

ROMANS

GOD'S RIGHTEOUSNESS REVEALED



GOD'S WRATH REVEALED

Text: Romans 1:18

Main preaching point: All mankind is indicted as guilty under the righteous wrath of God.

INTRODUCTION:

An inmate at the Butte County Jail in California explained his absence from jail to sheriff's deputies in this way: "I was playing pole vault, and I got close to the wall and fell over the wall. When I gained my senses, I ran around to try and find a way back in, but being unfamiliar with the area, I got lost. Next thing you know, I was in Tijuana." People seldom realize how weak their excuses are until they hear some excuses from others.

In the text before us, Paul *removes all excuses*. If you let your eyes drop to the end of verse 20, he says there are certain things God has done in creation so that all mankind is *without excuse*. "*For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*"

If you let your eyes drop to chapter 2, verse 1, you will see again that he says, "*Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.*"

In this chapter, and in the chapters that follow, the Apostle Paul tells us why God is not glorified by the man He created. What is our excuse today for not glorifying, serving, and loving God with all our *heart, soul, mind, and strength*? Paul shows us here in this text *why we need the righteousness provided in Christ alone in the Gospel*, but he also unfolds for us *the devastating consequences of unbelief*.

The stark contrast is immediately seen as we move from *the good news of God's salvation in Christ* in verses 16-17 to *the shocking revelation of the bad news of God's wrath* in verse 18. Verse 18 serves as a topic sentence or an umbrella term over the whole section (1:18-3:20). To reduce it to one word, it is *condemnation*. Paul will make his case like prosecuting attorney and bring God's indictment against every member of the human race. It begins right here in chapter 1:18 and extends through chapter 3:20. It is a monumental section which speaks to *the wrath of God abiding upon every human being who is outside of Jesus Christ.*

The purpose of the apostle is to show why every person desperately needs Jesus Christ. He does not say, "We need the Gospel because you've been leading an unsuccessful life, you're feeling insecure, or you need to make new friends and have a good family." Paul is not addressing *felt needs* but *real needs* that are much deeper within you. *Your real need is to escape the wrath of Almighty God.* This is no soft sell or soft pitch. Paul declares that you need the Gospel because you're in danger of hell—under the wrath of God. Every person on planet earth desperately needs the Gospel.

Like a skillful surgeon, the apostle touches and presses the wound before he applies the sharp scalpel in surgery. He endeavors to convince us that *we share a fallenness and a common spiritual condition from birth*. Paul shows us what it means to live a life apart from God. And then he skillfully moves to show us that *God is the only One with the remedy*, that God has provided *a way of escape, a way of salvation, a way of deliverance*.

His intention is to unveil for us the sheer unvarnished, unadulterated righteousness of God and the necessity of the good news of salvation in Jesus Christ our Lord because there is such a thing as *the wrath of God*.

OUTLINE:

Let me give you a roadmap for our journey through this section, but I want to unpack only verse 18 because it is pivotal to Paul's argument. This section really divides into two sections:

- The first section deals with **the reasons for God's wrath**—that's seen in verses 18 through 20. The reasons for God's wrath explain *why God is angry*.
- And the second part of this text—verses 21 through 32—unveils **the evidences of God's wrath**. The evidences are revealed presently in individuals' lives and in society.

And that's the twofold division of this section: 1) *the reasons for God's wrath*, and then 2) *the evidences of God's wrath*.

EXPOSITION:

Beginning in verse 18, Paul answers a very important question. And the question is: **what makes sin so serious, and what is it that makes our position as sinners so perilous?** Paul is very quick to the point; his answer is immediate. He says in verse 18, "*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness.*"

Come up close and listen, dear friends. What makes sin so serious is not *what sin does to you*. I could keep you here for a long time talking about what sin does to people, including you and me.

As a matter of fact, you must not believe what the television, internet, or movies seek to convince you of, and that is *that sin is some kind of romantic fame*. You must not believe that *sin is something that actually makes your life wonderful*. That's the message this world system seeks to communicate to us about sin. You must not believe it. Sin *destroys*. Sin *devastates*, and sooner or later, the damage that it does is absolutely enormous! But what sin does to us and to other people is not the thing that makes sin most serious.

The thing that makes sin really serious is *what it does to God*. And according to the text, *sin provokes God*. Sin brings down upon it—**the wrath of God**. In verse 18, there are five features of God's wrath that we must understand as we open this section. First, we need to understand...

