

# (Bible Analysis of Man) Man's Memory

by Willie Mullan

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*The sermon emphasizes the importance of remembering God and the consequences of forgetting Him, highlighting the role of the Holy Spirit's illumination in bringing conviction and spiritual growth.*

**Duration:** 1:04:43

**Scripture:** Genesis 19:26, 1 Corinthians 11:23, Ephesians 2:12, James 1:21-25

**Topics:** "Bible Analysis Of Man"

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## Description

In this sermon, the preacher highlights the lack of truth, mercy, and knowledge of God in the land. He emphasizes that many people go about their daily lives without remembering God or having Him in their thoughts. The preacher then references the story of Lot and how God used action to drive conviction into people's souls. He also delves into the book of Job, specifically chapter 41, where he discusses the questions posed about the crocodile and its significance in relation to God's dealings with the devil. The sermon concludes by reminding listeners of the trials and tribulations that Job faced at the hands of Satan.

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## Transcript

We looked at man's conscience, and we looked at man's understanding last week, and we found that when Adam fell, and sin entered, and death bit him, we found out that the understanding was darkened. And that can be proved a thousand ways, and you need to get born again, and the understanding becomes enlightened through the light of the glorious gospel. Next week we are going to look at the imagination.

Mind you, when Adam fell, this mighty faculty that God gave to him at the beginning, you know, it became vain. In their vain imagination, they got away from God, but we'll look at that when we come to it. Now, we're looking at this faculty this evening of memory.

You remember that I said that conscience, it's the thought-judging faculty that God gave to every man. Tells us when we're right, and when we're wrong, until it becomes defiled and feared, and is put out of action. And the understanding is the thought-valuing faculty we have.

By our understanding, we understand that two and two make four, and so on. And our imagination is the thought-forming faculty, and our memories is the thought-retaining faculty. And it's a mighty faculty.

You see, right up in here, you've got all these faculties that God gave to us. We're just looking at memory this evening. Man's memory.

Want to put man on the operating table again this evening? Then we're going to look at this thought-retaining faculty of his. Surely, when God made man, and he so faithfully and wonderfully made that you're bound to bow to the mighty truth that, in the beginning, God created man. You know, I think when God gave him this faculty, this thought-retaining faculty, that God meant him to remember his Creator.

This is what the wisest man that ever lived, apart from Christ, said Solomon. He said, Remember now thy Creator in the days of thy youth. But you know, when Adam fell, something happened to all these faculties.

And this mighty faculty of memory that should have been first and foremost employed in remembering its Creator. You see, now it has forgotten God altogether in many parts of the world. I think you know this, don't you? That the psalmist said this.

Let's look back at this, and we'll get it then. Psalm 9. We're at the ninth. The psalmist gathered up these things in his day, and we're not this time because we've got a long way to go.

It's a way down at verse 17, and the psalmist said, The wicked shall be turned into hell. And the Russellites will have bother working the grave out of this bit, because they just wanted the grave, not hell at all. Because as far as I know, the righteous and unrighteous go to the grave.

But the psalmist could see this. The wicked shall be turned into hell, and all the nations that forget God. Yeah, there are nations on this earth tonight.

Whole nations, remember, who forget God. Go into the next psalm. Do you see Psalm 10? See verse 4? The wicked, through the pride of his countenance, will not seek after God.

God is not in all his thoughts. You know, these are tremendous predicaments against the human race. You might well say to me, are the people in this town of ours this evening, who have forgotten God altogether? Would it be possible that inside the boundaries of this town, there are people and God is never in their thoughts? Of course there are.

I am plenty of them. You see, I could get men in this meeting to stand up, and I could get plenty of them. Men who were all boozers like I was.

And I can remember the years now, you know, when I just lived for drinking holy wine and getting drunk. And I can remember waking in the morning and thinking about how I would get my booze for that day. And I remember years that you never bowed to me nor closed your eyes before God, and God was not in your thoughts.

