

(Romans) Salvation and Condemnation

by Willie Mullan

The Gospel of Christ is the power of God unto salvation, and it is the message that brings hope and power to those who believe in it.

Duration: 1:11:31

Scripture: Romans 1:16-32

Topics: "Condemnation"

Description

In this sermon, the preacher emphasizes the importance of recognizing the judgment of God and the consequences of sinful actions. He highlights the tendency of women to be tender and men to be lustful, leading to the fullness of evil. However, he also points out that even though people know the judgment of God and the consequences of their actions, they continue to engage in sinful behavior and even take pleasure in naming others who do the same. The preacher then appeals to the audience, reminding them of the truth and love of God and urging them to turn away from sin and trust in the righteousness of Christ.

Transcript

Chapter 1 this evening, this great letter to the Romans, this whole, thrilling, Christ-exalting letter. And last Tuesday we got through the first 16 verses, and we are starting at verse 16 this evening, and we are going right through to the end of the chapter, to the end of verse 32. 17 verses this evening, and if you give me a minute, that's 17 for each verse, and I might pick two, and I might pick three, and I might pick four, but that's for evening anyway, aren't you? Well, we'll have to just give the Word of God the place it ought to have, and it's a tremendous part of the chapter this evening.

In verses 16 and 17, we have the Apostles' mighty message. This mighty message that the great Apostle preached right over Asia Minor, over into Galatia, Macedonia, down through Athens and Corinth, this mighty message that the Apostle felt he was a debtor to preach, both to the Jews and to the Greeks. And so in these two verses, we have the Apostles' mighty message.

Then in verses 18 and 19, we have the Apostles' weighty words, and we'll have to mark them very carefully. Then, beginning at verse 20, 21, 22, 23, 24, 25, don't forget, Amen, and 25, we have got what I'm calling the Apostles' clear contention, because he contends that all men have a revelation of God. And then he shows the condemnation of God resting upon the entire human race.

And then at verse 26, right through to 32, we have a portion that almost tatters any soul who goes to honestly expound it. And we mean to expound it this evening. I've called it the Apostles' paralyzing picture.

For there is the chapter, the Apostles' mighty message, the Apostles' weighty words, the Apostles' clear contention, and the Apostles' paralyzing picture. Now let's begin at verse 16. The Apostle is saying, For I am not ashamed.

This is the profession that Paul tends. Paul was not one bit ashamed of this mighty message that he carried to the Gentiles. And twice in this wonderful letter, he gives us reasons for not being ashamed of the Gospel of Christ.

Remember in chapter 5, it begins, therefore, being justified by faith. We have peace with God through our Lord Jesus Christ, by whom also we have accessed by faith into this great world in which we stand, and rejoice in hope of the glory of God. And not only so, but with glory in tribulation also, knowing the tribulation work of patience, and patience experience, and experience hope, and hope maketh not ashamed.

You see, the great Apostle was not ashamed because this message brought to his bosom a hope, a hope beyond the tomb. So he wasn't ashamed of it. It brought him a hope beyond the tomb.

But here we will find tonight that he is saying, I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation. You see, this message, when it was embraced by faith, not only brought a hope to his breast, but it brought power to his life that demonstrated to all in family that he was practically saved. That's why he wasn't ashamed.

So he makes this profession. This is the profession that Paul takes. I am not ashamed.

And then this is the preaching that Paul preached. I am not ashamed of the Gospel of Christ. Oh, I tell you, this is the preaching that's needed these days.

We need to preach the good news about Christ, the Gospel of Christ. We need to talk about his molecular coming to earth. And we need to talk about his prosperous living on earth.

And we need to talk about his sacrificial dying on earth. We need to talk about his wonderful bodily resurrection. We need to talk about his glorious ascension.

And we need to present to the people our Saviour who came, and our Saviour who died, and our Saviour who rose again, and our Saviour who went back again, and was able to save, to the very uttermost, all that come unto God by him. So this is the message. Or this is the preaching that Paul preaches.

I am not ashamed. That's the profession that Paul tends. I am not ashamed of the Gospel of Christ.

That's the preaching Paul praised. For it is the power of God. Would the God that I could really emphasize, it is not a substitute for it.

You know, sometimes we have Gospel meetings, and there is not a scrap of Gospel in them. Oh no! They talk about everything else but Christ and him crucified. And then they think they have a Gospel meeting.

Let me tell you that only it is the power of God unto salvation, and no substitute will do this. You see, this is the power that Paul perceived. Paul knew this old message of presenting Christ in the great evangel.