A. THE QUALITY OF GOD'S WRATH (v.18a)

Paul begins by saying, "*For the wrath of God...*" What is God's wrath? Write this down in capital letters—*God's wrath is His holy displeasure against all sin. It is His settled, swelling, fair, right anger.*

The word "**wrath**" itself comes from a Greek word, and the moment I pronounce it, you will hear another English term closely related to it—*Orgé*. We get the English word *orgy* from this word. In the ancient world, *orgies were sexual parties where people would get drunk to remove all their natural restraints* and then engage in this indulgent, heated, passionate sexual expression in order to have some type of religious experience of ecstasy.

When Paul uses this term to describe the wrath of God, he is not suggesting that God has some kind of *uncontrolled emotional outburst*. No, no, God doesn't have a divine temper tantrum. God is not one who flies into irrational rage. Rather, Paul is saying that *God's wrath is heated, intense, passionate*. In fact, this term was used to describe the heated snorting of a war horse or a bull, deeply breathing in and out. God's wrath is *His holy, heated, passionate hostility to all ungodliness and all unrighteousness*. God is not a stoic Sovereign. God is not a mechanical Maker of heaven and earth. He is not a passive Spectator of what is going on in your life and mine and in this world. This is not some turbulent emotion that rises or falls like a thermometer. As one commentator puts it, God's wrath "*is less sudden in its rise, but more lasting in its duration.*" God's wrath is His divine refusal to condone sin or to come to terms with it in any way.

- **Habakkuk 1:13**—*Your eyes are too pure to approve evil, and You can not look on wickedness with favor.*
- **Psalm 5:4-6**—*For You are not a God who takes pleasure in wickedness;
No evil dwells with You.
⁵The boastful shall not stand before Your eyes;
You hate all who do iniquity.
⁶You destroy those who speak falsehood;
The LORD abhors the man of bloodshed and deceit.*
- **Psalm 7:11**—*God is a righteous judge,
And a God who has indignation every day.*

God's wrath is His holy, moral, strong, settled opposition to all that is evil. As a matter of fact, in the New Testament, the words "*the wrath of God*," "*the wrath*," or "*wrath*" are simply technical terms for *the outgoing of God in retributive action against all those who have defied Him*—that's *the quality of this wrath*.

B. THE TIMING OF GOD'S WRATH (v.18b)

Verse 18, he says, "For the wrath of God" (that's the quality of it) "is revealed" (that's the timing of it). Did you see it? It didn't say that *it will be revealed someday*, but the text says it "is revealed"—that's *the present tense*, which means that God's wrath is a present reality.

From the first moment Adam disobeyed God down to this very day, *every generation has experienced the wrath of God in some way or another*. Whether it be *natural consequences, national catastrophes, personal tragedies, or the miseries that are brought upon us because of our own ungodly actions*, God's wrath is a present reality.

Let your eyes drop down to **Romans 2:5**, and please note that Paul says, "But because of your stubbornness and unrepentant heart"—you are doing something. This is what the person is doing who refuses to come to Christ and remains stiff-necked and resistant to the Gospel. What are you doing?—"you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God." There, Paul speaks of a future wrath. In other words, right now, there is a gathering storm on the horizon. There will be a cloud break of wrath that will make the flood in Noah's day look like a kiddie pool.

Look at **chapter 2:8**, "but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation." For the person who lives for themselves, and worships at the shrine of "me, myself, and I," what awaits them? Wrath and indignation! This is not a *passive wrath*. This is not a little push into hell but a fierce, relentless pounding of the wrath of God against sinners without end—by God Himself. This is not sinners inflicting wrath against themselves or the devil inflicting upon them, but an *omniscient, omnipotent, omnipresent* God who resides everywhere, even in hell, inflicting His wrath upon those outside of Christ.

In **chapter 3:5**—"But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He?" No, He is not unrighteous. God would not be *the holy God if this wrath were not so*. This wrath is not capricious. It is not underserved. It is entirely just and equitable.

The cataclysmic (eschatological) wrath of God is not only a future reality that is coming, cascading down and enveloping the whole earth and those without Christ. However, Paul also says it "is revealed," or it is being *constantly disclosed* right now. What does this mean? This is what is called "**abandonment wrath**." It is revealed in the evidences of God's wrath or the built-in consequences beginning in verse 21.

