

Romans 1:18

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Date: 07 February 2021

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[0 : 00] Romans 1. Romans 1. And I want to speak to you from one verse.! There are certain verses I think we need to stop and dwell and bow.

! Verse 18 is one of those verses. And we've learned that the book of Romans is a book about God. That God is revealing himself.

God reveals the gospel. He reveals it's good news. And it's good news all about his son. And then he goes on to speak to us about the power of God.

The power of God that is for the salvation of all who believe. And then he speaks doesn't he about that salvation being the righteousness of God. Who is God?

What is God? God is righteous. And what God requires of us. Is that righteousness. And what you and I don't have because of our sin and our rebellion.

[1 : 08] Is that righteousness. And the message of the gospel is what God demands. Amazingly God gives to us doesn't he?

Because there is a righteousness from God that is revealed. And God is willing to count the righteousness of Jesus Christ to our account. And so what have we learned of God already in this series?

That God is a gospel concerning the son of God. About the power of God. And the righteousness of God. And now if you look at verse 18. Everything is linked to this chapter.

It's linked to what has gone before. Because it begins with the word for. Can you see that? For the wrath of God. Is revealed. From heaven.

Against all. Ungodliness. And unrighteousness. God reveals to us this morning.

[2 : 08] Something of himself. That tells us that there is anger. And there is wrath. And I think one of the reasons why we move away.

From biblical views about God. To unbiblical views about God. Is we like to hear things. That make us feel better about ourselves. Don't we? You like to hear truths.

That will make you feel good. And you're probably thinking. That right now. I wish it was a different subject. But we have to listen.

Don't we? First and foremost. To what God tells us. About himself. And I actually think. The reason. That we're. Reluctant. And one of the things.

That we're so reluctant. To think about. And accept about the wrath of God. Is actually. One of the things. That gives evidence. To what Paul is going to say. In this chapter. The very.

[3 : 03] Things that Paul is going to go on. And say. Give evidence. To the fact. That you and I. Are sinners. That you and I. Struggle with this concept.

Of the wrath of God. Because we're doing something. We're suppressing. The truth. That's the very thing. That he's going to say. He says.

We know something about God. Even if we've never read a Bible. Even if we've never picked up a Bible. We know something. About God. And yet we try to suppress it. To push it down.

And so here we are. Faced. With God. Telling us about himself. Revealing. That he has wrath. And his wrath. Is already.

Being revealed. And immediately. Our reaction. Is to suppress it. He's also showing us. That we are guilty. Of the very thing.

[3 : 59] That he goes on to describe. In verse 21. We don't glorify. Nor are we thankful. When we hear about the wrath of God. We have difficulty.

Don't we? Somehow. Reconciling. What the Bible says. About the glory of God. And the love of God. With the wrath of God. Takes us a little bit.

To get there. And so we find it hard. To glorify God. When we find out. That he has a wrath. That burns. Against all sin.

And so we don't. Glorify God rightly. When we don't understand that. The other thing he shows us. Is that we're not thankful. For the wrath of God.

Because we don't really understand it. Because we don't really accept it. Because we're going to try. And suppress it. We're going to glorify ourselves.

[4 : 58] We might not think of it in that way. But we do that. Because we think. Well. We know better. We know a better way. For God to be. We think. There's a better way.

For God to reveal himself to. So in the end. We end up. In the position. Not being thankful for God. Not thankful for the wrath of God. Because we think. How can you be thankful for that?

How can you be thankful. For a God who is angry? And the whole point of this passage.

Remember. Is that God is revealing himself. Is that God. Through the apostle Paul.

Is persuading you and I. His aim is to show you and I. That we have no righteousness of our own. And since we have no righteousness of our own.

We ought to see how an amazing thing. And how wonderful a thing is. That God has provided a righteousness. That he has given. And how utterly foolish.

[5 : 57] A thing it is to reject that. And to stay under the wrath of God. And so this passage speaks to us so clearly. About the gospel. That's what I want to concentrate on today.

To bring out this fact. What does it mean when God speaks of his wrath. How is his wrath. Part of the good news. How is his wrath.

