

Romans 1:18-25 - Golden Calves

ROMANS SERMON #4

September 24, 2017

Title: *Golden Calves*

Passage: *Romans 1:18-23 "18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. 19 For what can be known about God is plain to them, because God has shown it to them. 20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. 21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. 22 Claiming to be wise, they became fools, 23 and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. 24 Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, 25 because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen."*

Before the hurricane in Texas a couple of weeks ago, the mayor pro tem of Rockport, Texas, said, "We're suggesting if people are going to stay here, mark their arm with a Sharpie pen with their name and Social Security

number.”¹ Which was a stark way of saying, “Get out of here” and insuring that people knew how serious this storm was going to be. It wasn’t pleasant to hear, and people would have wanted to believe that it was just going to be another rainstorm, but it wasn’t. Regardless of what they wanted to believe, they needed to hear the truth.

And today we’re going to begin walking through a dark section of Romans. Some of the themes in these next couple of chapters will include the wrath of God, our sin, our fallen nature, judgment for our sin. And our culture, I know, is incredibly uncomfortable with it. It’s not what we want to hear, we want to believe that things aren’t this bad.

But Paul is going to be saying, in effect, “if you don’t heed these warnings, write your social security number on your arm.” The warnings are necessary so that we “evacuate,” so that we run to the only real shelter, to Christ.

The diagnosis that Paul gives us about the human condition is a terrible one to hear. But he gives us the diagnosis so that we take the medicine. We have to know how serious the problem is.

Because we can’t always feel it.

We’re like stubborn patients who have a terrible illness, but we feel fine. We are totally curable but we refuse to listen to the doctor, so the doctor has to get in our faces and show us the symptoms and the prognosis if we do nothing - all so we take the medicine.

¹Keneally, Meghan. “Mayor tells those not evacuating for hurricane to put Social Security numbers on arms.” abcnews.go.com.
<http://abcnews.go.com/US/mayor-tells-evacuating-hurricane-harvey-put-social-security/story?id=49417573> (accessed 9/19/2017).

So it's going to be dark and hard for a few weeks. Dr. Paul is going to spend a few chapters in our faces, pointing out the symptoms and prognosis for our disease. But there is also a cure.

There are some Ha Ha and good times coming back in chapter 4. We're going to hit a lot to be joyful about around the holidays. At Christmas we'll sing, "He comes to make His blessings flow far as the curse is found"² As bad as the disease is, the cure is better.

And Paul has already hinted at how great the cure is. He told us that he wants to orient his whole life around getting to Rome to preach the Gospel, because it is the power of God to save from this darkness. It's offered to everybody, Jew and Gentile, and it reveals the righteousness of God. And the shockingly good news is that it isn't received by doing but by faith - knowing, assenting to, and trusting in the message of Christ's death, burial, and resurrection for us.

Which is great news, powerful news, news worth spreading, and totally necessary, because of the bad news:

Romans 1:18 "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth."

He preaches the good news of the Gospel's power, and says it is good news in light of our biggest problem.

We tend to assume we know our biggest problem and biggest need. We are like the patients that diagnose ourselves on Google and then go to the

² Watts, Isaac. *Joy to the World*.

doctor asking for the cure for the disease we determined we have. We say, "my problem is this, and I need the cure for it."

We assume we know our biggest need: I need to be happy, I need to be healed physically, I need to be financially prosperous, I need to have good relationships, and we assume that if God has good news for me it must mean that He has a solution for what I've identified my big problem to be.

But God is good enough to reveal that we don't know what our biggest problem is.

Our biggest problem is that, apart from Christ, we are under God's wrath. God is a God who judges sin, who deals with what Paul calls here our ungodliness and unrighteousness.

Which is bad news for us, but is good news about who God is - it does reveal His righteousness.

Imagine that a family with high school kids live down the street from you. And it's Friday night, there are cars parked up and down the road, and from that house you can hear yelling and laughing and shouting, the music is blasting, cars are peeling out. It's clearly a big wild party - it looks like the parents have left town for the weekend and the rebellious kids took full advantage of the opportunity.

Eventually the police get called, and they come out and walk through the house and it's 10 times more crazy inside than you would have thought (Underage drinking, kids are getting into fights, stuff is getting broken, and all kinds of other horrible things are happening all around, all kinds of commandments are being broken right there in the living room.) The police are looking for the kid who lives there because they're going to need to get ahold of the parents. But the police walk out back, and in the middle of all

the makeshift dance floor, there's the dad, and he is doing shots with the high school kids and every bit as wild as they are.