- Intellectual futility (v.21a)
- Moral darkness (vv.21b-22)
- Idolatry (v.23)
- The removal of moral restraints (vv.24-27)
- A depraved mind (vv.28-31)

Paul is not speaking only of that man swinging in the jungle somewhere—the pagan who has no biblical knowledge of God. Yes, he is speaking of that person too, but these are evidences that we see in all humanity who has refused to worship God, embrace His Son, and glorify His name.

Let's back up now to verse 18. Paul says, "*The wrath of God*"—that's the quality of it. It's not the wrath of man. "*Is revealed*"—that's the timing of it. It's a present reality. But it's also a spiritual reality.

Notice that the word "**revealed**" (*apokalypto*) in verse 18 is the same word used in verse 17 when Paul speaks about *the righteousness of God being revealed*. In other words, Paul shows us a parallel. Paul says, *in the Gospel*, the righteousness of God is revealed—that is, God's way of making sinners right with Himself by faith in Christ—and you won't get it *unless God reveals it to you in the Gospel*.

But in the world, *the wrath of God is revealed*, and you won't get it *unless God shows it to you through the Gospel*. The bad news comes first, then the good news. **God's righteousness** must be revealed to you for you to obtain it by faith in Christ, and **God's wrath** must also be revealed to you for you to desire to escape it in Christ.

Before I got saved, I didn't think God's wrath was *anywhere*, but once I came to know Christ through faith, then I began to see—wow, not only have I sinned against God, but we're all in trouble. *God's righteousness is a written revelation on the pages of Scripture*, but *God's wrath is an unwritten revelation that is plainly known in society all around us*, although the source is not always recognized. By this, Paul tells us that God has not been some uninterested spectator, some silent witness to our rebellion. Have you seen the wrath of God? The footprints are all around us.

We would do well to remember the words of Daniel Cawdrey, who said,

"As water is deepest where it is stillest, so where God is most silent and patient and sparing, there He is most inflamed with anger."

When God is silent, you think He is non-threatening, but it's like the calm before the storm.

Review: The quality of it: *the wrath of God*. The timing of it: *it's being revealed in present and spiritual reality*.

C. THE SOURCE OF GOD'S WRATH (v.18c)

What is it coming from?

"For the wrath of God is revealed from heaven..."

Straight out of the gates, Paul cuts to the chase. There is no warmup or walk-up and clever way to approach this. Right up front, Paul says, "*For the wrath of God is revealed from heaven*." To say "**from heaven**" means that God's wrath doesn't just kind of fall out of the sky by chance.

Paul means that God's wrath is not like the wrath of men, which is *limited* and *escapable*. If you get angry with me, I can escape it—I can run down the street, up the corner, and down the block. If you get really angry with me and threaten my life, I can go to the next state or another country. But if God is angry with you, His wrath, according to the Word of God, is unavoidable and inescapable. The source of God's wrath is *divine*. Jonathan Edwards got it right in that famous sermon: "*Sinners in the Hands of an Angry God*."

John MacArthur says of this,

"Heaven reveals God's wrath in two ways: *in His moral order*, and through *His personal intervention*. When God made the world, He built in certain moral, as well as physical laws, that have since governed its operation. Just as a person falls to the ground when he jumps from a high building, so he does fall into God's judgment when he deviates from God's moral law. There is a built-in wrath; when a person sins, there is a built-in consequence that cannot change. In this sense, God is not specifically intervening, but He is letting the law of moral cause and effect work."

But then MacArthur goes on to say this,

"The second way in which God's wrath is seen is through His direct and personal intervention. God is not some impersonal cosmic force that sets the universe in motion, to just run its course. God's wrath is executed exactly according to His will."

Dorothy Sayers, the brilliant poet and classical writer, once talked to a person about the laws of God, and this person said, "Well, God can just change the laws. You know? Laws are meant to be changed, you know, just like the laws of getting into a country club can be changed, or voting laws can be changed, well laws can be changed." People think that way about the laws of God.

Sayers replied, "If you think about it, there are two kinds of laws: there is *the law of the stop sign*, and then there's *the law of the fire*." And then she explained it this way, "the law of the stop sign says that there is traffic going through your community, and it's going at a pretty fast clip, so it needs to be controlled. And so, the city council meets, and the city council decides to put a stop sign there, and if you violate that rule, then you'll be charged seventy-five dollars. And so, they put the stop sign there, and some obey, and some do not. So, they choose to change the law a little bit, and they say, 'We're going to change it from seventy-five dollars to one-hundred-fifty dollars,' but it still doesn't stop people from violating it. If you violate it, you just pay one-hundred-fifty dollars. But the problem doesn't go away. So, the city council meets again and says, 'Well, let's just divert traffic around the city by building a highway. That's the law of the stop sign. You can change the law.'"