Part of the gospel. Three points. The first point is this. The wrath of God. Is a central part of the gospel. The wrath of God. Is a central part of the gospel.

It's not something that is contrary to the gospel. It's not that God has some kind of split personality. That we need to try and overcome. In order to achieve the gospel.

The wrath of God is linked. And tied into the very essence. Of what the gospel is. God is a righteous God. God acts righteously. In all his ways.

[6 : 56] He is a righteous God. Who demands righteousness. Of all his creatures. And that's you. And that's me. And because he is a righteous God. He must therefore stand against.

And act against. All unrighteousness. And all unrighteous sinners. Because all unrighteousness. Is contrary to who he is.

It's against who he is. And so the wrath of God. Is not only an essential part of the gospel. But it is an essential part of God. The wrath of God.

Is the expression. Of his righteousness. In the presence of sin. It is his expression. Of his holiness. In the presence of sin. His eyes are so pure. Scripture says. That he cannot even look upon evil.

And so he reacts. Against. All that stands against him.

[7 : 53] And any. Unrighteousness. Is an attack. Upon God himself. And he does not stand for it. He will not stand for it.

And the gospel. Reveals. To you and I. The terrifying danger. Of facing an angry God. And God declares.

To you and I. The danger that we face. And the danger. That you and I face. Is God. That we would face him.

In all his righteousness. And all his power. And all his holiness. And all his truth. You might not realize it. This morning. But your biggest problem.

If you've not sheltered. Under the Lord Jesus Christ. Is God. We will start at verse 18. For. At the beginning of verse 18. Of verse 16.

[8 : 47] Paul says. For I am not ashamed. Of this gospel. I'm ready to preach. This gospel to you. Because I'm not ashamed of it. Because it's the power of God. The power of God. Because in it.

The righteousness of God. Is revealed. For the wrath of God. Is revealed. See those same linking words. It's all tied in isn't it. 16 to 18.

And so simply by using that little word for. God makes it clear. That he opposes sin. All sin. Your sin.

And my sin. And everyone's sin. And I want to say to you. In the light of this. Don't give in to the temptation. To suppress this truth.

The reaction that I. That I aim for this morning. I want us to have. And I think Romans 1. Wants us to have. Is that we should. Glorify God. And we should. Thank God. For this revelation.

[9 : 47] That in the light. Of the fact. That the wrath of God. Is a central part of the gospel. The Christians reaction. Should be. I want to thank God. That he's told me that.

I want to thank God. That he's revealed that to me. I want to thank God. That God didn't leave me. To find that out. When it was too late. I want to thank God.

Because he is already. Revealing his character. And I want to say as well. That the clearest. And most biblical. Explanation. And declaration. Of the wrath of God.

Is the cross of Jesus Christ. And no words. That I can ever utter. Will ever be able to tell you.

Anything about the wrath of God. Better than the cross of Jesus Christ.

Because as we look at the cross. We see that it is there. You see the holy reaction. Of God. To any. And every sin. That he pours his wrath.

[10 : 48] Out on his only begotten son. The son of his love. The son who has been with him. From all eternity. Who has loved him. From all eternity. The father.

The son. And the holy spirit. One God. In three persons. And yet the father. Pours out his wrath. And bruises his son. It pleased the Lord.

To crush him. To wound him. To bruise him. Why? Because on him. The iniquity of us all. Was laid. On him. Our guilt was laid.

And so there's no clearer explanation. There's. There's no clearer. Biblical declaration. No words. That I can use. To explain the wrath of God. Better than.

Pointing you. To the cross. Of the Lord Jesus. And his death. Upon the cross. You see. The wrath of God. Is not a. Subsidiary thing. It's not a thing. That we can.

[11 : 44] Gentle human wrath. God is always good. Which means. That his wrath. Is never a bad temper. God never loses it. It is always.

A holy. Fury. Means. That it's never. A blind fury. Do you remember. What we saw. In Psalm 139. God is all knowing.

God is all seeing. He is exact. His eyes are open. And he directs.

Profound. Judgment. And justice. His wrath is never. Out of control. It's never uncontrolled. But it is always. Controlled.

God. And that's why. It's more terrifying. Because God's wrath. Is not blind. It is seeing. It is not uncontrolled.