We would think, "That is not a good dad." Those rebellious kids might think he's a great dad - dads should be cool like that. This is the dad we've always wanted. This dad lets us be ourselves and be free. This is cool dad.

But as a grown up neighbor, you know that dad should be the one who comes home with eyes like fire and comes down hard on his son. Who stops all this. You want there to be a dad of wrath. If he isn't, he isn't good. They may think this is the perfect dad for us, but you know he isn't perfect in any way, and just because they think this dad is good for them doesn't mean he is. He is actually quite bad for them.

Cool dad isn't a good dad.

But strangely, we want a God who isn't a God of wrath. We'd rather have a God who is doing shots on the dance floor. Because we aren't the good guys next door, we're the rebellious high school kids. So we want a cool God. The God of the Bible couldn't possibly be good if He comes and ruins our fun.

But God is not the cool dad, He's the Dad who sets things right. Because He is righteous and just.

One theologian writes, "As long as God is God, He cannot behold with indifference that His creation is destroyed and His holy will trodden underfoot. Therefore He meets sin with His mighty and annihilating reaction"

³

So the bad news for us is we're all fully involved in the wild party, and that because God is good, God is *already* dealing with it by pouring out his wrath.

And we'll get to how He's already dealing with it in a second.

³ Quoted in Doug Moo, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1996), 100.

But first, we might object that this isn't really fair. It isn't fair that we're under the wrath of God because, back to the party analogy, dad didn't really tell us not to have a party.

How is anyone supposed to know who God is or what God demands? If we don't know the truth, is it really fair that we're held accountable to live according to the truth? Especially if you take people who've never heard of Christ, never heard of God's law, how can they be held accountable? In history, there are more that haven't heard, but still they face the wrath of God? We have this book, we have this Bible, at least we've been told. But what about those without a book?

Is that God who pours out his wrath on them really righteous?

Paul answers that. How could a righteous God pour out wrath on people who don't know him and haven't heard of Him?

Romans 1:19 For what can be known about God is plain to them, because God has shown it to them. 20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

The answer is that God has revealed himself to everyone. His power and Divine nature are not just perceived but *clearly* perceived in the universe God made. There are actually two books God has given to reveal Himself to us. One is the scriptures, and the other is the creation. And the creation is given to everyone.

The Bible reveals specifically who God is, they reveal the reasons for the creation, they tell us the story of God's special dealing with his creation, the story of His son coming and dying for our sin, the future of creation. They

tell us the story of redemption in Jesus that we can't know from nature. The Bible is sometimes called Special or Specific revelation because it tells us specifically who God is and how to be right with Him.

But nature speaks more generally. It doesn't give us specifics, but does tell us enough so that we are without excuse, according to verse 20.

Nobody can say "I never knew He was even there."

Nearly everyone can see some of the beauty or majesty of nature and say, "There is a God, and I know something about that Creator."

During the French Revolution, one of the aims of the revolutionaries was to wipe out the influence of Christianity and the church. And one revolutionary said to a peasant: "I will have all your steeples pulled down, that you may no longer have any object by which you may be reminded of your old superstitions."

The peasant replied to him, "But, you cannot help leaving us the stars."⁴

Nature is a cathedral with evidence of God's glory everywhere. Everyone who can think, in all the world, is surrounded by a natural world that tells us about God.

1) He exists

When we look at the world, we see a world that was made. Which implies there's a maker. We look at the colors of fall and say this is the work of an artist. We look at the intricacies and say this is the work of a designer. We look at the stars, we get out on the water, all around us there are

⁴ Charles Spurgeon, *The Treasury of David (Grand Rapids: Kregel, 1976)*. 86.

brushstrokes from a master painter.

But we don't just see His hand when we gaze at the beauty of creation, we see His hand when we study science. Christians shouldn't be against science, against the humble study of the natural world, because we believe that it is a book that God has given us to see some of his glory. The natural laws that are in place, the fine-tuning of the earth for life, the atomic structure of things, they are all there for us to read and learn from and see the glory of God.

2) He's wise

The more we can see of the intricacies of God's creation - the amount of information in a single strand of DNA, the ability of cells to reproduce that DNA, the more we see the work of a Creator with wisdom and intelligence and skill far beyond ours.

3) He's powerful

The power in nature is evidence that the one who put it all together must be powerful. There are any number of documentaries about the Egyptian Pyramids on Netflix, and the big mystery behind many of them is "how did they build this? The blocks are so huge and heavy that there must have been some technology that was able to put them in place that we don't really understand, we don't know what it was back then.