"But then there's also the law of the fire. The law of the fire says that 'if you put your hand in fire, you're going to get—what? —burned!' And so, what if all the legislators of the world got together and said we're going to change the law of fire? And they voted to change the law of fire so that when you stick your hand in fire, it won't get burned. Now, when they would then leave that room, the first delegate to stick his hand in the fire would find out that he cannot change the law of fire."

"That's the difference between the law of the stop sign and the law of fire. Bound up in the nature of fire is a penalty for abusing it."

Here's the point. There is a way in which you never break God's laws; you just break yourself. And God can no more change *the law of fire*, or *any moral law*, without changing God Himself. It's fixed. The moral law is like the law of fire. *God won't change His moral character*. God is who He is, and the Bible teaches that there is a built-in wrath that is working. It's kind of like "the law of sowing and reaping." God can choose to directly intervene, and He has in history. He has used all sorts of things; He's used *the sun*, He's used *water*, He's used *fire*, He's used *animals*, He's used *frogs and locusts*—He can intervene! But *the quality of it*, and *the timing of it*, and *the source of it* is clear.

D. THE EXTENT OF GOD'S WRATH (v.18d)

If you get this part, I think it will make the next section clearer. What is the extent of God's wrath? I've been testing people this week; I've been asking people, *do Christians experience God's wrath?* And I've enjoyed seeing the wheels turn with some of my brothers and sisters. Let's let this text answer the extent of it, how far does God's wrath go?

- For the wrath of God is revealed from heaven *against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,*

Is it only against some ungodliness? Is it against some unrighteousness? Not some, not most, but all. "All" means all, and that's all, all means. Paul uses that little word to tell us that *no one is left out*. No one. There are no exceptions. To say it another way, *everyone experiences God's wrath in some way or another*.

The words "**ungodliness**" and "**unrighteousness**" are critically important to Paul, and there is a distinction between the two. The order is also significant. With his brilliant intellect under the inspiration of the Holy Spirit, Paul will open up what *ungodliness* looks like in verses 19-24. Then he will unpack what *unrighteousness* looks like in verses 25-32.

Ungodliness (*asebeia*) is first, and it is directed toward God. Unrighteousness (*adikia*) is directed toward man. Ungodliness is vertical. Unrighteousness is horizontal. Ungodliness literally means irreverence toward God. It describes one's attitude toward God. Impiety. Your failure to take God seriously. Your failure to commit yourself to God and live for His glory. This is where everything begins—with your relationship to God or your lack of relationship with God.

It was A.W. Tozer who said, "*What comes into our minds when we think about God is the most important thing about us.*" It is the lead domino, and everything else is of subsequent consequence. What do you do with the knowledge of God? This will chart the course of everything in your life—your *priorities, motives, ambitions, affections, and conduct*. *Who you marry, where you work, how you raise your kids, who your friends are, how you face adversity*, etc. The trigger point is your relationship with God. This is the lead sin.

Unrighteousness is failure to adhere to God's principles, commands, and laws. It has to do with how we behave toward others. The steps I take. How I live my life. It speaks of lawlessness, immorality, going my own way, and doing my own thing. This is an intentional one-two punch. Paul is *putting before us how we, as sinners violate the entire law of God*. You see, God's law consists of two tables: the first table governs our relationship with God; the second table governs our behaviors or relationship with others. And Paul is saying, listen, I want to show you that all sinners are lawbreakers. We have all violated the law of God. By the law, sin is shown to be exceedingly sinful, according to Romans 7. According to Romans 3, *the law shuts our mouths and makes us guilty*. According to Romans 5, *the law increases the trespass*. According to Romans 7, *it shows sin to be sin*. According to Galatians 3, *the law imprisons everyone and says the whole world is guilty before God*.

And this indictment covers the entire human race, both *Gentile and Jew*, both *religious and non-religious*, both *pagan and enlightened*. And if you go to Romans 3:18, Paul summarizes his conclusion by saying, "*There is no fear of God before their eyes.*"

This is why Dr. Steve Lawson says, "No one comes giggling or skipping or laughing into the kingdom of God. The only ones who genuinely and authentically come into the kingdom of heaven are those who realize they are under the wrath of God and they have the fear of God in them. They come with humility, brokenness, emptiness—it is not just repeat this prayer, you said those words, you're in. No, it goes so deep into the soul. There must be the reverential awe of God—which comes from this indictment that you are foul, wicked, and depraved. Guilty in the eyes of a holy God."

