

(Romans) God's Judgement on the Jews

by Willie Mullan

The wrath of God comes upon those who are self-righteous and proud of their privileges, but do not live a life of reality and obedience to God.

Duration: 1:16:41

Scripture: Matthew 7:21-23, Romans 1, Romans 2:17, Romans 2:20, Romans 2:23, Romans 2:29

Topics: "God's Judgement"

Description

In this sermon, the speaker recounts his experience at a convention where he passionately preached about sin and the wrath of God. He emphasizes the importance of not just boasting about the gospel, but truly surrendering to it. The speaker references Matthew chapter 7, where Jesus warns that there will come a time when the door to salvation will be shut, and many who claim to have done great works in His name will be rejected. The sermon also touches on the Jewish people's tendency to boast to God without truly following Him. Overall, the speaker urges listeners to examine their hearts and ensure that their faith is genuine and transformative.

Transcript

Romans, and the second chapter, and we're going through from verse 17 this evening to verse 29. Romans, chapter two, verse 17, right through to the end of the chapter. Can I recapture just a few things from the beginning of the book to where we are now, just to get us really into the real spirit of things where we are in the chapter this evening.

You remember that in the first chapter, in the first fifteen verses, Paul brought our salutation to the saints at Rome, and then he introduced why he was taking his pen under the spirit direction to write to the saints at Rome. We have the introduction and the salutation. And then you remember from verse 16, right through to the end of that chapter, we saw the wrath of God falling in judgment upon the unrighteousness of men.

And at the end of that first chapter, we saw to our amazement, it really shocked us. In fact, I called it a paralyzing picture of the depths of the cesspool of iniquity that men and women of Adam's race can fall into. And we saw the wrath of God coming upon the unrighteousness of men.

And then when we came to the first sixteen verses of chapter two, we saw the wrath of God moving against the self-righteousness of man. And we began to balance it out, whether unrighteousness that went

into the cesspool, or self-righteousness that made a stand of its own before God, we began to balance which was the greater sin. And I think that Paul, the Pharisee, gave us the answer, because he lived, the Pharisee, after the strictest thoughts of the Jews, and he called himself the chief of sinners.

And now we are going to finish the second chapter by seeing the wrath of God coming upon the religious Jew. These thirteen verses deal with the Jew this evening. And if ever you have an argument with a Jew, and he begins to discuss things with you, try to get him down to the end of the second chapter of Paul's letter to the Romans, and just read it to him.

And you'll find you have ammunition in your hands that will shake him. You see, when Paul writes this word about the Jew, I think he brings before us the personal privileges of this peculiar people, the Jews. And you'll notice that I have numbered five personal privileges that really belong to the Jew.

Five personal privileges. And then Paul not only penned these five personal privileges, but he speaks about the professed practices. Just the professed practices, remember.

The Jews are great boasters, but when you begin to examine exactly what he does, you'll find them out. And again we have five professed practices of this peculiar people. And then when Paul gets all this over, he begins probing.

And I tell you, when the apostle begins probing the depths of the human heart, he can really do it. Ask questions that would shake any Jew in the world today. And I've tried it all the time.

I used to go to have discussions with an old Orthodox Jew every Friday evening. Carried this on for months. And I can remember when I put these questions to him and shook him to his deepest depths.

When you know where to go, you can do the job. Paul's probing of this peculiar people. And then at the end of the chapter, he brings us perplexing pictures of this peculiar people.

And then puts some powerful points to this peculiar people. And so there are the headings of the second half of chapter two. Now let's really begin.

We're beginning at verse seventeen. And the first privilege that Paul outlines here about this peculiar people is, he says, Behold thou art called a Jew. Or there's another translation of that phrase.

It says, Behold thou boast proudly the name of Jew. You know, this is something that every Jew is very proud of. He's proud to be called a Jew.

This name is a name that he's very proud of. And you know, in these days in which we're living, there are people who are proud of names. Some Baptists are proud that they're Baptists.

And some Brethren with a capital B are proud that they're Brethren. And some of the old Methodists are proud that they're Methodists. And of course you can go over the whole tribe of denominations.

And you get people who are proud of a name. You see, this name Jew, it means praise. It's very closely related to Judah, which means praise.