How much more when we see the mass of the universe or way it all holds together, do we know there must be a superior being making all of this and making it all work.

So we know from God's book called nature that God exists, that God is wise, that God is powerful.

So Paul's answer to the question, "What about those who haven't heard?" is, "There are no such people." We know God, not personally, not specifically, but at least we have a general knowledge that *God is* from His creation.

Now what we learn about God in nature can't save us. It can't get us right with God. The Gospel (the message of what Christ did for us on the cross) is the power of God for salvation, not nature.

But ideally, we would look at the world God made, we would feel the prick of guilt in our conscience, we would say, "I have to know who this God is and find a way to be right with Him," we'd seek Him with all of our hearts and then surely find Him.⁵

But we don't.

And this is where some of the darkness comes in. Since the fall of man, we have responded to the truth about God that we know in two ways, both in this passage. We suppress it. And we exchange it.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

So we naturally suppress what we know. It's not that we can't understand it, it's that we don't want to. It's like we're on a spending spree, and we know Visa's going to send us a bill for all of this, but we don't think about that. We just hold that thought back and enjoy the shopping.

⁵ Jeremiah 29:13 "You will seek me and find me, when you seek me with all your heart."

Being accountable to a holy, righteous God isn't a pleasant thought. So we suppress the truth we know. We convince ourselves He isn't there.

Ignorance is bliss.

But we can't suppress our desire to worship. So here's the other thing we do:

21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. 22 Claiming to be wise, they became fools, 23 and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

He says they knew God. They had a limited knowledge of God available to them in the creation⁶, but instead of responding in thankfulness and worship for the creator their hearts became dark. And there seemed to be a wiser way than responding to the God we can clearly see in His creation.

We can't suppress is our need to worship.

We were made to have purpose, have something ultimate that drives us, something that tells us if we're OK, something outside of ourselves to unify us, something very different people can agree on. We are all hungry for some glory to live for.

Keller writes, "There has to be something which captures our imagination and our allegiance, which is the resting place of our deepest hopes and which we look to to calm our deepest fears. Whatever that thing is, we worship it, and so we serve it. It becomes our bottom line, the thing we cannot live without, defining and validating everything we do."⁷

⁶ Doug Moo, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1996), 106-107.

⁷ Timothy Keller, *Romans for You* (Round Hill: The Good Book Company, 2014), 27

We were made to worship. So we make God replacements, idols, out of the physical creation.

Everybody finds something to be their ultimate. Their ultimate love. Their ultimate drive. Their ultimate cause. Their ultimate lens through which they see whether something is right or wrong. But because we're suppressing what we know about God, we replace the glory of God with a lesser glory, something we call an idol.

To paraphrase Calvin, our hearts are "idol factories"⁸ and there's really no limit to the number of things we will fashion to worship.

And it's usually not bad things we gravitate toward. We're looking for something to replace the glory of God, so we usually move toward lesser glories. Good things that we make god-things.

God made the physical creation good, it has a certain derivative glory as it reflects the creator. So we gravitate toward something to make the biggest deal. Birds, animals, creeping things, and even images of mortal man.

Something to replace the glory of God with. We want God's benefits, we have worship something, but we don't want his holiness. If God is righteous and holy and judges sin, and we are accountable to Him, that's a scary thought. We'd rather have a not-so-mighty god so we can still get a worship fix but be able to control that god, give a limited amount of ourselves to it, and not have to feel like we are under it's rule.

We want a god that allows us to be god. Allows us to be sovereign. Allows us to be in charge. So we exchange the truth for a lie and the glory of the creator for the lesser glory of His creation.

⁸ John Calvin, *Institutes of the Christian Religion* (Grand Rapids, Eerdmans, 1989), 90. "the human mind is, so to speak, a perpetual forge of idols."

This has always been what we've done since the fall.

If you'd turn to Exodus 32.

The background here is that Moses has been called by God to go up on Mt. Sinai to receive his law (including the ten commandments). God has come down on the mountain, and this is a terrifying sight. Back in chapter 24, it said

Exodus 24:15-18 "Then Moses went up on the mountain, and the cloud covered the mountain. 16 The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. 17 Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. 18 Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

So notice the glory of God - and it's scary. Devouring fire.

Earlier in Exodus 20 it is described like this:

Exodus 20:18-21 "Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off 19 and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die." 20 Moses said to the people, "Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin." 21 The people stood far off, while Moses drew near to the thick darkness where God was.