- The quality of wrath—*"the wrath of God"*
- The timing of God's wrath—*"is revealed"*
- The source of God's wrath—*"from heaven"*
- The extent of God's wrath—*"against all ungodliness and all unrighteousness "*

E. THE CAUSE OF GOD'S WRATH (v.18e)

Why is God angry? Why are sinners in such a perilous position before God? Because they *"suppress the truth in unrighteousness."*

The word **"suppress"** means to try to hold something under. The illustration has been given in modern times of a beach ball at the pool, lake, or ocean. The ball is full of air, and you try to push it down underneath the water. The second you let go, it comes popping back up.

The idea here is that people try to get rid of their accountability to God. Men seek to push away and push back the knowledge of God, which we will look at next week, Lord willing. Listen, God has written the truth like an autograph across the skies and in the heavens. God has written the truth deep down in your conscience so that when I say that God made you for Himself and has Creator rights over you, you know what I am saying is true because your conscience bears witness to it—unless you have seared your conscience. Creation bears witness to a Creator. You can't get away from it. David said in **Psalm 139:7-14**,

- ⁷ Where can I go from Your Spirit?
Or where can I flee from Your presence?
⁸ If I ascend to heaven, You are there;
If I make my bed in Sheol, behold, You are there.
⁹ If I take the wings of the dawn,
If I dwell in the remotest part of the sea,
¹⁰ Even there Your hand will lead me,
And Your right hand will lay hold of me.
¹¹ If I say, "Surely the darkness will overwhelm me,
And the light around me will be night,"
¹² Even the darkness is not dark to You,
And the night is as bright as the day.
Darkness and light are alike *to You*.
¹³ For You formed my inward parts;
You wove me in my mother's womb.
¹⁴ I will give thanks to You, for I am fearfully and wonderfully made;
Wonderful are Your works,
And my soul knows it very well.

It does not matter what mind games you try to play; you're going to have to suppress the truth that is clearly evident—this is why everyone on the planet is without excuse.

The atheist Bertrand Russell once said that if he were faced with God when he died, he would demand an explanation for why God made the evidence of His existence so insufficient. How plainer, how more visible can God be than to create the world? To create physical creation around us, to give us a conscience within us, and so we can *look above us*, and we can *look within us*, and it bears witness of God's person.

If this atheist were to ask the wise man Job this question, "Job, where is the evidence?"

- **Job 12:7-10**—"But now ask the beasts, and let them teach you;
And the birds of the heavens, and let them tell you.
⁸"Or speak to the earth, and let it teach you;
And let the fish of the sea declare to you.
⁹"Who among all these does not know
That the hand of the LORD has done this,
¹⁰In whose hand is the life of every living thing,
And the breath of all mankind?"

God has made the truth known about Him all around us. This is the cosmological argument that mankind is not suffering because of a lack of information.

The famous Christian writer, Philip Yancey, was taking a trip in Alaska, and he noted that there was a nearly invisible ice fish that swims among the icebergs of the Arctic waters. Its survival is made possible by this unique protein in its blood which acts kind of like an antifreeze. It keeps its blood from freezing. Its blood has no hemoglobin in it, and because of that, the fish is literally almost transparent, which makes it invulnerable to predators.

He went on to speak of the polar bear. Did you know that you can tranquilize a polar bear, trap it, take it three hundred miles from its location, release it, and it will find its way right back to the spot where you took it from?

Birds, bears, and fish are all amateurs compared to the Pacific salmon. They tell us that the salmon swims about 1,200 miles out to sea and then, by some process only known to God, finds its way right back to the very inlet from which it came.

All around us, all around us, is the evidence of God's hand. This is why the apostle tells us, in essence, in these verses: if you never read your Bible, if you never heard a sermon, if you never listen to a testimony, God has given Himself sufficient witness. He has etched His signature in all of creation. Whoever you are, you will understand by physical creation itself that there is a God, God exists, and you ought to give Him glory.

We've all heard the story of those precious girls in the Tremont neighborhood of Cleveland, Ohio, who were held captive for over ten years and mistreated by that monster of a man, Ariel Castro. Dear friends, this Word of God tells us here in this text that we have done something much, much, much, much, much worse than Ariel Castro—we keep captive the knowledge of God, we push it back, we hide it.