You were far away from God. Your old memory wasn't thinking about God at all. Yes, we had forgotten God, a whole lot of us.

And it's a terrible thing, isn't it? Let's go over to the prophecy of Hosea 2, you see this. If you take your time and find the place, if you can find Isaiah, then comes Jeremiah, then Lamentations, then Ezekiel, then comes Daniel, and then comes Hosea. Because this is a mighty book, this wonderful prophecy of Hosea, I think it's one of the greatest among the minor prophets.

And here's what Hosea said in chapter 4, talking to the children of Israel. Hear the word of the lord, ye children of Israel, verse 1, Hosea 4, verse 1, For the Lord hath a controversy with the inhabitants of the land, and it should be capital T and capital L, because he's talking about the promised land that God brought them into. But the Lord hath a controversy with the inhabitants of the land, because there is no truth, no mercy, no knowledge of God in the land.

You can hardly accept this, you know. You can see God bringing this nation out of Egypt, and bringing them wonderfully through the 40 years in the wilderness, and bringing them eventually into the promised land. And think of the mighty things that God did before them and for them.

And now they're in the land, and there is no knowledge of God in the land. They're forgotten, completely away from God. And you'll find that when there's no knowledge of God, you know, there can be no truth radiating from a people like that.

And I'll tell you there will be no mercy among them. Do you see these things put together? He says God has a controversy with the inhabitants of the land, because there is no truth, no mercy, no knowledge of God in the land. Yes, I'm saying to you that it's possible, you know, it's possible that men can walk about every day and forget God.

And God is not in all their thoughts. And this great faculty that should be remembering their Creator is not working anymore. It only works for the old nature.

They remember the things of the old nature. You know, there's a great crowd that goes to church and forgets God. Let's go over to the book of James just for a moment.

I want you to get the hold of this because this is very important. And we're at James, and we're at James, the very first chapter. And here's what James is saying to God's people, remember.

Verse 21. Verse four, lay apart all filthiness and superfluity, if not in this, and receive with meekness the engraftment of word which is able to save your soul. But be ye doers of the word and not hearers only, deceiving your own selves.

You see, there are people who go to church and who listen, and you know, they're just hearers only. Take no mistake about this. Verse 23.

For if any be a hearer of the word and not a doer, he's picking these ones out to just hear and never do anything. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in the glass. Just a natural man looking into a looking glass and sees his natural face.

Now, I want you to watch this very carefully. For he beholdeth himself, and goeth his way, and straightway forgeteth. You get that word? Yes.

There are people who hear in the house of God, and God is speaking to them, and they hear, but it never goes any further. It doesn't make, it doesn't have any effect on them. It doesn't make a mark on them.

Yes, they hear all that. They're just like a man beholding his natural face in the glass, and then goeth his way, and straightway forgeteth. Just forgets all about it.

So, you see, we have in the world today nations who forget God, and we have men on all streets, and God is not in their thoughts at all. Yes, and we have men and women who go to church and listen, but they

never do anything about it. And God convicts them of sin, they get out and get away from it all, and straightway forget.

Yes, I want you to get the whole of that. Now, that's what I call never is natural information. Because, you see, when Adam fell, and all these faculties had a touch of this totally depraved thing that Adam brought upon us, then the faculties don't work the way God wants them to work.

But I want you to see the faculty working when a man gets saved. Let's have a look at memory's spiritual illumination. Let's go over to John 14 for a moment.

John's Gospel, chapter 14, verse 26, the Lord Jesus is speaking, and he's saying to his disciples, but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance. That's a great word. And, you know, I think that this is one of the most precious things in the Christian life, at least it is for me.

You know, sometimes the best of us go off our sleep. Very seldom I lose sleep. I am so thankful about this.

I can go home now, and I know there's pea soup that I'm going to warm up and have a taste of it. I know about that bitch. And then I will sit and chat to the good woman for a moment or two, just to let her see that her and I are on the same level.

