日內瓦改教家加爾文說：「講道是神所差派的人對聖經的公開解釋，在其中神自己是在審判和恩典中顯現。」忠心的講台事奉需要同時宣告審判和恩典，神的道是把鋒利、兩刃的劍，使人心柔軟或剛硬、給人安慰或折磨、帶來拯救或咒詛。

神憤怒的傳講好比黑色絨布的背景，使得神憐憫的鑽石遠比千萬顆太陽更加耀眼閃爍。正是在神憤怒的黑暗畫布上，祂救恩的光輝最能完全射出。傳講神的憤怒，最能彰顯祂對罪人仁慈的憐憫。

如同城堡牆上的吹號是將要來臨的災難的警告，傳道人必須宣告神的完整忠告，那些站在講台上的人必須傳講在聖經中全部的真理，同時包括主的忿怒和無上的愛，他們不能挑選他們想要講的。講述神的忿怒對於忠實的傳道者來說，從來都不是可以自由選擇的——而是神的命令。

不幸的是，涉及神即將審判的講道已經從很多當代的講台上缺席了，如果不是完全沉默，就是變成爲神的忿怒辯解。許多人辯稱，爲了要放大神的愛，傳道者必須對祂的忿怒輕描淡寫，但是忽略神的忿怒卻掩蓋了祂超乎尋常的愛。奇特的是，抑制神報復的宣告卻是冷酷無情的！

爲何傳講神的忿怒是如此的必要呢？第一，神的聖潔屬性要求。神道德完美不可缺少的一個部份，就是祂對罪惡的恨惡。賓克（A.W. Pink）認爲：「神的忿怒就是神的聖潔激發出對抗罪惡的行動。」神是「天天向惡人發怒」（詩7:11）的「烈火」（來12:29），神「恨惡邪惡」（詩45:7），並且向與祂完美屬性對立的一切發怒，因此，祂會在審判日「滅絕」（詩5:6）罪人。

每位傳道人必須宣告神的忿怒，否則就會忽視祂的聖潔、愛和公義。因爲神是聖潔的，祂與一切的罪沒有關係，並且完全和每個罪人對立。因爲神是愛，祂喜悅純潔，而且必然恨惡一切不聖潔的事物。因爲神是公義的，祂必定懲罰那違犯祂聖潔的罪。

第二，先知的事奉要求。古時的先知時常向他們的聽眾宣告，因著他們不斷的犯罪，便爲他們自己積存了神的忿怒（耶4:4）。在舊約當中，有超過二十個字被用來形容神的忿怒，並且這些字總計有580次，以不同的形式使用。先知們一次又一次地用生動的比喻來描述神的忿怒向罪惡發動。最後一位先知施洗約翰談到「將要來的忿怒」（太3:7）。從摩西一直到基督的先鋒，都對不悔改的人發出神憤怒正等待著他們的警告，期間不斷有著這樣的張力。

第三，基督的講道要求。諷刺的是，耶穌談論神的忿怒比聖經裡其他任何的人談得都多，我們的主說到神的忿怒的次數比祂說到神的愛更多。耶穌警告關於「烈火的地獄」（太5:22）和永久的「滅亡」（7:13），那裡有「哀哭切齒」（8:12）。簡而言之，耶穌是地獄火焰和詛咒的傳講者，站在講台上的人都要好好地在他們的講道中效法基督的榜樣。

第四，十字架的榮耀要求。基督爲一切呼求祂的人承受了神的忿怒，如果沒有神的忿怒，就不需要十字架，更不需要拯救失喪的靈魂，這樣罪人還需要被拯救嗎？只有當我們認識到神的忿怒向那些配得審判的人發出，我們才會發現十字架是如此榮耀的消息。今日太多的講台誇口自己有以十字架爲中心的事工，卻很少傳講神的忿怒，這就是冒犯了十字架本身。

第五，使徒的教訓要求。那些直接被基督任命的人被授權宣告祂所吩咐的一切（太28:20），這迫使他們宣告神對罪人的公義忿怒。使徒保羅以「降怒的神」（羅3:5，新譯本）向不信的人警告，並宣告只有耶穌可以「救我們脫離將來的忿怒」（帖前1:10）。彼得提到「不敬虔的人受審判和遭滅亡的日子」（彼後3:7），猶大描述了「永火的刑罰」（猶7），約翰形容了「羔羊的震怒」（啓6:16）。顯然，新約的作者都認識到傳講神忿怒的必要性。

傳道人絕不能逃避向配進地獄的罪人宣告神公義的忿怒，神已經定好了日子，祂要按公義審判世界（徒17:31），那一天迫在眉睫，很快就要看見。就像先知和使徒們，甚至是主耶穌自己一樣，我們也必須向不信的人警告這將來的可怕日子，迫使他們逃向基督，唯獨祂有能力拯救。

譯：楊忠道；校：講道翻譯團契。

https://tc.tgcchinese.org/article/it-necessary-preach-divine-wrath

The Genevan Reformer John Calvin said, "Preaching is the public exposition of Scripture by the man sent from God, in which God Himself is present in judgment and in grace." Faithful pulpit ministry requires the declaration of both judgment and grace. The Word of God is a sharp, two-edged sword that softens and hardens, comforts and afflicts, saves and damns.

