

# The Loving Wrath of God

## Summary

The sermon, drawn from Romans 1:18–32, argues that humanity's core problem is not ignorance of God but a refusal to worship him. Because God's existence is evident through creation, all people are without excuse — yet rather than glorifying God and giving thanks, we dethrone him and place other things in his seat. This dethroning corrupts everything: our thinking, desires, and relationships become disordered. Paul's examples of idolatry and sexual immorality are symptoms of this deeper disorder, not isolated moral failures. The sermon also tackles God's wrath, framing it not as a contradiction of his love but as a direct expression of it — a loving God *must* hate what harms his creation. Most sobering is the phrase "God gave them over," appearing three times, which signals that God's judgment sometimes takes the form of simply letting us have what we've chosen. The good news, however, circles back to Romans 1:17 — righteousness is not something we climb toward, but a gift received through faith in Christ.

## Discussion Questions

1. The sermon states that our problem is "a refusal to worship," not a lack of knowledge. Do you find that personally convicting? In what areas of your life is the knowledge of God clearest, and yet your response the weakest?
2. How does the "mama bear" illustration reshape the way you think about God's wrath? Does it change how you would explain God's wrath to someone who struggles with the concept?
3. The sermon lists several things that can occupy the throne of your life — money, comfort, success, reputation, pleasure. Which of the "throne indicators" (what you sacrifice for, fear losing, turn to for comfort, believe will finally make you happy) is most revealing for you personally?
4. "God gave them over" appears three times in the passage. What does it mean to you that God's judgment can take the form of simply giving us what we want? How does the gift of conviction fit into that picture?
5. The sermon draws a distinction between using these words as "stones to throw" versus as truth that leads to repentance. How do we hold both conviction and compassion together when engaging with people living in ways Paul describes as disordered?
6. If righteousness cannot be earned but only received as a gift through faith, what does that do to the way you approach your own sin? Does it produce relief, resistance, or something else — and why?