

Pilgrims Problems No. 2 Homosexuality

by Willie Mullan

The sermon addresses the biblical perspective on homosexuality and God's judgment, emphasizing the need for repentance and adherence to scripture.

Duration: 45:11

Topics: "Homosexuality"

Description

In this sermon, the preacher discusses the concept of God's existence and how it can be understood through the creation of the world. He emphasizes that God's eternal power and Godhead can be clearly seen and understood by observing the intricate and precise workings of the universe. The preacher also addresses the question of what will happen to those who have never heard the name of Christ, stating that man did not start in a jungle but has found himself there. He concludes by mentioning that he will be addressing various societal issues such as homosexuality, divorce, abortion, and alcohol in future sermons.

Transcript

Last week we commenced a new series of ours, The Pilgrim's Problems. You see, I'm asked at times questions. Almost everywhere I go I'm asked questions about homosexuality, about divorce and abortion and booze.

Well, I've made up my mind that each night we'll deal with one subject and I'll get it through each evening. It's not sort of fair to stop in the midst because of those who record. And there are scores of recordings go from this place all over the world and I must get one subject over each evening.

We only got a bit of homosexuality over last week but we'll finish it now. And next Tuesday we're going to talk about drink, strong drink. Is it the curse of society? Now I know the answer to all these things from the world, you know.

They've got arguments. And I know the answer from humanism too, and from the liberals. But what I'm behind this desk for all the time is to give the Bible answer.

That's all I'm here for, that's all I'm supposed to know. And so I'm giving the Bible answer to homosexuality. All you've got to do is turn the pages.

Look at it carefully and see if I'm doing what's right. Now we did a little bit last week and for some new faces I've got to do a little bit of it. I can't do it all again but it'll be enough to recap and get us to where we want to get to to begin this evening.

We're at Romans chapter 1. And those of you who were here last week as I expounded each phrase just be patient with me for a moment or two. And I can't do all that I did last week, of course I can't. It took me nearly an hour to do that.

We're at Romans chapter 1. And in verse 19 Paul is talking about God. And then he goes on at verse 20. He says for the invisible things of him, the invisible things of God from the creation of the world right from the very moment that the world was created are clearly seen.

You know those two phrases, almighty ones. Invisible things clearly seen. Yes, right from the very commencement of creation it was so.

Being understood. You have an understanding, you know. Being understood by the things that are made.

You know we're learning more about this mighty, gigantic, wonderful solar system of ours that works with precision timing. And our earth is going around the sun 364 days and a quarter each time. 365 and a quarter each time.

And it's so precision that they can map it out like that. And we're taught by Patrick Moore, and he knows a little bit about it that there are thousands of other gigantic solar systems out there in space that we haven't seen and we don't know much about. But when you begin to take in this wonder that's all around us I think if you have any understanding at all you must know that God is.

It's what I said last week, if I take that off and I say there it is, you know. And it keeps printing good time. But nobody made it.

They'll lock me up down in Armagh. Hell, you know somebody made it. And you see this gigantic thing moving with precision timing.

Here we know that God is. Paul argued like this. The invisible things of God from the creation of the world are clearly seen being understood by the things that are made.

Even his eternal power and Godhead. There is no argument. God's eternal power and Godhead are seen clearly, understood even by a boy like me from the things that are made.

Now I want you to get this. He finished that verse by saying so that they are without excuse. Because that when they knew God and you know so many people come along and they talk to me about the heathen and they say now what's going to happen to the heathen these fellows in the jungle and they've never heard the name of Christ and this is the old old argument.

Let me say to you once and for all man didn't start in a jungle. That's where he's got himself to. Okay.

Happens to be that he started in a garden with God. Happens to be that he knew all about God. Happens to be he didn't want God like some folks now.

Even when they knew God. Watch the trend of this argument. When they knew God they glorified him not as God.

They were thankful. But became vain in their imaginations. Isn't that a mighty phrase? You have an imagination you know.

They have a faculty up above there somewhere and it is your imagination. You can become vain in that and their foolish heart was darkened. Professing themselves to be wise they became fools.

How often I've seen that in life. Men with so many degrees and their masters in their own field. Ah yes I've got to bow and admit their masters.