[12 : 40] It is controlled. It is not bad temper. It is holy. Jerry Packer. In knowing. God. Speaks of the wrath of God. And he says this. It is the expression.

Of a personal. Emotional. Attitude. Of the triune. Jehovah. And it is as personal. As his love. To sinners. It is the active.

Manifesting. Of his hatred. Of irreligion. And moral evil. It is the wrath of God. But you and I need to understand that.

God comes to his wrath. Reluctantly. Do you remember those verses. In the Bible. That speak of. That God is only angry. Reluctantly.

He delights in mercy. He loves. He loves forgiving. But by contrast. Judgment is spoken of. As his strange work.

[13 : 40] He will resort to it. If needs be. But in a sense. It is alien. To his instincts. Do you remember what.

Psalm 103 tells you. Psalm 103 says. He is slow. Go to anger. Lamentations chapter 3 says. He is unwilling. To afflict.

And so. Even as God. Contemplates. Those who are steeped. In guilt. He hesitates. To execute judgment. He says. How shall I give you.

Happy frame. How do I deliver you. Israel. My heart. Is turned. Within me. I will not. Execute. The fierceness. Of my anger. I will not.

Return. To destroy. Ephraim. Isaiah 11. The salvation. Of his people. It fills God. With joy. Exceeding joy.

[14 : 36] The destruction. Of the wicked. Ezekiel says. Brings him no pleasure. He is reluctant. The commandments. Tell us. Don't they. That he delights. In mercy.

To a thousand. Generations. But he takes. No pleasure. In the death. Of the wicked. It is. The wrath. Of God.

And God. Comes to that. Wrath. Reluctantly. And thank God. If. We have been. Wakened up. This morning. To flee. From wrath.

To come. And thirdly. And the final thing. It's not only. Is it central. To all that God is. And all that the gospel is. It's not only.

The personal. Reaction. Of God. I need to tell you. Thirdly. And finally. The wrath. Of God. Is already present. The wrath.

[15:29] Of God. Is already present. And of course. There will be. One there. The Bible teaches. A final day. Of judgment. There will be.

A final. Outpouring. Of. Wrath. There. There will be. A day. When it is declared. That God is God. That is what his wrath.

Declares. His wrath declares. That God is God. And. And you are not. I am God. And all this. Is contrary.

To all that I am. And there will come. On that last day. A declaration. That God is God. Thank God. For that. And yet. Paul is really clearly.

Telling us. Isn't he. That. The wrath of God. Is already. Being revealed. There are signs. Of the anger. Of God.

[16:28] He uses. The present tense. Can you just notice that. In verse 18. For the wrath of God. Is. Revealed. It may be. In your vision. Is being revealed. And that runs parallel.

Doesn't it. That should remind you. And take you back to last. Last week. Because do you remember. What we're told. That the righteousness. Of God. Is revealed. It's exactly. The same words. The righteousness.

Of God. Is being revealed. That's why I'm telling you. That it's part. And parcel. Of this one. Glorious gospel. You cannot. Take the wrath. Of God.

Out of it. That the wrath. Of God. Burns. Against sin. And it's being. Revealed to us. But praise God. Also. The righteousness. Of God. Is being revealed. And it's wrapped up.

For us. In this declaration. Of God himself. And the good news. Is this. That God. Gives of himself. And that God. Is revealing himself. And God. Is already active.

[17:26] And it assures us. That the righteousness. Of God. Is already active. And the wrath. Of God. Is already active. And he means this. He means that.

If you've got ears. To hear this morning. And eyes to see. He means you can see it. All around you. Look at verse 24. Therefore God. Gave them up. In the lusts.

Of their heart. To impurity. To the dishonoring. Of their bodies. Among themselves. Look at verse 26. Again. God gave them up.

To dishonorable passions. For their women. Estranged natural revelations. With those. That are contrary. To nature. And the men. Likewise. Gave up natural relations.

With women. And were consumed. With passion. For one another. Men committing. Shameful. Shameless acts. With men. And receiving in themselves. The due penalty. For their error. Look at verse 28.