And then she'll go to bed, and then I'll get down to things, maybe for tomorrow, tomorrow evening's meeting. And I can go upstairs at maybe two in the morning, and I'm just in, and I'm fast asleep. Not bothered at all.

No tablets, no old nonsense, no. But, you know, there are times when you are burdened about the souls of men. And Paul talked about great heaviness and continuous toggle.

And there are nights like this, not every night. And there are nights when you don't sleep. And when I don't sleep, and I'm really lying awake, I don't tumble and toss, I think this is the great thing.

Just to close your eyes in the dark, dear, and see how much the Holy Ghost can tell you. And he'll talk to me, you know. And he'll bring things to my remembrance.

I'll tell you how I do it. I just lie in the dark, and I say, well, sleep is gone from me. Tell me some of the precious things in Genesis.

And I know how many chapters are there. I know there are fifty there. And I know what's in the first one, and the second one, and the third one, and the fourth one, and the fifth one.

And I know what's in the whole lot of them. This is the line. But the Holy Ghost will fasten my memory on something that's precious back there.

And that's better than all the sleeping tablets you ever had. It's the Holy Ghost illuminating this memory of mine. He shall bring all things to your remembrance where you have to give Him a chance.

And I'll tell you, young people, if we may have preached this long ago at Catholic, and He said, our Lord Jesus said, fill the water pots with water. And they must have looked at Him. And they filled these great big water pots, maybe standing four feet high, filled them up with water.

And they're all stone water pots, and they're nothing to look at. But you see, when you come to the word water in this book, sometimes it's symbolical of the Word, the water of the Word. Jesus said He hath cleansed us by the washing of water by the Word, so that He has these water pots filled with water.

And you know, if you can just give the Lord's time to put precious things into your heart and into your mind, and they're stocked up in your memory somewhere, fill it with the Word of God, not the telegraph, not the Protestant newspaper. May be right, but may not. Fill it with the Word of God, and I'll tell you what the Holy Ghost can do.

It will be the best night you ever had. It doesn't make a matter where you sleep or not. I'll tell you this, the moment the Lord just looked at this, and this water was turned into wine.

Why? It blessed all at the feast. And how many times I have just lay in the dark, and the Holy Ghost has come, and you can't write, and you can't make notes, but He has filled your heart, and you carry it away to somewhere else. And it thrills countless hundreds more, and goes across the world after that.

Yes, you see, the Holy Ghost can illuminate you. Let's have a look at John, at Luke's Gospel, chapter 17. Luke's Gospel, chapter 17.

Now, for the preachers, I think this is something that you need to take note of. The Lord Jesus is preaching to a mighty crowd here, and He's saying to them, verse 26, And as it was in the days of Noah, the word noi is just the Greek way of saying the word Noah that's in the Old Testament. And as it was in the days of Noah, so shall it be in the days of the Son of Man.

They did eat, they drank, they married wise, they were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed them all, likewise also as it was in the days of Lot. They did eat, they drank, they bought, they sold, they planted, they built, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed.

In that day he which shall be upon the housetop and his stuff in the house let him not come down to take it away, and he that is in the field let him likewise not return back. And then Jesus very softly said, Remember Lot's wife. It's one of the short texts of the Bible.

I suppose Jesus' is the shortest one, so this must be the next one then. And you know what the Lord Jesus is doing? He's trying to get this faculty of memory to work, just to convict them. That's what it's about.

And I think, you know, we need to learn to do this. We need to learn to bring things to the memory of poor lost sinners that there might be awakened to flee from the wrath of God. So often have I preached from these words, Remember Lot's wife.

And you see if you just sit still and look back, what do you remember about her? You remember that two angels came to her house and sat at her table and they warned her to flee from the wrath of God. And she was well taught about God's coming judgment. People should remember that.

Poor lost sinners should remember that Lot's wife was well taught about God's coming judgment, but she perished, you know. The teaching didn't help her. She perished when the judgment came.