Oh but when they begin to talk about divinity and God and eternity. Professing themselves to be wise you can see how foolish they are. Quite simply.

What's this? This is what they did. And changed the glory of the uncorruptible God into an image made like the corruptible man. Oh they began with God and they knew all about him.

And they saw his glory and they knew his power and Godhead. And all the rest of it but they didn't want it. They're not going to put up with him.

So they make an image of a man. Let's bow down and worship this. That's man getting away from God.

And there are boys tonight bowing down to plaster casts. Make no mistakes about it. I don't want to go hammering around.

I can prove that without any bother. And some of the brightest foreigners we have in Queens. Who get through with honors and who leave some of our boys behind because our boys don't work hard enough.

I'll tell you this. They go back to bow down to wood and stone. With all their brilliant minds.

Try it out do you see now. Just try it out. I'll tell you man didn't want God.

He's got to put him off the throne some way. So he makes an image like onto a corruptible man. And then to birds.

Fancy getting away to birds. Then to four footed beasts. Then to creeping things.

And along the Nile for a while. They made replicas of crocodiles. Bow down to this.

I don't know how you get there but you can get there. This is an established fact. That's what it is.

I want you to get that. What's this bit? You know they turn their back on God. Verse 24.

Dr. Barnhouse said from verse 24 to the end of the chapter is the most horrible writing in the Bible. And he's right. Wherefore God also gave them up to uncleanness.

It's on the line of words. I want you to get the word. Maybe you don't like it but it's there.

Uncleanness through the lusts of their own hearts. And I pointed out and took a long time last Tuesday to point out that the lusts of their own heart is quite different from the lusts of the flesh. For the lusts of their own hearts will go on when the lusts of the flesh has died out.

You've seen dirty old men at ninety ironing up young girls and why don't you go on with it? When the fire is out they decide. Oh but the lust of the heart is there. Sometimes I have to come out into the open to get it

over.

Yes it's there all right. And I can multiply that for you but we're going on. You know God gave them up to uncleanness through the lusts of their own hearts.

To dishonor their own bodies. Did you get that phrase? Because there might be homosexualists hiding in the crowd. And what you're doing is dishonoring your own body.

Maybe you don't like the phrase but it's a Bible one. And I'm supposed to be underlining the phrases for you. And I didn't print them mind you.

The word uncleanness is there. Dishonoring their own bodies. See verse twenty six.

For this cause God gave them up unto. Here's another phrase for you. Vile affections.

Oh what a horrible adjective it is. If you can't read it it's a pity of you but that's what it is. For talking to me about weakness nor sickness.

It's vile affections. That's what this book says. For even their woman did change the natural youth into that which is against nature.

And I don't want to get off on that limb either. These lesbians, I don't want to do that. But it happens to be in our society just now too.

It didn't begin last week you know. Paul knew about it didn't he? Verse twenty seven. And likewise also the men.

Leaving the natural youth of the woman. What's this phrase? Burned in their lust. Oh don't blush for any sakes.

It's your own book. It's the book your fathers fought for. It doesn't mince matters you know.

See what you're playing at do you? Well it's called burned in their own lust. That's what it is. Want you to get the hold of that.

What's this phrase? Men with men working that which is unseemly. Oh how very plainly these things are put. You see when men get away from God.

And God gives them up. I'll tell you what the human heart is capable of. Dr. Hagen said to me.

He becomes a beast. Now we sort of went through this in a far deeper way last week. And I'm not going on with that anymore.

Now I want to go back to Genesis now. And we're at Genesis. Chapter 19.

Book of Genesis. Chapter 19. Now verse 1, just to get it proper.

And there came two angels to Sodom at evening. Now let's get this fact established that these were two angels. Now they didn't come up the main street of Sodom in shining white you know, in glory.

They came as men. And lots sat in the gates of Sodom. That's where he had got himself to.

You know if we were going back to chapter 13 where he left Abraham. And he pitched his tent toward Sodom. That's what he had in those days because he was looking for a city that had foundations.

And he pitched the tent. Oh but he's out of the tent now. Sitting in the gate of Sodom now.