[18:22] And since they did not see fit. To acknowledge God. God gave them up. Third one. To a debased mind. To do what ought not. To be done. Can you see it? We'll come to these verses.

In detail over the next few weeks. But there's a spiral here. Isn't there? There's a spiral. Of sin. Into sin. Into sin. Into sin. It's as if God.

Removes the handbrake. And humanity. Goes down the hill. You see. The evidence. Of the anger of God. Is that. He abandons. Men and women.

Abandoning. Abandoning. Sinners. To their sin. They just. Keep on going. It's already at work. We'll come back to it.

But more specifically. I say at this point. His wrath is being revealed. Against all. Unrighteousness. And ungodliness. Who suppress. The truth. In unrighteousness. He's saying three things. His wrath is being revealed.

[19:19] Against ungodliness. His wrath is used. In a general sense. To mean. Everywhere. There is a. A lack of reverence. To God.

As God. His wrath comes. Against that. Second word. Unrighteousness. It's got. It's got a broader scope. Means against others. All sin against others. And in this broad scope.

These two phrases. Stand together. They mean all rebellion. Against God. That is demonstrated. In any way. Or shape. Or form. That elicits his wrath. And the third statement is.

His wrath is expressed. Against those who attempt. To suppress the truth. They hold it down. They won't accept it. He's speaking. Isn't he there. Of Gentiles.

Who did not have the Bible. They didn't have the written. Revealed word of God. But he says. They still knew enough. About God. To know that God. Was to be glorified. And to be worshipped.

[20 : 16] But they suppress that. They choose. To act against that. To not act on it. They choose to live. As if there is no God. And even if there was one. They say. We're not going to glorify him.

And we're certainly not. Thankful in his heart. In our hearts. That he organizes things. In our lives. And so that's the general. Pattern of this rebellion. That when we live.

As if there is no God. When we live. Without glorifying God. And when we live. Without a thankfulness. To God. For his being. And his nature. And we suppress it. And we pretend.

There is no God. And the purpose of the apostle. In saying all of this. Is that all of us. Have sinned. There's not a single soul.

There's not a single one of us. Here this morning. That is free. Of that charge. We are all guilty. And so. Outside of Jesus Christ. And his righteousness. That is what you will meet. The wrath of God.

[21 : 17] And that should lead us. To say this morning. Thank God. That he's told me. Thank God. That he has told me. Of his wrath.

To show me. The folly. Of my sin. And to draw me. To run from it. And to run. From ourselves. And to run. To Jesus Christ. And to cast ourselves.

Upon his mercy. The mercy of God. That comes to us. In Jesus Christ. So that we might come. To know the love. And the mercy. And the grace. And the kindness. Of God.

The wrath of God. Doesn't just disappear. When you do that. The wrath of God. Doesn't just dissipate. It means.

That the wrath of God. Was put upon Jesus Christ. And it is diverted. Away from us. It is diverted.

[22 : 21] Away from you. As you lay hold. On Christ. That another. The Lord Jesus. Has paid. The awful price. And he is risen.

From the dead. As we could never rise. From the dead. And that act. Of Jesus Christ. Has satisfied. The wrath of God. That we could never.

Have satisfied. And so this morning. We meet. To thank God. For delivering us. In Jesus Christ. Jerry Packer.

Says again. That if we truly. Know God. And would be known. Of him. We should ask him. To teach us. Here and now. To reckon. With the solemn.

Reality. Of his wrath. Why do you and I. Need to understand. The wrath of God. Because it takes you.

[23 : 17] Away from yourself. To Christ crucified. When you understand. When you understand. The wrath of God. You recognize.

That there is no hope. For you. Outside of Christ. And that is the Christian life. Isn't it? Where do we. How do we live. The Christian life. We come.

Looking away. From ourselves. That is why. The Lord's table. Is so important tonight. It reminds us. Doesn't it? As we come to the table. Look away. From yourself. And look.

To Christ. And that is where. You need to stay. To Christ crucified. And so this morning.

We can thank. God. We can thank. God. And glorify God. And embrace. This truth. Because it takes us.

[24 : 14] Away from ourselves. To the Lord Jesus Christ. Let's pray.