The preaching of divine wrath serves as a black velvet backdrop that causes the diamond of God's mercy to shine brighter than ten thousand suns. It is upon the dark canvas of divine wrath that the splendor of His saving grace most fully radiates. Preaching the wrath of God most brilliantly showcases His gracious mercy toward sinners.

Like trumpeters on the castle wall warning of coming disaster, preachers must proclaim the full counsel of God. Those who stand in pulpits must preach the whole body of truth in the Scriptures, which includes both sovereign wrath and supreme love. They cannot pick and choose what they want to preach. Addressing the wrath of God is never optional for a faithful preacher—it is a divine mandate.

Tragically, preaching that deals with God's impending judgment is absent from many contemporary pulpits. Preachers have become apologetic regarding the wrath of God, if not altogether silent. In order to magnify the love of God, many argue, the preacher must downplay His wrath. But to omit God's wrath is to obscure His amazing love. Strangely enough, it is merciless to withhold the declaration of divine vengeance.

Why is preaching divine wrath so necessary? First, the holy character of God demands it. An essential part of God's moral perfection is His hatred of sin. A.W. Pink asserts, "The wrath of God is the holiness of God stirred into activity against sin." God is "a consuming fire" (Heb. 12:29) who "feels indignation every day" (Ps. 7:11) toward the wicked. God has "hated wickedness" (45:7) and is angered toward all that is contrary to His perfect character. He will, therefore, "destroy" (5:6) sinners in the Day of Judgment.

Every preacher must declare the wrath of God or marginalize His holiness, love, and righteousness. Because God is holy, He is separated from all sin and utterly opposed to every sinner. Because God is love, He delights in purity and must, of necessity, hate all that is unholy. Because God is righteous, He must punish the sin that violates His holiness.

Second, the ministry of the prophets demands it. The prophets of old frequently proclaimed that their hearers, because of their continual wickedness, were storing up for themselves the wrath of God (Jer. 4:4). In the Old Testament, more than twenty words are used to describe the wrath of God, and these words are used in their various forms a total of 580 times. Time and again, the prophets spoke with vivid imagery to describe God's wrath unleashed upon wickedness. The last of the prophets, John the Baptist, spoke of "the wrath to come" (Matt. 3:7). From Moses to the forerunner of Christ, there was a continual strain of warning to the impenitent of the divine fury that awaits.

Third, the preaching of Christ demands it. Ironically, Jesus had more to say about divine wrath than anyone else in the Bible. Our Lord spoke about God's wrath more than He spoke of God's love. Jesus warned about "fiery hell" (Matt. 5:22) and eternal "destruction" (7:13) where there is "weeping and gnashing of teeth" (8:12). Simply put, Jesus was a hellfire and damnation preacher. Men in pulpits would do well to follow the example of Christ in their preaching.

Fourth, the glory of the cross demands it. Christ suffered the wrath of God for all who would call upon Him. If there is no divine wrath, there is no need for the cross, much less for the salvation of lost souls. From what would sinners need to be saved? It is only when we recognize the reality of God's wrath against those deserving of judgment that we find the cross to be such glorious news. Too many pulpiteers today boast in having a cross-centered ministry but rarely, if ever, preach divine wrath. This is a violation of the cross itself.

Fifth, the teaching of the Apostles demands it. Those directly commissioned by Christ were mandated to proclaim all that He commanded (Matt. 28:20). This necessitates proclaiming God's righteous indignation toward sinners. The Apostle Paul warns unbelievers of the "God who inflicts wrath" (Rom. 3:5) and declares that only Jesus can "deliver us from the wrath to come" (1 Thess. 1:10). Peter writes about "the day of judgment and destruction of the ungodly" (2 Pet. 3:7). Jude addresses the "punishment of eternal fire" (Jude 7). John describes "the wrath of the Lamb" (Rev. 6:16). Clearly, the New Testament writers recognized the necessity of preaching God's wrath.

Preachers must not shrink away from proclaiming the righteous anger of God toward hell-deserving sinners. God has fixed a day in which He will judge the world in righteousness (Acts 17:31). That day is looming on the horizon. Like the prophets and Apostles, and even Christ Himself, we too must warn unbelievers of this coming dreadful day and compel them to flee to Christ, who alone is mighty to save.

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