You should remember that she was not only well taught, but she was well night saved. And the angel took her by the hand. What must it be when your hand is taken by the hand of an angel? And the angel took her out of Sodom, taken her to the place of salvation.

And as they went along the place, she struggled free, turned back and perished. Remember that. If that's what the Lord was doing, I could go on with that.

And He was driving conviction into their souls by taking the faculty of memory. And it's a great thing for preachers to learn. Have a look at this one.

This is Job, the book of Job. And we're at chapter 41. Book of Job, chapter 41.

And there are only 42 chapters in the book. Now here's something that's very interesting, and I want you to try to be patient with me as I do it for you. Not often you get preaching from chapters like these.

Chapter 41. These are all questions, and the answer to every one of them is no. Canst thou draw out Leviathan with an hook? Now the word Leviathan, it's the translation of an old Hebrew word, and the old Hebrew word actually stood for crocodile.

I want you to get that. You know what a crocodile is like. And we're thinking about a great big long crocodile.

Now the fishermen will answer the questions, and there's a lot of them along here. Canst thou draw out the crocodile with a hook? You think you can do it? And the answer is no. Or his tongue with a cord which thou lettest down? You can't do it, sure you can't.

You've seen the little fellows of the brook, haven't you? With the piece of stick and the string and the pen. The fishermen, they'll never take a crocodile without you. You know the story about the old Irishman down the west coast of Ireland, do you? You see he's leaning over a little bridge, he's got a bit of a about a tree, he's got a bit of cord on it and there's a pin on the end of it, and he's dipping it in the stream just about a foot deep, dipping it in.

And an American came by with one of those cars as big as a bus, and he saw this, you see, the break farm, said to the wife, look at this, have a look at this, get up. Well the two of them come up and they said, good morning. And Pat said, good morning, sir.

He said, what are you doing? He said, I'm fishing. Looked at the string and the stick and everything. He said, what are you fishing for? For whales, he said.

So the American just was lapping it up. He says, blue whales? No, he said, bicycle whales. You see Irishmen are not as soft as the Yanks think they are.

Sorry for you Yanks in here tonight. Oh no, you see, you can't take out a crocodile with a cord, which they'll let us down. This too comes from putting a hook into his nose, because, you see, Job must have seen a thing or two about fishing, or bore his jaw through with a cord.

Oh, that's an old Indian way of fishing, and I'm sure they must have got it from times past. When I was away up in an Indian reservation once, in Canada, the old Indian chief took me down to see boys fishing with thorns. But the thorn is as long as my finger, you know.

And they strip this branch until there's only one spike sticking out, and he's just sitting watching in the water. And, you know, I couldn't see anything, but he just moved it. And there's a fish on a beautiful island there, so now we'll get this arch, but I haven't the time for that sort of fishing.

You see, this is what he's saying. Canst thou put a hook into his nose, or bore his jaw through with a thorn? Will he make many supplications unto thee? Not going to put his head up out of this river, you know, and beg for mercy. Not this crocodile, not a bit of them.

Will he speak soft words unto thee? Will he make a covenant with thee? Will thou take him for a servant forever? Will thou play with him as with a bird, or wilt thou bind him for thy maidens? Shall the companions make a banquet of him? Shall they part him among the merchants? Canst thou fill him with barbed irons, or his head with fish spears? See all the questions. The answer is no. They can't manage him like that.

Then here's what he said in verse 8. Lay thy hand upon him, remember the battle. True no more. Now how does that come in there? What's this all about? Well, you know, behind these questions, and behind this writing, and behind all that comes right in this chapter, there is something really wonderful.

Because you see, Job had dealings with the devil, you remember that. It was the old serpent himself, Satan, that came and destroyed Job's farm, you remember that. Seven thousand sheep and three thousand camels, just like that.