This is a holy God, one you tremble before. So Moses goes up the mountain,

twice actually, and by chapter 32 he has been up there awhile. 40 days. And Moses's brother Aaron is down below with the nation of Israel.

So here's what happens down below:

Exodus 32:1 "When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, "Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." 2 So Aaron said to them, "Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me." 3 So all the people took off the rings of gold that were in their ears and brought them to Aaron. 4 And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" 5 When Aaron saw this, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow shall be a feast to the LORD." 6 And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play.

The glory of God is right there on the mountain. And the people exchange it for a lesser glory. Make us gods! So they make a golden calf so they can worship. And Aaron calls this calf "Yahweh" or "Jehovah" - the covenant name of God. The name God gave Himself and revealed at the burning bush.

They made a new Yahweh. It wasn't totally different than the Yahweh they knew, they could attribute Yahweh's works to the cow, have a feast to Yahweh (which is what they named the cow.)

They were terrified of the real God, the God with thunder and devouring fire up there. But look at their response to this god: they're eating and drinking and playing. It's not a god you tremble before or are accountable to.

It's a cool God! A God who will come do shots with you on the dance floor!

This whole God on the mountain seemed pretty scary and had laws, and you couldn't control him. But look at cool God, he just wants you to be yourself! This is a God we can experience on our terms instead of his! "They could control a golden calf. It did not inspire fear, but happiness and revelry. It allowed them to 'be themselves,' spontaneous and free."⁹(Horton)

It was the god they always wanted.

I love the interaction later when Moses calls Aaron on it

Exodus 32:21-24 "And Moses said to Aaron, "What did this people do to you that you have brought such a great sin upon them?" 22 And Aaron said, "Let not the anger of my lord burn hot. You know the people, that they are set on evil. 23 For they said to me, 'Make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.' 24 So I said to them, 'Let any who have gold take it off.' So they gave it to me, and I threw it into the fire, and out came this calf."

⁹ Horton, Michael. "Heaven Came Down: The Mission of Christ." graceonlinelibrary.org. <http://graceonlinelibrary.org/doctrine-theology/christology/heaven-came-down-the-mission-of-christ-by-michael-s-horton/> (accessed 9/19/2017).

So at the end, Aaron tries to partially excuse this by saying "I didn't really make the golden calf, it just came out when I chucked the gold in the fire." Which is funny.

But notice his first excuse - verse 22 "You know the people...(23) they said 'make us gods.'"

So Aaron did a survey, asked what church should be like, and the results of the survey were "we'd like a golden calf god", we want cool god. And he just allowed the people to determine what god is like with a vote. They wanted a god they could make and control and party with, and Aaron said, "I want to provide a good customer experience, the customer is always right. You got it. One golden cow god coming up!"

Isn't this exactly what we do?

We exchange the glory of God for a god of our own making. And we'll call that God Jesus, we'll even do some really Christian looking things, we'll sing songs (but they'll be more about me and how good I feel than Him and his attributes), we'll worship but they'll be perfectly tuned consumer experiences all about me.

We'll be able to have our cake and eat it too - a god without wrath! A God who isn't holy and doesn't have standards! And don't tell us we're doing anything wrong, we're spiritual, we're worshippers.

Well everybody's a worshipper. It's just a matter of what God, what glory.

And God didn't look at their golden calf worship and say "well at least they are worshipping something, all paths lead to God. Some get to me through Moses, some through a golden calf..."

7 And the LORD said to Moses, "Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves. 8 They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'" 9 And the LORD said to Moses, "I have seen this people, and behold, it is a stiff-necked people. 10 Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you."

They exchanged the glory, and God's wrath burned. And He told Moses "I'm done with them." They're essentially committing spiritual adultery, worshipping their idol. And God says, "Moses I'm starting over. You and your kids will form a new nation and I'll work through you guys."

But Moses prayed.

11 But Moses implored the LORD his God and said, "O LORD, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? 12 Why should the Egyptians say, 'With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth'? Turn from your burning anger and relent from this disaster against your people. 13 Remember Abraham,

Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, `I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.'” 14 And the LORD relented from the disaster that he had spoken of bringing on his people.

So Moses intercedes, prays for these idolatrous people, and God has mercy. Hold that thought. Back to Romans 1...

So we can expect that when we pour our golden calves, we fashion our idols, we cheat on God with lesser glories and make Him essentially a betrayed spouse, that we would face wrath. And we do face it. There is a day of judgment coming, a day when God will fully recompense all of our sin and evil.

