from the beginning established the scarification system—with the offering up of sacrifices...
25. But—God never accepted just ANY sacrifice—but they had to be what God commanded—just as He commanded...
26. Now—fundamentally, the OT worshipper drew near to God through the blood of the innocent offering or sacrifice...
27. The sacrifice was killed in place of the worshipper—the animal, usually a lamb, was offered in their place...

28. [2] Christ substituted Himself willingly for His people—He was not only qualified but most willing to substitute Himself for our sins...
29. We must ever remember, that Christ is the God-Man—and as the God-Man, He willingly died in our place...
30. He had to a Man, for only man can die, and only man can atone for the sins of men—but He also had to be God—for no mere man can atone for sin...
31. Thus—Christ wasn't an unwilling sacrifice—He wasn't forced to offer Himself—but delighted to offer Himself...

B. WHEN is His anger appeased?

1. Here I want to answer the question—WHEN was God's anger turned away—WHEN was His wrath appeased...
2. [1] At the cross—that is—2000 years ago, in the historical sufferings and death of Christ—when God made His own Son the object of His anger and wrath...
3. This is the meaning of those familiar words of our Savior just prior to His death on the cross—"It is finished..."
4. That is—the wrath or anger of God is finished—it was satisfied—God's wrath was appeased—His justice placated...
5. There is a very real and important sense in which—Christ drank dry the wrath of God for everyone who'd believe...
6. Christ, in His historical life, death, burial, and resurrection—atoned for our sins and satisfied God's holy wrath...
7. [2] At conversion—by this I mean—when we personally believe upon Christ—when we place our faith in Christ...
8. Now—this may at first seem difficult to understand—if Christ bore our wrath on the cross why are we born under the wrath of God...
9. Well—let me illustrate—let's say a young man owed his creditors a large sum of money—and his rich uncle deposited a sufficient amount of funds in his bank account...
10. Though the uncle paid his debt—he remains under the displeasure of the creditors until he personally pays the money...
11. So too—though Christ paid for our sins at the cross—until we trust Him—we remain under the wrath of God...
12. Eph.2:3—"we were by nature children of wrath, just as the others"—that is—under God's wrath just like every man by nature...
13. Let me suggest another illustration—think back to the Noah and the ark—God's was angry because of their sin...
14. In love and mercy He provided a means of salvation—the ark was designed to bear their wrath and deliver them...
15. But while a sufficient means of salvation was provided—it wasn't until Noah and his family entered the ark were they saved...
16. As long as they remained outside the ark they remained vulnerable to the just and righteous displeasure of God...
17. So too—until we get into Christ by faith—we remain beneath the holy and just anger of God because of sins...
18. Thus—we are not comforted until after His anger is turned away from us—"Your anger is turned away and You comfort me..."
19. We are NOT comforted until the Holy Spirit, applies the word of God to our own hearts, souls, and consciences...
20. It's not until we have peace WITH God that we have the peace OF God—it's not until we are safe in Christ...
21. Or perhaps I can put it like this—it's not until we are actually forgiven, that the anger of God is turned from us...

22. Although Christ paid for our sins on the cross, it's not until that blood is actually applied to our souls that we know comfort...
23. Many of you will know the title of Professor Murray's famous book—Redemption Accomplished and Applied...
24. While our salvation was accomplished or purchased at the cross, it isn't applied until we actually believe in Christ...

C. WHY is His anger appeased?

1. Here I want to answer the question—WHY would God put His wrath on His Son and WHY would He bear it...
2. And just as the cause of God's anger can be summarized by one word (sin)—the cause behind Him turning away His anger can be best summarized by one word—LOVE...
3. In other words—while God is angry with sinners, He also loves sinners, and has provided a means of salvation...
4. 1Jn.4:10—"In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins..."
5. The Father sent His Son to become a man, bear our sin, and satisfy or appease His wrath—because He loved us...
6. Now—here I anticipate another objection—How can God be angry with us and yet love us at the same time...
7. Well—He can and He does—for the simple reason—God's attributes exists within Him simultaneously and harmoniously...
8. This can be illustrated in Christ, who was the object of the Father's anger and love while hanging upon the cross...
9. His wrath was aroused against Him because He was treated guilty, yet, he never ceased to love Him one bit...
10. So too—it was God's love that provided a sacrifice whereby He would satisfy or appease His holy and just anger...

III. Lessons

A. God's appeasement is a PRESENT reality

1. That is to say—there is no longer any judicial anger or wrath in God for His believing and beloved people...
2. Thus I want to suggest this present reality—is first a cause of comfort and secondly, a reason for praise (thanksgiving)...
3. [1] This reality is a cause of comfort—the term "comfort" refers to—a calm or peace of conscience or heart...
4. The world does all that it can to achieve this comfort—but there is no true comfort outside of Christ's blood...
5. And yet—I fear that for many Christians, this comfort comes and goes—it isn't realized in the degree it should...
6. In fact—many things combine to bring our hearts into unrest and turmoil—to challenge that comfort God gives...
7. Thus—what I want to do here is rather briefly—suggest three things that team up to rob us of this comfort...
8. [a] The past—that is—our past sins seek to disrupt our comfort—our enemies remind us of our sinful past...
9. But—dear Christian, listen to the words of this text—"though You were angry with me, Your anger is turned away..."
10. Your anger HAS BEEN turned away—its been turned toward Christ—who endured that sin upon the cross...

11. Ps.85:2-3—"You have forgiven the iniquity of You people; you have covered ALL their sin. You have taken away ALL Your wrath; You have turned from the fierceness of Your anger.."
12. [b] The present—that is—our present sins and weaknesses—the fact that we stumble so often and frequently...
13. The fact that we do so little for Christ—that we stray so easily—that we remain so ignorant and indifferent...
14. How possibly can we have comfort in light of these things—how can we have peace of mind in view of such things...
15. Well—simply put—we can and should have comfort because—nothing we presently do can make God angry...
16. Now—it is true that on occasion, within the Psalms, God is described as angry towards His beloved people...
17. Ps.6:1—"O LORD, do not rebuke me in Your anger, nor chasten me in Your hot displeasure (notice anger is displeasure)..."
18. But this is not a judicial anger for that's been turned away—but instead what we might call a fatherly anger...
19. [c] The future—that is—fear of the future—how can I have a present comfort if I am unable to see into the future...
20. Well—my friend, you can look into the future through the promises of Holy Scripture—God has shown us the future...
21. [2] This reality is a reason for praise—"And in that day you will say: O LORD, I will praise You"—give thanks to You...
22. The word rendered "praise" fundamentally means "to give thanks"—to confess or profess what God has done...
23. 1Pet.2:9-10—"But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy..."

B. God's appeasement is a POTENTIAL reality

1. That is to say—today is the day of salvation—it's the day our text refers to—"And in that day you will say..."
2. God is both willing and able to be reconciled to you—to have His anger turned from you and comfort you...
3. But—in order to experience this comfort—you must first know from the heart two things—God's anger and love...
4. [1] Know God's ANGER—those who know comfort in this text—first knew that God's was previously angry...
5. V12—"though You *WERE* angry with me"—they knew that God was angry with them because of their sin...
6. Simply put—no one will every know God's saving comfort until He knows something of God's righteous anger...
7. Or else, put another way—before there is comfort there is turmoil—before there is peace their is unrest of heart...
8. Our souls must first be troubled and disturbed—before our Savior calms them and speaks peace and rest to them...
9. [2] Know God's LOVE—that is—they not only knew God was angry—they also knew about His provision...
10. For God's appeasement to become a PRESENT reality—you must believe in Christ, God's gracious provision...