And it means one who brings praise to God. But it's possible to be proud of this name. And it's possible to be proud of the name Methodist and never know the Savior that John Wesley worshipped.

Possible. So we'll have to be careful about these so-called privileges. But let's get on with this.

He says, verse 17, Behold, thou darest proudly they were Jew, and retest in the law. That is, retest in the fact that he had the law. Boy, he would boast about that, you know.

You see, the Jew would tell you very quickly if you were arguing with him, the law was privileged. Isn't it right? And it's possible for you to have a privilege just like that and to boast that you have the law, that you're resting in having it. It really belongs to you.

It came to you. It came from the Jewish nation. But it's one thing having the law and the law having you, isn't it? It's another one.

You know, some people even boast about their denomination. Why they talk about, we have a man that preaches the gospel. You know, I know folks in this very meeting who boasted up the street about the picture we have and our denomination.

Their sinners have said this thing altogether. On their way to hell, without occasion, boasting about the gospel that's preached in here. Man, you're like the old Jew of days gone by.

Boasting about having something, but the something hasn't got you yet. So Paul was getting down to things, wasn't he? Watch how very carefully he goes through this. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God.

You know, the Jew always boasts of God. No wonder the Lord Jesus said, this people draweth nigh unto God with their lips. Ah, but their hearts are far from them.

You know, we get a whole lot of religious people rolled up in religiosity, and they're just like that. You see, I'm looking away in the far day at the Jew, and I'm trying to bring it over to today, and apply it to people who attend church. And they're always talking about going to the house of God, worshipping at the throne of God, and singing the praises of God.

And it's only talk, you know. They don't know God at all. They're making a boast.

Oh, I know they boast, I say. But they've never turned to God from their idols to serve the living and true God. In fact, the Bible says that.

Is there a religious epithet in the meaning just like that? You do a lot of talk, but you're only an old fallacy on your way to heaven rolled up in religious fun. You become God. Terrible thing to find out, isn't it? But it's true, you know.

Paul said there were people without Christ, without God, having no hope in the world. So Paul knew exactly what he was talking about when he talked about the Jews. Of course, there was a time in Paul's life when he was a Pharisee, and all these things applied to him, so he knew it very well.

He said, Behold, thou art called a Jew, who resteth in the fact that thou hast the law, and makest thy boast of God, and knowest his will. Now this is something that the Jew always, always brought to the forefront, that out of all the nations on the face of the earth, the Jewish nation had the will of God. That they were in the very center of the will of God, and up to a point they were right, remember.

God chose them out. God made them a separated people. God took them for his own peculiar people.

Ah, but friends, it's one thing to know the will of God, and it's another thing to be willing for the will of God. And the old Jew was not willing for the will of God, why God had to put him out of the land, down to Babylon, down to Syria. He had to judge him again, and again, and again, because he was unwilling for the will of God.

And you know, we know sinners. Sinners who would fight for the evangelical truth. Sinners who would stand behind the true fundamentalist, for the lost bits.

And they knew the will of God, the born, the dead, and the... for the will of God. That was... My dear friends, these are tremendous things. These are so-called privileges.

Watch this last one, and it's a tremendous one. Verse 18, And knowest his will, and approvest the things that are more excellent, or, as another translation makes it clearer, approvest the things that are different, being instructed out of the law. You know, the old Jew knew all the differentiations of truth.

And you know, I know quite a lot of people, even emerging. And you couldn't bluff them by telling them that if the minister sprinkled a drop of water on their brow, that they would put their head in a pond, where you could never get out. They knew for the difference.

And you couldn't tell them, if you plunged them in a tank and filled them in water, you couldn't tell them they weren't careful, because they knew... And my dear friends, they're able to differentiate between these great truths. And they know beyond a shadow of a doubt that neither is there another name only in Jesus. Ah, but they're not, did you? Man, the old Jew knew a lot.

But he didn't make a change in his practice. No, he was a godless, sinful, God even had to call him abominable, wretch, on the sounds of time. You see what Paul's getting at.

You see, friend, it doesn't make a matter how many truths you have grasped in your head. If you've never opened your heart to the Saviour, you're still on the way to hell with the way to heaven in your head. That's a horror for you, to be on the way to hell with the way to heaven in your head.

You see, these privileges, when they're understood, and when they're known fully and comprehended, and when they're despised by the heart, my, they only sink you into a deep old pit. That's all. That's what Paul's getting at.