He's one of the judges of this filthy city. And Lot seeing them rose up to meet them and he bowed himself with his fist toward the ground. And he said behold now my lords turn in I pray you into your servant's house and tarry all night and wash your feet.

And ye shall rise up early and go on your ways. And they said nay but we will abide in the street all night. And he pressed upon them greatly and they turned in unto him and entered into his house.

And he made them a feast and did bake on leaven bread and they did eat. But before they lay down. I want you to watch this writing very carefully.

The men of the city. And the Hebrew word here is not the universal word. It's not the word for men and women.

It's just the word for men. The men of the city. And then it just emphasizes it a little bit.

Even the men of Sodom. Come past the house round. Both old and young.

Old man, young man. All the people from every quarter. And they called unto Lot and said unto him.

Where are the men which came into thee this night? They really thought they were men. They thought that these two angels were men. And they said bring them also unto us that we may know them.

Now the word knows in a special sense. Because I've been taken up on this before and they say you are misinterpreting this you know. Oh well we'll see.

We'll just see. When they say we want to know them. I'm saying they're saying we want to know them in a sexual sense.

Because I've got to prove that. I can't just stand here and shout I'm not allowed to do that. I must handle the word of God.

Carefully. So let me prove it. Verse 6. And Lot went out at the door unto them and shut the door after him.

And said I pray you brethren do not so wickedly. Now tell me why he used the word wickedly now. Because when my accusers come to ask me I just put the ball back in the court.

He knew didn't he? He knew what they were about. You know one fellow said to me when they said we want to know them they just wanted to shake hands. And it's the way Arabs do and they want to make them happy and welcome.

What would you use the word wickedly for? Tell me what they use the word wickedly for. Oh no. Oh no you can't get off of that you know.

But let's go a bit further. Here's what Lot said. Behold now I have two daughters which have not known man.

And he means my daughters have not known man sexually. Let me I pray you bring them out unto you and do ye to them as is good in your eyes. Only unto these men do nothing.

I hope you're reading it right. I don't think you can miss it. I don't see any mistakes in it whatsoever.

The whole city was given to this horrible sexual thing. And I want you to get the hold of this. This city had been so homosexually invested that they weren't even touching a woman.

Here's two girls growing up in this house and this is what the father said they have not known man. These men weren't looking for a woman they were looking for men. Oh don't blush and don't keep me back.

Watch this. The crowd outside said verse 9. Stand back and they said again. This one fellow came into sojourn and he needs to be adjudged.

Now we will deal worse with thee than with them. And they pressed forth upon the man even Lot and came near to break the door. But the men, that is the angels, put forth their hand and pulled Lot into the house to them and shut the door.

Now this proves the angels. And they smote the men that were at the door of the house with blindness. You're not telling me that they're smiting the men with blindness because they wanted to make them welcome are you? Because you're getting worse instead of better.

You wouldn't like to come on arguing with me would you? I don't think any fair minded person in this place will miss this mark. These angels just smote them with blindness. It was so horrible.

But I want you to get this. And they smote the men that were at the door of the house with blindness both small and great. So that they whinge themselves oh let's get the hold of it.

Even when they were struck with blindness they didn't unharmed you know. Can you see these old weary sexual maniacs? Outside the door looking for the door. You've got to get that now.

Verse 12. And the men said unto Lot, that is the angel said unto Lot. Hast thou here any besides son-in-law and thy sons and thy daughters? Whatsoever thou hast in the city bring them out of this place for we will destroy this place.

Because the cry of them is waxen great. Now that's a mighty phrase. Waxen great before the face of the Lord.

Now the Lord's looking on. And if you can see this cloud of old and young men. So mad for two fresh men that came into the town.

Oh I know I'm putting it bluntly. But I need to because some people argue. Here they are.

Blind but wearing themselves full of gold. I'll tell you God gets fed up with this. You'll find out God gets fed up.

Your plea of weakness or sickness is not going to pass with God. Not for the moment. Watch this.

For we will destroy this place because the cry of them is waxen great before the face of the Lord. And the Lord has sent us to destroy it. Verse 15.

And when the morning arose. Then the angels hastened lot saying. Arise take thy wife and thy two daughters which are here.