And he knew that every sinner who would put their arms round the Saviour that he presented, their life would be taken up by the power of God. And they would become new creatures. Christ Jesus.

My believers, when the power of God rests upon them, pilots become clean, lawyers become truthful. It's the power of God that does this, you know. It's not tricks of evangelism.

And it's certainly not Hollywood evangelism. Now Paul's got all this very wonderfully squared out, hasn't he? Here's the profession that Paul tended. And here is the preaching that Paul praised.

And here is the power that Paul perceived. And here is the production that Paul prized. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation.

Now that's the production, isn't it? Why, it's wonderful, you know, to preach the old-fashioned message of the glorious gospel of Christ, not in the words of man's wisdom, but to feel that we're demonstrating the power of the Holy Ghost is upon us. And then see a poor sinner, place their arms around the Savior presented, and then watch them from that place. I stayed from the penalty of sin.

Huh. Saved from the power of sin. Yes, this is classical salvation.

So, this is a great message, isn't it? This is the preaching that Paul praised, and the power that Paul perceived, and the production that Paul praised. I want you to get this bit. This is the principle that Paul proclaimed.

I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, not to everyone that sprinkles. Oh, no. Paul didn't know anything about this baptismal regeneration.

No, that comes from hell. Paul's talking about getting saved, through faith, in an uplifted Christ. That's what he's talking about.

That's how you get saved, son, unless you didn't know it. That he must save you from heaven for you, and wake to Calvary and die without atoning death, and rose again from the dead triumphant, and is the real living Saviour. And if you trust Him to make as your Saviour, the power of God will come upon your life, and you'll know what salvation really means.

That's a mighty message, isn't it? No nonsense about that, is there? When it's on the page, you can do it for yourself. You don't need a picture with a text like that. And so you've got this wonderful message.

What's the end of it? Because the end of it's the best of it. I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believes. And here's the people that Paul proposed who would enjoy this salvation if they believed, to the Jew first, and also to the Greek.

My, there's no difference, is there? This is for Jew and Gentiles. It's for rich and poor. It's for black and white.

It's for red and yellow. It's for land and illiterate. It's for kings and popes.

My, you only need to come to my trustless Asia, and you'll find the message through the power of God will come upon your life and you'll get saved. Then he comes to this verse 17, for their end in this wonderful message that brings forth such wonderful results, for their end is the righteousness of God revealed. You

know, that's the perfection that Paul pledged.

It is when a poor lost sinner comes and embraces the Christ that lifted up in the message, not only does the power of God come up, but from that day on through. Again, boys and girls, because I would want to know what takes the gospel. You see, your trouble is you don't know anything about what the gospel produces.

That's your trouble. The poor lost guilty, Paul deserving, charlotte reptile sinner, the trust Christ is immediately called in the righteousness of God. Boy, that's his road forever.

And you can't have more than that, can you? There's nothing greater. That's what God demands. As if the hand of God went out and demanded the righteousness, and at the same time the other hand went out in Christ and produced the very thing that God demanded.

And when you take Christ, it's all you. Wonderful message, you know. Really wonderful, isn't it? It should thrill your soul.

And here's another little bit of it. He said, I'm not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith.

You see, this new life with power and salvation that's clothed in the righteousness of God, it is initiated by faith. And then it continues by faith. It's from faith to faith.

It's like the child just giving its first breath. It's born in oxygen. And it's too oxygen for all its days that it's got to keep on breathing.

You know, you begin by a net of faith. But the act of faith becomes an attitude of faith. And you walk by it.

And it's from faith to faith. But watch the little bit that Paul puts at the end. Why, that's stirring, isn't it? It says in verse 17, For therein is the righteousness of God revealed from faith to faith.

As it is written, the just shall live by faith. And this is the passage that Paul proves. You know, this was written by Habertock away in the Old Testament.

The just, or the justified one, if you like, or the righteous one, if you like, that one shall live, oh yes. But that one shall only live by faith. Find that Paul talks of this three times in the New Testament.

And once he strikes the first two words, the just shall live by faith. And once he strikes the second three words, the just shall live. And once in Hebrew he strikes the other three words.

It's when you put your faith round the Christ presented in the message, you get real life. The power of God comes upon you and you become a new creature. You're really saved and you're clothed in the righteousness of God from that day forward.

And you'll really live, you know. It's a mighty message, isn't it? Wonderful one. That's why I took the time to read it out.

I think that will do for the apostles. Mighty message. And now we come to the apostles and wait a word.

You see, he's saying this, I'm not ashamed of the gospel of Christ for it is the power of God and the salvation to everyone that believes, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith. Others have written the just shall live by faith and then he comes in with a clash.