The wrath of God will come upon people like that, and their hell will be deep. For there are the privileges of this peculiar people. Now, watch the practices.

Paul numbers five practices. He says in verse 19, And art confident that thou thyself art a guide of the blind. You know, the Jewish nation, well, all its teachers at least, they set themselves up as to be the guide of the blind when times are wrong.

They can rape many of our colleges and seminaries who've got men at the top who deny the fundamentals. They're only blind leading blinds. That's what they are.

My, the Jews blind themselves and yet profess to be a guide of the blind. The Lord Jesus brought this out, it's the blind that's leading the blind, and you'll both fall into the pit. The Lord Jesus can see these things.

And then the Jews profess something else. Verse 19, And art confident that thou thyself art a guide of the blind. A light of them which are in darkness.

My dear friends, there's nothing so horrible in this world than a man who is blinded by the God of this world and who is in the kingdom of darkness and who is a child of darkness professes to be light for them that sit in darkness. Nothing so horrible. Friend, mind you, we've got a crowd of them in the fortress in this country.

We've got a crowd of them. I am a prophet of light. You are still a slave of light.

My, I know a wee fellow that went to tell the minister that he had got saved. He stood back in horror. There is no such thing.

Oh, but there is, isn't there, wee fellow. My, I was there when it happened. And I ought to know.

I was washed in the blood of the Lord. And, you know, the old minister nearly put him through the wall with anger. He said, I detest the blood of Christ, and I detest.

And the wee fellow said this. He said, take the cup from the table, mate, from the Lord, and move forward. No, in the back.

But they wouldn't remove the cup, because the folk would catch them all. But here's a, here's a man professing to be light. He's in the kingdom of darkness and going down to deeper darkness himself.

God save our prophets. God save them. Once again, the professed practitioner said, verse 19, And are confident that thou dost therefore the guide of the blind, a light of them which are in darkness, an instructor of the foolish.

My, you only need to go through the Old Testament and find that often the word fool is there. My Abner guide of the fool guides. Can't you see Nicodemus at the rule of the Jews? And he comes to Jesus by night, and the moment that Jesus introduces the great subject of the new birth, he doesn't know the first thing about it.

He can't understand to be an instructor of the foolish in himself. We've got thousands of them around us. God save us from them.

God save us from them. Once again, an instructor of the foolish, a teacher of beds. My, when some of the Gentiles came as proselytes to the Jewish nations, my, these old so-called teachers, they took them under the wing.

Yes, they were the teachers of beds. My dear friend, can't you see all this re-echoing in our age in which we live? They've just come down to us tonight. You just need to substitute the gospel for the law, and you see them at the law professing the berith, and that and the other, and they were as dead as could be and didn't know God at all, and were far from Him, and they were blind leaders of the blind.

And when you bring the gospel in, we're in the same boat tonight. Horrible situation, isn't it? Here's the last thing that they professed. They professed to have a form of knowledge, verse 20, and of the truth in the law.

My, that's where we're living tonight. We're living in those days, I tell you, when there is a form of godliness, but denying the power. Living like that.

Like this. So Paul was really hepping out, wasn't he? He was really getting into the Jew. Now he begins to apply this.

My, when Paul begins to prove things, it's powerful. Verse 21, Thou therefore which teachest another, teachest thou not thyself? As you know, friends, without taking time to apply this where Paul applied it, let us apply this to ourselves. And I'm not talking now about modulus, or dead minister, or old policy.

I'm talking now about real born-again believer. Do you profess to teach? Do you apply the teaching to yourself? That should shake the whole bunch up. When you profess, it does no good to my religion without reality.

It will take you to hell. God wants real men. Real men.

Really living. Really standing. Really witnessing.

Really shining. Do you profess to teach? Do you apply the teaching to yourself? He's come to the bench with a fellow who tries to tell him about God. Have you applied this? Does he see Christ in you? That's where Paul's getting to with the Jew.

And we're bringing it to ourselves this evening. What's this? He says, Thou that preacheest, a man should not steal, but thou steal. I tell you, that's a powerful one, isn't it? I tell you, we're living in days.

You know, I went once. I told you this before, I don't remember. I went once to preach in Dublin.