Lest thou be consumed in. Let me hit it now. The iniquity of the city.

Let me tell you. What you're paying out is iniquity. I want you to get down.

Don't you bluff yourself. It's iniquity. And it's iniquity that God will deal with too.

I'll tell you the plea of weakness or sickness or I was worked into it won't work. God burnt this city. Do you know what God did? He burnt it.

Oh we'll have to just see what God did. Let's go over to Jude. The little epistle of Jude.

Just before the book of the Revelation. And Jude writing here to these saints said. In verse 3. Beloved when I gave all diligence to write unto you of the common salvation.

It was needful for me to write unto you. And exalt you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men clept in unawares who were before of old ordained to this condemnation.

Ungodly men. Turning the grace of our God into lasciviousness. And denying the only Lord God and our Lord Jesus Christ.

I will therefore put you in remembrance though ye once knew this. How that the Lord having saved the people out of the land of Egypt. Afterward destroyed them that believed not.

And the angels which kept not their first estate. But left their own habitation as the angels had sinned. He hath reserved an everlasting change on the darkness unto the judgment of the great day.

God dealt with the unbelievers in the wilderness and he dealt with the angels. Even of Sodom and Gomorrah. And the cities about them in like manner.

Giving themselves over to fornication is the word. You can put whatever word you like on it. I shall put God's word on it.

You are a fornicator. I want you to get the hold of this. Giving themselves over to fornication and going after strange flesh.

That's what your sin is. It's iniquity. The iniquity of the city of Sodom.

It's fornication. It's going after strange flesh. It's the lust of the heart.

And God will deal with it. God dealt with it before. You don't think he has changed in 1979 do you? As I can tell you he never changes.

We are looking at God. Now I want you to watch this bit. Even of Sodom and Gomorrah and the cities about them in like manner.

Giving themselves over to fornication. Going after strange flesh are set forth for an example. Suffering the vengeance of eternal fire.

That's a mighty phrase isn't it? See the fire that came down and burned Sodom. It's talked about here as eternal fire. You see sometimes I'm asked the question.

Is this fire in hell literal fire? Of course it's literal fire. You ask the Sodomites was it literal fire? Tell me did it burn the city? I'll tell you it burned the city alright. I'll tell you it's called eternal fire here.

You know we have lots of kinds of fire. Oh yes we have these great oil wells going on fire. And there's a fellow making a lot of money of putting them out now.

He's got a thought of technique bless him. Yes he's very valuable character. And there are so many kinds of fire.

The great false fires you know. I don't want to go into all the kinds. I'm just talking about eternal fire.

I'm not talking about oil fire. And I'm not talking about forest fire. I'm talking about eternal fire.

Must be eternal. Let's go back to 2nd Peter for a moment. 2nd Peter.

Then we're at the 2nd chapter. Verse 5 just to save the time. Verse 5. Verse 4. And if God spared not the angels who had sinned, and cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, and spared not the old world, but saved nor the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah, now watch the phrase here, into ashes.

Is that right now? You're with me now. It was literal fire. Oh, literal fire turns things into ashes.

And literal fire on this occasion that came from heaven was eternal fire. Yes, you know, I don't think that you need come to argue with me afterwards that God's going to make a body that he'll burn for all eternity. I don't believe that at all.

You know, that would be torture. The terrible murders that we heard about tonight, they tortured. A young university Roman Catholic student, they just grabbed him and just tortured him.

I'm against that. Totally. But you know, I'll tell you something more that fire does.

Frightens you. See, I came in here one night when this place was on fire. Nobody was in but me.

It was burning in there. I was in early. The painters had left a lot of cloths over the pipes, and when I came in, the whole place was on fire.

And if you could just see that room clothed and it full of flames, and I'm stupid enough to take my coat off and take an old mattress there and batter my way through it. But it frightened me. And I take a lot of frightening.

I'll tell you fire will frighten you. And I'll tell you God will frighten them for all eternity. And that is not torment.

That is not torture of the body. That is torment of the soul. And the man said, I am tormented in this flame.

That's hell. And let me tell you, it's as literal as can be. Oh, I don't think that God was fiddling around with this thing.