For the wrath of God is revealed from heaven against all ungodliness. Now, I think we need to take time just now to have a thought or two about the wrath of God. You know, I feel that a great many dear souls in this world, they just do not believe that there is such a thing as the wrath of God under it.

I know people love you to talk about the love of God and the grace of God and the mercy of God and the longsuffering of God and all that sort of thing. But they never want you to talk about the wrath of God under it. Remember way back in the book of Job it does say because there is wrath, beware.

Let's hope then the Greeks run some kind of deliverance. And the one Sunday night I picked on that because there is wrath. That's the actuality of it.

Beware lest ye kick me away with a stook. That's the possibility of it. Then the great ransom cannot deliver thee.

That's the calamity of it. You know, God came down to visit Israel when they were in Egypt. In Egypt.

And with a high hand and with mighty power, God brought them out. Brought them out from under the earth. God brought them to the Red Sea and very tenderly he put up with them in the wilderness.

And the grace and the mercy and the longsuffering of God was demonstrated there when they murmured about everything under the sun. And God led them on until they came to a place called Cadiz, Bardiya. And the whole nation was looking over into the promised land.

And God was saying, this is the land that I will give to you. And they didn't believe God and they turned back at that moment. It must have been a horrible room, wasn't it? God? Where in Israel? God was attending? No, it was just the righteous wrath of God.

God! You'll never enter in! And they were doomed. And my dear, you could fool around with the mercy and grace and love and pleadings and promises of God. But God will turn on you.

And you'll be damned when he does, my dear friends. You won't go on forever fooling around with God, you know. God will really come and deal with you.

There is wrath, but he just remembers it. Paul says, you know, this gospel that I'm bringing, that I'm not ashamed of, that hath this righteous robe for poor sinners and this mighty power and this life, this salvation. My, I want you to get the hold of it because there is such a thing.

That's what they say. And you know, the wrath of God is revealed already. We only need to go back to the Antediluvian age, don't you? My God put up with them a long time.

They bought, they sold, they looted, they planted, they married, they were given and married, and they knew not, they didn't even take God into account at all. And then there came that day when the wrath of God took this whole world of ours. And they were damned.

God put up with the Sodomites a long time. And they practiced this diabolical thing called Sodomy. And they lost their strength until God revealed it.

It is a good place. Such a thing as the wrath of God is already revealed from heaven. The Torah says you need this salvation, dear, and you need this robe to meet God for the wrath of God is revealed from heaven against all unrighteousness, all ungodliness.

Ungodliness is just a disregard of God. And unrighteousness of men is just a disregard of men. And what's this bit? Who holdeth truth? And actually the old Greek word that's here could be better translated, Who holds down the truth in unrighteousness.

Actually it means this, that they're putting the truth of God under their feet and holding it down. You know, they don't want to be told about the wrath of God. It's a disregard for the truth of God.

I am the wrath of God revealed against all life. It's revealed against. You see, it says in verse 19, Because that which may be known of God is manifest in them.

For God has told it unto them. You know, man's sin at this hour is just. Man's sin is willful rejection of revealed truth.

And it merits the wrath of God. That's what it is. Man's sin is just willful rejection of revealed truth.

And it merits the wrath of God. These are witty words, aren't they? And now we come to this other part. This is the clear contention.

Paul makes a very clear contention here. This is the wonderful verse, the craziest one. Paul says, Paul, The invisible things of God are from the creation of the world are clearly seen.

Well, that sounds Irish a bit. Invisible things clearly seen. Yes, it's paradoxical, that's what that is.

I want you to get this. That the invisible things of God are clearly seen right from the very commencement of creation. Don't for any moment ever think that man started at heaven.

For he didn't. Paul, not at all. Adam walked with God and talked with God.

And right from the very first moment of creation, minus race of all, they knew some wonderful things about God. And they did, you know. The invisible things were clearly seen.

Yes, the creation, primitive man, he understood by the things that are made even God's eternal power and Godhead. Oh, he did, yes. You see, that still goes tonight, doesn't it? You see, you only need to take a look at the psalm to really get into the wonder of these moving bodies in heaven.

But you only understand, even in a slight way, the precision of this movement. How that the moon moves round the earth twenty-seven days, so many hours, so many minutes, so many seconds, each month, and it's never a second left. Precision moves.

Why? The heavens declare the glory of God. You only need to look up. You remember the story of Napoleon walking on the battleship in the Mediterranean on the starlight night, and as he walked past some of his officers, they were arguing about there is no God.