Great big convention. And I didn't ask enough questions before I went, and I landed into our Sinless Perfection Convention. It was a powerful place for a boy like me to be, wasn't it? And they were all very gracious and very gentle, and they said, Mr. Mullen, you'll be the last preacher.

That was God that was directing things then, all right. My arm had to sit and listen through two or three stormy messages of boys that hadn't sinned for twenty years and thirty years and all the rest of it. Oh, I never put in such a day in all my life.

But you know, I was in the corner now, wasn't I? And I felt, well, I'll need to take my coat off in this convention, and I'll really need to set about a few things. And I just took about ten messages and put them into one, and I preached for about an hour and fifteen minutes, and I tell you, I shook the place. And the boys that were behind me, too, sat back at our table and said, I'm afraid none of you do.

And when the convention was over, and they were sort of glad to get rid of me, one of the fellows who preached the loudest about sinner protection, he came up very timidly and he said, I'm going to Belfast. He said, give me a lift in the car. I said, certainly.

He said, Mr. Mullen, I'll only get into the car with you if you promise that we won't argue about this. I said, well, brother, that's up to you. If you'd rather have it that way, we'll race to Belfast and talk about the water.

So we talked about everything under the sun, but we didn't get round to this discussion. And when I went in with my ticket up the border and got it punched and came out and drove the car up to the next place and got it seen to there and we went into Ulster again, he smiled and said, I diddle them fellows, he said. I said, you what? He said, I diddle them fellows.

They'll have six pound of butter in the bag and you're not allowed to bring it through. Only sinless perfection. I said, brother, whether I promised you to talk to you about this or not, the promise is all off now.

Oh, I tell you, this is it, isn't it? No! No, he can't let me in! Do you see that? Why, I tell you, it's easy talking on the platform. I say that's right! On the platform. I say that's right! Right.

You know, you can make so little of sin and nothing sin until you bluff yourself you're not sinning. Stealing six pound of butter out of the free spit. Man, I'm a wretch and I'm no use but a wooden spoon butter out of the free spit if I never had it.

My, that won't do. Listen to Paul again. Can't he really talk things? Verse 22, Thou that sayest to man, should not commit adultery, dost thou commit adultery? You know, he knew the Jewish race.

And I think that he knew the Pharisees inside out. You see, I'm still persuaded that that day the Pharisees brought the woman taken in adultery and the Bible says, taken in the very act. They brought the woman and threw her in the dust.

And they said the law said, she should be stoned, the law said nothing of the kind, remember? That's where a lot of people get wrong in this wee story. The law said that the two of them should be stoned. But the problem is, why did they leave the woman when she was taken in the very act? They took the man.

I'm still persuaded he was a Pharisee. And the Pharisees put that poor woman in the forefront. And the Lord knew exactly what they were doing.

Dost thou teach, thou shalt not commit adultery, and dost thou commit adultery? My request to you is, we need to walk this thing straight. And God expects us to do. God expects us.

Watch this one too. This is one that's really puzzling sometimes to some of the even expositors. We're at verse 22 at the end of the verse.

Thou that abhorrest idols. Did the Jews really abhor idols? Yes, they did in Paul's day. You see, God was the first tribe among the Jews that set up an idol for the whole nation.

I know the golden calf was set up away in the wilderness, but we're talking about them in the land of Plymouth. And Dan was the first tribe that set up an idol. And you know, brought the nation into idolatry.

And because they began to worship idols on their every green tree, God took them down to the land of idols, down to Babylon, and He gave them seven million idols until He lost it all. And when they came back, they abhorred idols. And I'll tell you this, the Jew still does.

You won't get the Jew back at idols again. And I'll tell you this, when the Antichrist lost the nation, and they give them their support, the moment that he's set up the idols, they'll leave him. They'll know he's not right.

Ah, but the Jew and Paul, they abhorred idols. But they could go into these idolatrous temples and commit sacrilege. You know what that means? They would enhance to the body that was given to idols.

They could do that. Some people can preach loud, you know, and do the very thing that they're preaching about in the quiet. So Paul's probing, isn't he? And he's probing very deeply.

Why it would take us to be probed deeply. Judgment must begin at the house of God. Now look at verse 23.

He says, If thou dost makest thy boast of the law, through breaking a law dishonorest thou God. For the name of God is blasphemed among the Gentiles through you. My dear friends, I think it's a good picture.

