



BRIDGES

A Newsletter of New Baptist Church - February 2026

God's Justice, Judgment, and Wrath

(Summary of Sermon Preached on January 25, 2026)

A common argument that many atheists use goes something like this; “If God is all-powerful and good, why is life so unfair? Why do the wicked prosper while the righteous suffer?”

Christians often respond with true statements about free will, human sin, and the brokenness of the world. But the objection usually isn't asking, “Why do bad things happen?” Most people understand that choices have consequences and that sin destroys. The deeper issue is the unevenness of those consequences—the real-world injustice of suffering that seems misplaced, undeserved, or wildly disproportional.

So the conclusion is drawn: Since life is not fair, God must not be just... or powerful... or good... or He simply does not exist.

But what if we measure life not by the injustices we see, but by the **promises of God**? Instead of concluding, “Life isn't fair, therefore God isn't just,” consider this premise: **God is just, and life is not fair. If both are true, what follows?**

It tells me at least three things.

1. God is patient. In the parable of the weeds, the master refuses to uproot the weeds immediately, not because he is indifferent to evil, but because he is protecting the wheat (Matthew 13:29). God's patience is not weakness; it is mercy. He delays judgment to preserve His people and to give sinners time to repent.

2. Life survives the grave. If God is just and life is unjust, then death cannot be the end of the story. This is the kind of hope we hear in Job: “I know that my Redeemer lives... and... I shall see God” (Job 19:25–27). If injustice remains unresolved here, it must be answered beyond here.

3. The satisfaction of God's judgment is coming. Jesus teaches this directly in the parable of the net:



“The kingdom of heaven is like a net... gathered fish of every kind... [then] sorted the good into containers but threw away the bad... So it will be at the end of the age. The angels will come out and separate the evil from the righteous.” (Matthew 13:47–50)

The message is plain: **God's justice is coming.** There will be a real separation—“the angels will come out and separate the evil from the righteous” (13:49). Notice: this is

God's judgment, not ours. We do not get to play the Judge. Final sorting belongs to heaven.

And according to that judgment, the wicked will face God's wrath. *Wrath* is the Bible's term for God's just punishment of evil. Jesus describes it as a “fiery furnace,” with “weeping and gnashing of teeth” (13:50). The furnace speaks of unbearable suffering. The weeping speaks of unbearable grief. The gnashing of teeth speaks of raging resistance—the anguish of seeing sin for what it is, yet refusing to repent.

In the very next verse Jesus asks a question, “Have you understood all these things?” They said to him, “Yes (Matthew 13:51).” In other words, Jesus is asking, *Do you understand that God is just? That a day of judgment is coming? That there will be a separation of the evil from the righteous?*

If you understand, then hear the good news: flee to Christ, for the wrath you deserve has already fallen. The Justice of God is not just a future reality, but also an accomplished fact. Two thousand years ago, outside Jerusalem, the wrath this parable describes was poured out in full measure—but not on the guilty. It was poured out on the innocent. Jesus Christ took upon Himself the very judgment we deserve. Every sin ever committed was dealt with. The only question is: *Will it be paid for by you, or has it been paid for by Christ on the cross?* The gospel is this: God offers you the righteousness of Christ in exchange for your sin, He offers you life instead of death. Repent and believe in His Son, Jesus Christ.

Grace and Peace,
Pastor Trent Eastman