But remember, Romans doesn't just say wrath is coming. It says it has already come. But it doesn't look like it. It looks like the party is full force down here.

24 Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, 25 because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.”

So verse 18 says the wrath of God is revealed. And in verse 24 it is described as God “giving them up” to impurity because they already traded in his truth for a lie and His glory for a lesser glory.

So He doesn't come first with a fiery smiting. He gives them what they want.

They want a different god, one who will give immediate pleasure, one in the shape of a person, and God says, "Have your fill". And then God withdraws the natural restraint he puts in people's lives so that they can sin in all kinds of ways (which we'll unpack in the rest of the chapter next week.)

God reveals himself, people exchange his glory for something else, and God says you can have that something else. That always leads to individual and societal destruction. And that is the progression of judgment until He comes back.

In "The Great Divorce," CS Lewis puts it like this:

"Hell begins with a grumbling mood, always complaining, always blaming others...but you are still distinct from it. You may even criticize it in yourself, and wish you could stop it. But there may come a day when you can no longer. Then there will be no you left to criticize the mood or even to enjoy it, but just the grumble itself, going on forever like a machine...In each of us there is something growing which will BE HELL unless it is nipped in the bud."¹⁰

God gives us up in his wrath and lets us experience the growth of what we chose instead of him in our lives. And it is never what we hoped it would be, it always leads to the disintegration of life.

And then, even His final judgment in hell, is at least in part a chosen reality.

¹⁰ C.S. Lewis, *The Great Divorce*, (London: Geoffrey Bles, 1945)

God judges with a God-free existence: an existence where all the blessings that were purchased by God are gone – no mercy - so now there is only disintegration: agony, and thirst, and sorrow, and nobody doing any good for anyone, outer darkness, weeping and gnashing of teeth. When God is removed from a life that goes on forever, it is only bad all the time. God says to them, “You have chosen not to have me in your life. Well, your life goes on forever. So “have it your way.”

C.S. Lewis said it well, “There are only two kinds of people – those who say, “Thy will be done” to God, or those to whom God in the end says, “Thy will be done.”¹¹

God reveals and speaks, we suppress and exchange, God gives us up to a slow steady progression that in the very end is hell. He is a righteous God, not a cool God, a God you tremble before.

But.

Remember what happened on Mt. Sinai. God promised wrath, and then Moses stood in the way and prayed. He interceded. He was the only one who hadn't made that golden calf that day, so he was the righteous one standing in the gap for a nation of wicked ones.

And when God heard his prayer, he didn't execute His wrath.

And there is a true and better Moses that came.

¹¹ Ibid.

True, we eat and drink and play before God, we suppress the truth and exchange the glory, we are worthy of wrath.

But One who wasn't just righteous relative to the people, but who was perfectly Holy and righteous, who was God Himself.

And He stood in between us and a God of wrath. And He went to the cross to absorb the wrath. And God didn't just relent of his justice he was going to bring, He satisfied His justice. The price was paid.

And when we receive Jesus by faith, we receive His righteousness and are guaranteed that He paid for our sins.

He is not a cool God, but He is good!

And this is where God's glory far outshines the glory of any other god.

The God of the Bible does have ferocious wrath stored up to punish sinners for their sin, but the God of the Bible loved those sinners so much that he became sin and endured that wrath for them.

And this is love. No other god loves you this much.

We can create cool versions of God, cool versions of Christianity, with no wrath. But a God with no wrath is a God that also doesn't love like this.

No other god experienced the equivalent of hell on your behalf. Nobody loves like Jesus. There is no glory like His. One stood in the gap for all who

would believe.

Bulletin Notes:

Romans 1:18-25

Golden Calves

- I. Our Biggest Problem (1:18)
- II. God's Kind Revelation (1:19-20)
- III. God's Glory Exchanged (21-23)
- IV. Judgment Today (24-25)

Questions for Small Group Discussion:

1. What can we learn about God from nature? What are nature's limits when it comes to teaching us about God?
2. What does it mean that God's glory in creation renders us "without excuse"?
3. What do we mean that there are "two books" that God has given us, the Bible and nature. What is the purpose of each? How is each "book" limited?
4. Discuss this idea: "Christianity is not anti-science."
5. Is it embarrassing for you to talk about or believe in the wrath of God?
6. In what way is the wrath of God a testimony to His perfection?
7. How does the reality of God's wrath reflect on the greatness of His love toward us in Jesus?