You could take for an hour from that text. But the name of God is blasphemed among the Gentiles through you. You know, if you were in the inquiry room where I spend a tremendous lot of my time listening to stories of men convicted of sin, very often you would hear something like this.

Oh Simone, I really love to be saved. But we've got a fellow in our office and he professes to be saved with all the things that he does. He's just honoring the name of God before these people who need God.

Is the name of God being blasphemed among the Gentiles through you? Why wouldn't we need to be at our work at the proper time? Why wouldn't we need to be honest with everybody? Why wouldn't we need to be walking in a narrow road? Why wouldn't we need to be kept every moment of every day of the 24 hours by the power of the Holy Ghost? You wouldn't like me to have written over you from that, would you? But the name of God is blasphemed. And how often some of the greatest Christ and the church of Jesus Christ has tumbled and the name of God has been blasphemed from one end of the world to the other. My dear friend, it would shake you to your very foundations to listen to Paul Prober.

You see, he's bringing before the Jews some things that ought to perplex them. He says in verse 25, for circumcision verily prophetess which thou keep the law but if thou be a breaker of the law thy circumcision is made uncircumcised. You know this sign that was given to the sons of Abraham? They were all circumcised each day.

I don't need to go in and explain it for you. You know all about it, I trust. But this meant that they were separated unto God.

It was the cutting off of flesh. And it meant that this nation was separated to God. But what's the use of this sign? Some of the black fellows they say that ancient sprinkling takes the place of circumcision.

Well, I don't know how to get the girls in. I just don't know. That's their job.

Because only the boys were circumcised. You know that. And I don't know how to bring the girls in.

But we're not to debate this. My supposing we allow them off for this and it's a lie from hell, you know. Supposing we allow them off for this.

All right, we'll introduce sprinkling. What use is it if the child doesn't show you light? That's a small problem. Or just look round your whole countryside and see all the sprinkled ones in the pub and in the bookies every time.

My Paul was a great preacher. And there was no dodging what he was telling us. Sometimes it lies before our nose and we miss it, you know.

That's why it's good to be at the cross. It's just the word of God we're preaching. Now, he doesn't just stop there.

He just goes a little bit further. He says this in verse 26. And therefore if the circumcision keep the righteousness of the law therefore if the uncircumcision that's people who have never been circumcised keep the righteousness of the law shall not his uncircumcision be counted for circumcision and shall not uncircumcision which is by nature if it fulfil the law judge thee who by the letter uncircumcision does transgress the law.

You know friend, isn't it a horrible thing when some poor, destitute soul who's never been through any who's never been steeped in anything that's ritualistic lives before his fellow man better than all the production of the flesh. We must pay him to that. You know there are men in this world tonight and they walk honest and they walk noble and they walk right.

Remember that won't get them to heaven. But it just shows you that this ritualistic stuff never produced them ever. You see Paul getting down to the finish of this thing because this to me is tremendous.

Verse 28 We saw those perplexing pictures as we passed by. The name of God was blasphemed and the law of God was broken and the truth of God's circumcision was belittled and now he comes to these powerful points and we need to take time with him. He says, for he is not a Jew which is one outwardly.

Neither is that circumcision which is outward in the flesh. You see Paul always had this in his mind that God looketh not on the outward appearance. God was always looking in the heart.

You know that's why God blessed Jacob. You know one of the most crooked characters we have in the Old Testament is Jacob. Oh I know he did many things wrong.

He told lies to his father and he diddled his brother and he winked his master and all the rest of it. But you know all the time when he diddled his brother and told lies to his father and he winked to his master all the time Jacob's heart was longing for the blessing of God. I know he was going a long way about it.

I know all about that. But God knew what Jacob was after and he eventually worked with Jacob until he broke him down and brought him into the blessing of God. And when Jacob was finishing his course the book says he died worshipping on his staff.

That's how he finished it. Wonderful to finish the last mile down here worshipping God. You know friend we need to always watch the outward appearance.

Mind we can put on a lot of bluff and polish can't we? Ah but you don't bluff God you know. Never bluff God. God sees your heart.

Thou God seest me. Never forget that. We live under the eye of Him and all things that we do are naked and open under the eyes of Him with whom we have to do.