There are billions of people right now all across the planet. Why aren't they falling on their faces to give God praise, honor, worship, love, and adoration? Why isn't it happening? It's not happening because *we suppress the evidence*.

Why don't you wake up in the morning and just break out in song? "Praise God! Hallelujah!"
Why don't you do that? Why don't I do that? Because *sin in us still suppresses the knowledge of God.*

Let me relax your mind with a personal testimony. One of those rare moments when I get a chance to relax my mind at home, I turn to a television program called Pawn Stars. It's a reality show, and I think I like it because of the history and the objects that people try to come into the shop to sell, and they talk about the history of those things. And recently, a man went into the pawn shop in Las Vegas, and he had a painting by the renowned French impressionist called Monet. He was asking for a million dollars for it. And so, the shop owner does what he normally does when someone comes in with something that he doesn't really understand—he calls for an expert. A painting expert came by and looked at the painting, and he got nervous. He said it could be—if it is real—it could be worth about five million dollars. I don't want to get it wrong, so let me call another expert. So, then he went and got his mentor, and he came in—an older man. And when the older man came in, he knew right away how he could tell if it was true or not, if it was real or not. He said, if this is real, then this painting is a hundred and fifty years old. If it's a hundred and fifty years old, then the paint has cracks in it. And so, he pulled out his little magnifying glass and looked over it really carefully, and he says, I see no cracks. And then he picked up the painting, turned it over, and said, now if it's real, you would see these watermarks that come through the canvas, and I see no marks. I'm two hundred percent sure it's fake.

Well, you don't need an expert to conclude that God is the creator of the world. Actually, you are the expert. Bernard Berenson is a connoisseur of Fine Art. He is said to have a very good eye. All over the world, they call this man to see if paintings are forgeries or not. He has a technique where he goes up to the painting and *thumps it, and then he looks.* And by that, he is supposed to be able to tell whether it's real or not. Someone asked him, "Where did you learn that technique?" And he says, "Well, I looked, and I looked, and I looked, and I looked, and I looked again, and that's where I learned the technique. I learned to look and see it by looking."

You get the point, I trust. Friend, Paul says, *if you look, and look, and look, and look again,* you will see that this world is no copy by someone; this is an original creation by God Himself.

What this means for all of us now is that we have a responsibility. You see, the divine footprints of God are all around us. Creation can tell you something about the character and nature of God, but it cannot tell you how to be saved. The Gospel reveals how to be reconciled to God and be saved. You can see it as you look above you and around you and even as you look at your own hands. God created you; now you have a responsibility. What is your responsibility?

Your responsibility, and mine, is to thank God and to honor God. And the greatest way to honor God is to honor His Son. In John 5:21-23, Jesus said, *"Just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. For not even the Father judges anyone, but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him."* We honor the Son by submitting to Him, by believing in Him, by following Him, by obeying Him, and by trusting in Him.

CONCLUSION:

I close with this last word. It's a word from Psalm 2:12—don't turn there, just let me read it to you. *"Do homage to the Son, that He not become angry, and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!"* Do homage to the Son—some translators say kiss the Son. Kiss Him in faith, trust Him, come to Him, and believe in Him. If you refuse, beware.

Let us pray. You've been so patient, and you're listening, but the listening is for naught if you don't act.

Some are listening to me right now who *need to surrender*. You have a responsibility to respond to God. You don't need any other evidence. Are you waiting for a feeling? Stop waiting for it! God has given you enough time to respond to Him, honor Him, give thanks to Him, and kiss the Son for *who He is* and *what He's done on your behalf on Calvary's cross*. Would you come to Jesus today? Would you cry out in your hearts, "Oh God, I feel the resistance of sin in my nature, and I need a heart change? Change me, Lord. Change my heart, open my eyes, open my ears that I might see what I already know to be true." Come to Jesus.

For those of us who have come, oh may we be as Paul, who hated the very sin that remained in his flesh but who turned his heart and gave glory to God because of his grace in Jesus Christ. Give glory to God and give Him thanks, for we pray it in Jesus' name—and all God's people said, *"Amen."*

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Unless otherwise noted, all Scripture references are from the New American Standard Bible: 1960, 1962, 1968, 1971, 1972, 1975, 1977, 1995 by the Lockman Foundation.