And he stopped and he said, Before you say that, you'll have to blot out all that up there. Have to blot it all out. The heavens declare the glory of God.

You see, creation lets us see God's power. And that this thing has worked right down through the edges. We see God's eternal power.

Haven't changed a bit, you know. And you know, we not only know from creation God's eternal power, but we know something about the Godhead. We know the power and the personality.

You know, when man was made in God's image, man should never think of God, said Paul at Corinth at Athens. He said when he was preaching under a moss hill, he said we should never liken the Godhead to four-footed beasts and animals, seeing that we're made in the image of God. So that from creation, so much of man knew something about the power and personality of God.

Oh, there is no excuse. I know that's not the full revelation of God. I'm quite aware of that.

I know that God takes creation to reveal his power and personality. And I know that God takes inspiration, this is inspiration, to reveal his plans and purposes and pleas and promises for the rest that he lives. And that's not the full revelation of God.

When we come into the New Testament, we find that no man has seen God at any time. The only begotten Son, who is in the bosom of the Father, he hath declared Him. Ah, you see, in creation we see the power and personality.

In inspiration we see the plans and purposes and pleas and promises of God for the rest. But in Christ we see God's love. God's soul love for God.

We see God's mercy. We see God's grace. We see the holiness of God.

We see the righteousness of God. So when you put creation and inspiration and incarnation all together, you begin to look at God. You're beginning to see God.

So that there's nobody down here just now of any excuse now. Maybe they don't go to church, but the stars are shining every night. And so thou art inexcusable.

So that Paul is saying there's a revelation of God made. He's clearly contending for this, the revelation of God. But then he comes to a very important thing.

In verse 21 he says, Because that's when they knew God. And if you follow this down to that Amen in 25, you'll find there are seven steps downward. Well this is not evolution anyway.

Because this is going the wrong road. And you'll find that this primitive man that knew something about God, that he went the wrong road and now we have savages. But they didn't begin like that.

They just became like that. And don't you ever let anybody tell you that they've begun like that. That primitive man knew something of God.

But he didn't want to just keep this knowledge in his heart. Now watch. Because that's when they knew God.

They glorified him not as God. Oh no. They wouldn't give him his place.

My, they wouldn't bend the knee before him. They would never honor him. They glorified him not as God.

Neither were thankful. My, they would never get down on their knees and say thank you that you talked to me this morning. You know friends, we ought to be thankful that we're all here this evening on a summer's evening with our Bible.

Thank God. My, look at the lads and lasses in this class with our Bible. Nowhere in our little green island tonight is there a class like this.

Nowhere. And I'm doubting if there is anything like it in Scotland just now on a summer night. Or in England just now.

And I had an American pastor here last week who said we have nothing like this from shore to shore. Now this is not for our exaltation. This is that we might get down and thank God.

It isn't my treasure. It isn't anything to do with me. God brought you.

God gathered you. God gathered you and these people around this world. We ought to thank God for visiting our town.

We ought to thank God. Here we are. A summer evening with the word of God in our hands.

Praise his name. Just thank God. We might have been anywhere.

We might have been at anything. I was keeping past her. If I'm going the other day I said, you know, if you just had been about 20 years of age now I suppose you would have been one of the rolling stones.

And he looked at me. He said, well now, wouldn't I look a peck over your hair? Yes, but here we are. We're at God's feet.

At his words. Just thank God quietly in your soul that you're here with the Bible in your hands. Because here are the steps that took primitive man away when they knew God.

They glorified him not as God. Neither were thankful. God became vain in their imaginations.

You know, friends when you turn away from God it can only be vanity that will fill the vacuum. Only vanity. Now we've seen this in the last days.

You know, I picked up a book the other day. It was written about two years ago. One of these old modernists and he's speaking about the birth of our Lord Jesus.

And he said in those days German soldiers were in camp at Galilee and he believed that Mary went out one evening and was courted by a German soldier and the Lord Jesus was the son of that knight of adultery. Now that's his idea. Of course Joseph never had any suspicions of this.

Had he? Oh no, he married her. And the pharisees who dogged the footsteps of Christ they never threw this in his feet. And had they had any inkling of it they certainly would.

Neither the pharisees nor the sadducees nor the Herodians nor any enemy of Christ And here's an old half-dumped candle. 1963 years later he knows all about it. Man, that's just brilliant imagination.

And he just told you the man has run away from God. What happens when you get away from God? My dear, 1963 years later he knows it all. God pity him.

He'll hear these words flying back when he's in hell roosting. That's what he's heading for. That old scoundrel's on his way to hell.