He just blotted them out when God allowed him, of course. And do you remember that in one day? Yea, he killed seven sons and three daughters that belonged to Job. Do you remember on the very next day that he smote Job from the crown of the head to the soles of the feet with one of the most gruesome diseases of the Far East? It's called elephantitis.

Brings you all out in little red boils and you could smell the man that has it a mile away. It's stinky. That's the sort of thing that happened to him.

That's what the devil did on him. Now this book has a wonderful way of using animal metaphors for the devil. You see, let me show you this.

Let's go over to the book of Revelation. We'll get this all sorted out. Revelation, and we're at chapter 12.

Book of the Revelation, chapter 12. Take your time and find the place now, because this is very thrilling to me. Chapter 12, verse 1. And there appeared a great wonder in heaven, a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars.

And you don't want to go into the whole exposition about this woman. I believe the woman here, of course, is the nation of Israel. And you can see the twelve tribes there if you look close enough, but I'm not taking the time to do that.

And she being with child, because it was Israel that brought Christ forth, you know. Yes, we're not arguing about it tonight. Revealed in birth and came to be delivered, and there appeared another wonder in heaven, and behold a great red dragon.

Let's get the hold of this now. Can you put this great red dragon, you don't know what a dragon looks like, neither do I. We can see pictures of it. Put it beside the crocodile.

These are on the metaphors. And there appeared another wonder in heaven, behold a great red dragon having seven heads and ten horns and seven crowns upon his head, and his tail grew to the third part of the stars of heaven and it touched them to the earth. And the dragon stood before the woman which was ready to be delivered for to devour her child as soon as it was born.

You see, that's why I'm perfectly sure that the woman is Israel, and that's why I'm perfectly sure that the child is Christ being born of the nation, of course. And you see when he was born, the old devil, he's a great red dragon. In case you think I'm making a mistake about this, have a look down a bit, see verse 9, and the great dragon was cast out, the old serpent called the devil and Satan.

God put all the words in just in case you would make a blunder, so there is no argument left for you. All the details are there. This great red dragon is the old serpent called the devil and Satan, surely that's enough.

Yes, you know, when our Lord Jesus was born, the devil made a very big attempt to devour him. And you remember that Mary and Joseph had to run away down into Egypt. Of course, you know, the devil came again when our Lord was going into his public ministry.

But you remember in the wilderness, and he came to destroy him there. But those were just two wishes with the old enemy. The real battle between Christ and the devil was fought at Calvary.

The battle of Calvary is something you should never forget. You see, there is another animal metaphor in this book, and I'm not going to because I'm going to waste the time. I want you to get the hold of this.

Your adversary the devil goes about as a roaring lion, all right? Let's get the crocodile mind up. Let's get this red dragon mind up. Let's get this roaring lion.

This is the devil. He doesn't know it, but let's play about with it. These are animal metaphors of the devil.

Yes, you know, let's go back to Job. Let's go back to Job 41, it was. You see, the Lord is talking to Job and he's saying to him, you know, you can't do it.

You can't manage him. You can't pick him out with a pin and a hook and all the rest of it. And there's no way that you can overcome.

You can't do it, and the answer is no all the time. And remember the whole chapter goes on to talk about this, and when the chapter ends, and it's a pity it ends where it ends, here's how chapter 42 begins. Then Job answered the Lord and said, I know that I can't do everything.

If I can't do it, you can't. Now that's the bit, you know, we need to get the hold of. Because I want to tell you, you see, that this crocodile that we can't manage, this roaring lion that would devour us, this great red dragon who determined to destroy Christ, the Calvary, he was overthrown.

It was the Lord, you know, that bruised the serpent head. And you don't need to fear this great red dragon, and you don't need to fear the size of this crocodile, and you don't need to fear this roaring lion. All you need to do is remember the battle.

That's all. Washington said it wonderfully put in, lay thine hand upon him, the member of the battle, do no more. All that I can get this over to you now, because this is more important than even what I'm trying to bring out.