He may try to minimize this and prove it. Oh, I know what the world says and what so many say. You just listen to what God said and what God did.

God burned them, the whole crowd. You see that crowd that was around the door? God burned every one of them. Now when we have said all we have to say, let's get down to this.

What should the attitude of the believers be to homosexuals? They may say we should do exactly what God does, we should hate the sin. But we should love the sinner. Let's get that quite clear now tonight.

We need to love these sinners. They need help. How many of them have come to me and been honest about it? And they'll always find a big heart here full of sympathy.

And secrecy too. And if I'm not like that, I'm no use. Let's rescue the perishing.

Yes, let's do this. Now let me show you what can be done. Let's go back to 1 Corinthians.

And up the second chapter please. 1 Corinthians. And this thrills me and has taught me and has blessed me and helped me.

I trust it will help every believer here. You know, Paul set out to go to Corinth one day. And at that particular time, Corinth was the metropolis of the whole world.

You know where Corinth is, don't you? Well, most of you know where Athens is. Go for your holidays. See the Acropolis and all that sort of thing.

And I stood there and preached one day and I knew that up the road, 20 miles, is Corinth. But it was the big city in those days. You see, the Mediterranean ran into the port.

And the Aegean Sea was right in the port. And the Adriatic was right there too. And you know, it was the metropolis of the world.

And not only was it the richest city in the world, but it was the most beautiful city in the world because Corinthian architecture to this very moment stands out on the books of architecture. Oh, but you know when you get plenty of money and everything else gone well, you get sin. I think at the same time it was the most beautiful and the most brilliant and maybe the richest city in the world, but the most sinful at the same time.

See, Paul wished I could paint his picture. He was a tiny little man. Yes, this is what the word actually means, he was a tiny man.

And when the Corinthians, even after they got saved and they fell out with them, sometimes the believers fall out with you, and they said his bodily presence is weak and his speech contemptible. You see, he had no personality at all, he was a tiny little man. I believe he was a tiny, miserable, little, insignificant, almost consumptive looking little Jew.

That's what I picture him. For you young preachers, you don't need to be a film star to get into the job. Because I think some of them now think that you have to have a certain kind of hair and all that.

God help me, I have none either. Yes, I had hair once upon a time, you know. No, his bodily presence was weak, and let me tell you this, his speech was contemptible.

It isn't oratory, you know, that counts. For you're merely fitted for the job already. That is, if you've got the gift.

Don't forget that bit of it. You know? You need grace, and you need gift, and you need gumption too. And Spurgeon says, well, God can give you grace, God can give you gift.

But if you haven't got gumption, neither God nor man can help you. You ought to know that, wouldn't you? Good for you, full marks for you. All right, this miserable, tiny, insignificant, little Jew.

He determined to go to country. Big city he's taken on, you know. Haven't got a committee or anything, or banners across the street, or a band to play, or a tent up, or anything like that.

Not a bit of it. This walks in on his own through the gates one morning. Tiny little Jew.

Now, watch this, we're at chapter 2, verse 1. 1 Corinthians, chapter 2, verse 1. And I, brethren, when I came to you, came not with excellency of speech or of wisdom. Wasn't depending on this, he hadn't got it. Declaring unto you the testimony of God.

See that word testimony, it's the old, old Greek word. It could be declaring unto you the word of God. Actually, it could be declaring unto you the gospel of God.

And I think that's what it really was. This little man walked through the gate determined. He says, verse 2, for I determined not to know anything among you, save Jesus Christ and Him crucified.

That was the job. I learned that one day. And I learned no matter where I go.

I'm determined to preach Christ and Him crucified. Do it at the weddings. Keep the wedding back sometimes.

Oh, I know that some of the old folks are wanting for the luncheon. They get fed up with the preacher. Sure, I don't care.

I rub it into them all the more. See him at the funerals. Oh, you know, I preached at Porto Fugue once and the undertaker came out.

And he said to me, coming up so slowly, put his arm round me. And I don't like an undertaker's arm round me. He said, do you think it's necessary to preach like this at these funerals? I said, do you think it's a bit out of season? He said, I do indeed.