Watch how Paul finishes this. Verse 29 But he is a Jew which is one inwardly and circumcision is that of the heart in the spirit and not in the letter whose praise is not of men but of God. This is true praise.

This is the word Jew coming out of the... Ah yes. He's the real Jew whom God can praise. You know friends we need to get this into this day and hour in which we live.

You know I remember going up this street not so very many years ago and a man stopped me one morning and said to me Mr. Monk can I ask you a question? I said yes you can. He said if a man is casting out devils every night is he at the peak of his spiritual power? I said he may be on his way to hell. And you

know I can see him stepping back on the footpath and look at him.

He said how dare you? Oh I said I would dare all right. I said I'll show you something the Lord Jesus said in that book I turned over to Matthew chapter 7 and it's the end of the chapter and Jesus said when the door is shut you know there'll come a man to your right come a man to the edge of death and the door will be shut.

And Jesus said when the door is shut the master has risen to him and shut you the door many many will stand without knocking saying Lord open on us we have eaten and drunk in thy name and in thy name we have cast out devils and in thy name we have done many and from the other side of the door we cast the accusers I never You see you can put on a terrible lot of outward shoes you know there are people being invited to communion all over the country and there are people tripping out to communion every Sunday and they haven't yet accepted Christ and they're only eating and drinking damnation to their own soul it's all a hoax you know you can give your money you can build new wings for the church you can put up new lights in the church you can give a new bible or church you can do so and then

go to hell there's somebody in here that God's talking to there's some farce in this place tonight the Lord's talking to you and you know where he's talking to you man you've prayed at this outward block for a long time and in your heart and soul you know you've never yet bowed your knee and truly honestly wholeheartedly accepted Christ as your saviour because you're a poor lost sinner going to hell you've never come to ah yes well I tell you you know it's the inward thing it's not the outward thing it's the heart ah it's with the heart that man believeth onto the righteousness that's about to be revealed in this wonderful book of Romans it's with the heart ah yes friends it's not the letter you know it's not the old letter my it's the spirit dear Christian friends from this night forward

let us ask God to fill our hearts and souls with faith and love and joy and obedience that wherever we go we reflect on our obedience just stop this old bluff and ask God to make you real for religion without reality take you to hell tremendous points worth remembering the next week we're sailing into chapter 3 and here Paul works so hard to show the whole world guilty before God and he draws the man he looks at his tongue, his throat his heart, his hands, his feet he shows the disease in every part of the human being brings the man guilty with every mouth talk and when he gets the whole world there he can start and tell them in the other wonderful chapters of the book the righteousness of God that can become theirs by faith in Christ and only by faith in Christ so we're starting into the

real teaching of the book next week, let's bow together let's just be still for a moment or two we're not singing anymore tonight let's ask God to search you search me oh God and know my heart today call me and know my thoughts I pray see if there be some wicked way in me dear believer if you must confess something this evening confess it ask Him to cleanse you from every sin and to really set you free from bluff we're all said friends in the meeting while we're thinking about ourselves and shaking in our shoes while we do it art thou that Pharisee in this meeting? art thou the one who professes so much and yet tonight you're without God and without Christ and without hope oh guilty sinner let me take you to the cross Jesus died that that burden of iniquity of yours might be carried away

and that you might get salvation through faith in the Savior who died and rose again and remember neither is there salvation in any other oh God thou art speaking to saint and sinner in this meeting thou art speaking to teacher and pupil oh God we want to come before thee Lord we see you so unworthy at times and yet Lord just because of the work of Calvary and our faith in Him who died and rose again we

believers know tonight that we're accepted in the beloved oh God we thank thee that a man shall be in hiding place we thank thee that we can say this tonight thou blessed rock of ages I'm hiding in thee Lord we're so glad we're found in Christ we have nothing nothing of our own we have nothing to bring we're destitute we're naked we're undone only in Christ is our hope oh God thou art

speaking to sinners not self-righteous or pious or religious for a fatal worker in the church sitting at the communion table and never knew anything about the saving grace of Christ Lord bring that one right through and make him right with God tonight so that God can look down and even praise him for being in Christ let it be in the heart tonight let it be in spirit tonight yea Lord let it be real part us in thy fear and with thy blessing through Jesus Christ our Lord Amen

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