You see, just yesterday, just yesterday, there was a little woman came to see me. You won't know who she is, she doesn't live here. She came in a big car, her husband was with her, she had a full coat on, they've got plenty of money.

And I opened the door and she was there. She said, Mr. Morley, you know me. I said, I don't know you dear.

And then she told me her name, and I thought of the name of where she came from, and all about. She says, I need to talk to you. I says, is that your hubby there? She says, yes.

I said, do you want to bring him in? She says, no, I'll bring him in. She says, I'm going out of my mind. You're going out of your mind about what? About something I did 30 years ago.

I said, does your husband outside know about this? She says, the doctor says I've got to go to home and my husband said I must come to you. I said, all right, get it off your chest dear, let's hear what it is. She said, you see, about 30 years ago I sent a postcard to a lady, and I put certain things on the postcard, they were untrue.

And I blamed her for certain things. I knew they were untrue. And I upset her, and I upset her family.

And I said, you would like to tell me what was on the card, would you? She says, I have another one here, just there's the card, the same size. There's what I wrote on it. I'm ashamed for you to see it.

So I made it through, and it wasn't too bad at all. I've seen it a thousand times worse, but I'm just supposed to, all right, it's not too bad. I said, do you believe that the card was that size there? She says, I do, yes.

Do you believe that's the exact wording? Yes, I do believe. Do you believe in your heart that it was wrong to do it? Yes, I do indeed. Do you believe it was iniquity? Yes, I do.

Do you believe that Christ was bruised for your iniquity? You know where I am now, I'm remembering the Bible. That's what she didn't even remember at all. Didn't answer that bit.

She says, dear, you'll need to answer the question, I'm going to help you. Do you believe that this was iniquity? Yes. Do you believe that Christ was bruised for your iniquity? Well, this one was upon him, God placed on him the iniquity of the God placed it on him and bruised it on him.

Then there's something wrong. Either he didn't finish the battle or you've got to finish it for him or something. What are you running about at night for, to finish the battle? There'll be no good.

And like a flash, like a flash, she remembered the battle. So God said, remember the battle. He shot us.

He won us. He bruised the serpent's head. He destroyed him.

Who had the power of death? This is one of the greatest things your memory will ever do. Remember the battle day and night. Would you remember the battle? Because a thousand things go wrong.

Your wee man fails and he backslides. For God's sake, remember the battle. There's a thousand things that you bring in and you remember the battle.

Let the Holy Ghost enlighten your memory. Oh, when you sit down and remember the battle, I'll tell you, it's wonderful. You see, this is what our Lord Jesus wants us to do every Sunday morning.

Let's go over to 1 Corinthians. Then we're at chapter 11. 1 Corinthians chapter 11.

And it is Paul writing to the Corinthians, verse 23. He says to them, For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. You know, can I take a moment here just to help the young folks? You see, if the devil ever came into an assembly to destroy it and upset it, he nearly always comes in through the table.

There are more fanatics among God's people about the table than there is anywhere else that I know. See, an old fellow said to me once, this place, he said, do you see that there, Pastor? The Lord Jesus, the same night in which he was betrayed, took bread. So this thing should be held at night every time.

See that? You can easily argue with that, can't you? He says, you'll agree with me that he instituted it at night, don't you, Pastor? You'll agree with me, too, that it happened to be Passover night. And that's why they were there, because the Passover was all written. But he's got to hold on to his point, you see.

He said, well, I'm sticking out the Lord instituted it at night, it'll have to be at night. You're going to have a bit of trouble when you travel as far as I travel, because I go on up into the Arctic Circle, you know. And when I go into the Arctic Circle, there's a certain time of the year they have six months night, and they don't get day.

And there is six-month day, and they don't get night. What's the believers up there going to do with this whole day? Wait for six months? That's a problem he'd never seen before, of course. I said to him very carefully, if we're going to take it just the way you want to take them, very literally, then there were eleven men at this table.