I said, well, the book says that I'm to preach in season and out of season. Oh, no, he was determined to preach Christ and Him crucified. He said, I was with you in weakness and in fear and in much trembling.

He had no notions about himself. Walked into this big city with so much sin. And remember, the message was good enough then and it's good enough now.

It was Christ and Him crucified. He won't get anything else that will do the job. If I go to preach Baptist doctrine, just Baptist, it's no use.

It's Christ you need to preach. Let's get this thing clear. And you young preachers going out from here, remember you're going out to preach Christ.

And make sure you do it. Now, will you see what happened? We're at chapter 6 now. Verse 9. He says to the Corinthians, He says, know ye not that the unrighteous shall not inherit the kingdom of God.

I think we should make up our minds about this. You know, if you're unrighteous, if you're an old draper in this meeting and you're diddling folk every day, and you're robbing them when you shouldn't do it, I don't think you're going to heaven at all. I don't care whether you're a Baptist or not.

I don't think you're going. Big fella must be dead tonight or something. No way, man.

Oh, he's not here. I see the boy's signal. It's all right.

He's dead with the flu. I'll tell you this. Paul says, know ye not that the unrighteous shall not inherit the kingdom of God.

If you continually, unceasingly practice unrighteousness, you're no God to heaven at all. Unblock yourself. He says, be not deceived.

Now watch how he puts these words out, because this is a catalog of sins. Neither fornicators, and he puts that first, nor idolaters, nor adulterers. And when we come to the light on divorce, I shall have to point out to you that fornication and adultery are two different things.

And I'm afraid all the arguments that I've heard for divorce, people don't know that they're different. But we'll not get into that tonight. We'll do that when we come to it.

Ah, but fornication and adultery are two different things. So this catalog says anyway. And idolatry is different.

Fornication is horrible. And idolatry is an abomination. And adultery is sin.

He says, be not deceived. Neither fornicators, nor idolaters, nor adulterers, nor effeminate. You know what that is? That's men who are on their butt like old women.

And there's a whole lot of them. I'll tell you that. Now watch this bit.

No abusers of themselves with mankind. That's the sin that we're up tonight. That's the abusers of themselves.

That's what God says about it. You know, you can say whatever you like. I'll tell you it's fornication.

I'll tell you it's abuse. I'll tell you it's a whole lot of things. It's an equity.

He goes on now with this catalog. Nor thieves, nor carpenters, nor drug lords, nor revilers, nor extortioners. He has the whole catalog.

He says, shall inherit the kingdom of God. And then he said this. And such were some of you.

Oh, there were some of these homosexuals in Corinth that got saved. Praise the Lord. Oh, the Lord Jesus can save them.

Such were some of you, but ye are washed. But ye are sanctified. But ye are justified.

In the name of the Lord Jesus and by the Spirit of our God. I want you to get the hold of that. Friend, you know what we can do? We can start loving the sinner.

Because we can take them to a Savior. Who can set them absolutely free. Make no mistakes about that.

You see, I've had homosexuals who sit by my side and say, you know, when I was a kid an old fella took the hold of me. And I get the whole story. I know the story right through, you know.

And I can't break away from it. I've made up my mind. I've determined a thousand times.

And I say, son, you'll determine a thousand times more and you'll never do it. Only Christ can save you. Man and woman, Christ can set you free.

I'll tell you, I have known men who have ruined their career and their home and blasted their hopes. And only Christ can save them. See, we believers, instead of cursing folk, we ought to have taken Christ to them.

I'll tell you, this wee tiny Jew walked in through the gates and took Christ to the people. That's what we need to do. I think you've got it all right.

Next Tuesday we're on the blues. Baptists on the blues, I'm putting in the paper. Let's bow together.

Dear Lord, we thank you for thyself. We thank you for every one of us who have been delivered from any particular kind of fetter. Lord, speak to any who may be in this meeting who may still be fettered.

Help them to know that we love them. Help them to know more that you love them. Help them to know that you can liberate them and cleanse them and reinstate them in society and make them what you intend them to be.

Part us now in thy fear and with thy blessing. Take us to our homes in safety through Jesus Christ our Lord. Amen.

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