There were no women. Judas fell out. Are you going to stick out that we have a good night and only men? Take them in the mop now.

Because if you say we'll only have men, then I shall also take you up and say, we must only have apostles. Because eleven of them were apostles. Now he's getting the worst of the battle now, and I'm not near finished, you know.

This old head piece of mine goes on, you know. Don't you get sick with these boys who try to disturb an assembly over nothing. I said, all right.

And the bread he took was unleavened bread, because he was one of these boys who has to have a whole loaf. I said, I don't know where Ormah was there then or not. Too bad for Joe, the Ormah baker there.

I don't think that there was a loaf of dough. I don't know what all the argument is about. It was an unleavened piece of cake.

And I'll tell you, it was about the thickness of a Jacob's cream cracker. That's what it was like. Look, don't be starting to make trouble out of nothing.

I will tell you this, that the Holy Ghost did something here. The Lord Jesus, the same night in which he was betrayed, took, and it doesn't say unleavened bread, but it was unleavened bread, because it was the

Passover house. And there couldn't be leaven in it.

All the leaven was put up. But the word the Holy Ghost uses is a Greek word for any kind of bread. So long as it was unleavened bread.

See, he stood hard to remember the Lord in the heart of the jungle with two slices of burned bread from it. And it was as hard as can be at the end. Oh, some of the smart elics around here would have found a bakery somewhere in the jungle.

It's gone home. I tell you, no, the Lord doesn't want you to do those silly things, if it's bread and wine. So long as it's not water and cheese.

Bread and wine. That is all we need. Now, he said to them this, For I have received of the Lord, of which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread.

And when he had given thanks, he broke it. Just broke a bit of this, and said, Take it. This is my body, which is given for you, should be the word.

Because too often when we use the word broken, we think about the lash on his back, and the nails in his hands, and the nails in his feet, and the thorns in his brow. Let me tell you that none of those marks paid for our sins. When we look at the nails in his, at the thorns in his brow, and the nails in his hands, and the furrows in his back, they were all done by sinful men.

Please don't come round to tell me that sinful men hammered the body of Jesus to make atonement for your sins. Because I'll think you're going down. Oh no.

Oh no, I know that sinful men battered him and all that. But you see, his body was given. He gave himself a sweet swearing favour unto God.

His body was given to God, and God laid upon that body our sins. If he his own self bare our sins in his own body, and I'll tell you, he bared them away. Oh, what a job was done in that body, as he bore these sins away, never to be remembered against us no more forever.

You know, when God said, your sins and your iniquities I will remember no more, that's something that only God can do. That's not forgetting, you know. When God says, remember no more, that's not forgetting.

That's something that God alone can do. You see, there are things that I forget. But forgetfulness is a human weakness.

It even belongs to me, because I belonged to before. And there are little things when I go home tonight, I'll say, I forgot. You will know about it, but I will never.

Oh, God doesn't forget. God will remember no more. That's something that only God can do.

And when God makes a covenant with me, and he says, your sins and your iniquities I will remember no more, they're gone. Gone forever. I don't know why we talk about it.

Why don't we accept the wording of the covenant? But you see, this is what the Lord Jesus said, this is my body which is given for you, this too, in remembrance of me. And after the same manner, he took the cup

and again he said, in remembrance of me. You know, I think this is wonderful, because God wants us to come on the first day of the week, it does say in verse 26, for as often as you eat this bread.

And mind you, that word is not as seldom as you eat this bread. Oh, I know that some of the martyrs come to argue with me, they say, you know, if you do this every Sunday morning, it will become so familiar, that you'll lose the sight of it. A friend of strain becomes so familiar, you just pray once every six months.

I would just think, oh boy, that you would. You just read that book once in every six months, in case it becomes familiar. Let me tell you that the early church met on the first day of the week, to break bread, and that is good enough for us, on the first day of the week.

But what I think is, if the Lord wants us to sit down here, oh, you should have seen us sitting down last Sunday morning with a great company. And Albert, one of our elders, preached on John 3.16. We haven't got a one-man ministry in this place, I'm just a teacher around here, but we've got a dozen other preachers, equally as good as I am, or ever will be. And I don't think I've ever heard preaching much better than last Sunday morning at our table.

Yes, I want you to get this, because God wants to take our memories, this second thing, He wants to take it every Sunday morning, and I don't know where some of you are dodging to. Because I think if you go to somewhere where they haven't a table, there's something wrong with you. Because the Lord wants you to come here, or go to somewhere where they have a table, so that He can illuminate your memory again, with the battle.

It's all the battle, isn't it? Yes, I think so. Yes, let's bypass the next one. Paul said to the Ephesians, at that time you remember, at that time you were without Christ.

But let's do this bit tonight. You see, this memory is going on into eternity. Let's have a look at Luke's gospel, chapter 16.

And I think I can cut it short, because some of you know the story. Luke's gospel, chapter 16, verse 19, Jesus is speaking, and He's saying, there was a certain rich man, and if He said there was, I think there was, which was clothed in purple and fine linen, fed punctuously every day. Just food and fashion, that's all He lived for.

And there was a certain beggar named Lazarus, which was laid at a gate full of throes. The violin did his head with the crumbs which fell from the rich man's table. Moreover, the dogs came and licked his soles, his ulcers.

Came to pass that the beggar died, and was carried by the angels into Abraham's bosom. Rich man also died and was buried, that is, his body was buried. And in hell, he lift up his eyes, the eyes of his foe, being in torments.

That's the bit that nobody can argue over. A fellow started to talk to me about Greek, that word hell in the Greek. He said, it doesn't mean hell, you know, it means grave.

All right, I said, we'll translate it your way. And in the grave, he lift up his eyes, being in torments. Is he still in torments? I want you to get the hold of this.

This man is out of the body, and he's into eternity, and he's in torments. Now, I want you to get the hold of this. And in hell, he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me. Send Lazarus that he may dip the tip of his finger in water and chew my tongue, for I am tormented, and he must know all about it. I am tormented in this flame, what Abraham said, fun.

Remember. See that old feckle that he was talking about? He will still be there. And I'll tell you this, this man in the caverns of the doomed and the damned, in torments, he actually calls it this place of torment.

Because not only is his memory still going, his understanding is going. He understands where he is. He says, I'm in this place of torment.

The other boys can say whatever they like, but he says, I'm in this place of torment. I'll tell you this, you see this, this is a part of the man. And this memory will be there.

And he will look back and he'll remember. I could have been saved. I could have been saved on that Tuesday night.

He'll remember all that. Yes, and he'll understand where he is. I am in this place of torment.

And his imagination will begin to work. He imagines that by some miracle of mercy that Lazarus will come and cool his tongue. It's vain imagination.

I'll tell you the whole man's damned. Got the hold of that now. Dear unsaved friend, have you got the hold of that? Because you'll be damned if you don't watch.

You're not as smart as you think you are. You see, you have used all these faculties for to get the best out of this world. And you're going after flesh and after the riches of the world and so many things.

You have no time for the Savior. And if you die without Christ, you'll remember for all eternity. And you'll understand that you're damned because you rejected God's Son.

And you can imagine whatever you like, but there'll be no getting out of it. There is no escape. Next week we're going on to the imagination.

Let's just bow together. We're not singing anymore. Dear Lord, without our feet.

We thank Thee that we know now that we are fearfully and yet wonderfully made. Lord, we stock these memories of ours so full of so many things that don't really matter now and certainly won't matter hereafter. Oh, Lord, help us to remember the battle.

Oh, fill our minds and souls and hearts and understanding and imagination with all these wondrous things that were wrought out at the place called Calvary. Lord, part us in Thy fear with Thy blessing for Thy name's sake.

Source: <https://sermonindex.net/speakers/willie-mullan/bible-analysis-of-man-mans-memory/>

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