You see when you talk like that you make Mary a bad woman. You make Christ a bastard. You make the Word of God a farce.

You make the cloth of Christ of no account. My dear friends that's brilliant imagination. Now watch the steps.

You see they glorified him not as God neither were thankful but became vain in their imagination and their foolish hearts were darkened. Oh yes you go into darkness. Professing themselves to be wise.

They became fools. Surely you can picture all that without me expounding it at all. Man that talks like that modernistic scoundrel.

Man is professing to be wise but in the eyes of those who know the Lord he's just a fool that's all. Just a fool. I want you to watch this.

Verse 23. Unchanged the glory of the uncorruptible God into an image made like the corruptible man. You see they got away from God.

They were thankful no longer. They became vain in their imagination. Their foolish heart was darkened.

Professing themselves to be wise they became fools. And then they went a step further and they changed the glory of the uncorruptible God like uncorruptible man. Like to read the book that's written by that bishop that he calls on us.

See what result? You'll find that he's changing the glory of the uncorruptible God and he's making him worse than some of the men we have now. Because in this he produces what he calls the new morality. That you can go and commit adultery whether you're married or whether you're not.

And if God doesn't care one scrap about it God will let you know. Surely this is changing the glory right under the image of corruptible man. Now sometimes I wonder are we going over these steps again in the last day and are we going to get so far away from God that crash, it will come.

And I'm sure we are. Perfectly sure. You see they got so far away from God that they didn't only change the glory of the uncorruptible God into an image made like to corruptible man but they went further and to birds, to four-footed beasts and creeping things.

And then it comes. Wherefore God also give them up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves. More on that later.

Just notice that God is giving them up. Doesn't mean to say that he's not going to provide salvation for them. Oh no he's just letting them go their own way.

And you know this is exactly what's happened down through the years. All we like sheep have done is say you know we have all the time to go on. Your mother tried to stop you from losing.

You wouldn't be stopped. You went your own way. God gave them up.

And at the end of their own way God gave them up. And at the end of their own way they just sat full of iniquity, uncleanness. And they're getting angry for every day.

My wonder is this way we're heading now. The ladies are going to come out naked onto the streets after a while. And some of them would love to do it.

Some of them would really love to do it. Now there's a hush now. It's true.

All right let's settle it out. No. It's right.

Verse 25. To change the truth of God into a lie. Now the scholars are just a little bit puzzled about that phrase.

Some of them believe that it could be translated who exchanged the true God for the lie. Capital L. Who exchanged the true God for the devil. He's the liar.

He was a liar from the beginning. I'm not sure. But either way it's horrible.

To change the truth of God for a lie. Or to exchange the true God for the devil. I believe that there's a glimmer of boldness.

That when men hold down the truth and turn away from God they get into a tighter grip of the devil than they've ever been before. And so this horrible part of the chapter begins. You did see, of course, the revelation of God.

And you see the condemnation on man, don't you? And that's the apostle's clear contention. Now we start at verse 26. And this is the paralyzing picture that comes before.

It says, For this cause God gave them up unto vile affections. If you were following this very closely you would find that man is totally betrayed before God. You remember when I was putting some of you Sunday school teachers how to do the Sunday school lessons.

And we began with man's mind. And we had a look at his imagination. And then you'll remember that we had a look at his understanding.

And then his affection. And if you notice here, their imagination is filled with vanity. Their understanding is darkened.

And now their affections have become... This man is totally betrayed. There isn't a thing that he can do for himself unless there's God that condemns him. And God condemns him.

His promise was about to fall upon him. He was down for it. But we've already seen that God provided the foundation in Christ.

Now have a look at this. It says, verse 26, For this cause God gave them up unto vile affections. I want you to notice this.

For even their woman... And I have to underline the word even. Because I think that's put in by the Holy Ghost for us to notice. For even their woman did change the natural youth into that which is against

nature.

You know, I believe this with all my heart. I believe that in God's great creation, the greatest thing and the most beautiful thing that God ever created was a woman. I'm sure of it.

A real beautiful woman is bringing you, even at this hour in our creation, something of the glory of which God put into this piece of wood. You don't know that man was made in the image of God and to do from the wood of God that woman is... Glory to God. I'm positively sure that the most beautiful thing God ever made was a woman.

I'm sure of it. But you know and I know that when a woman gets into this cesspool of iniquity, she's worse than a man. See a drunken woman coming home on Saturday night.

Here with her spoons down her dress. Here reaching for the wall. See that cigarette dangling on her lips.

She looks like something dragged out of hell. I tell you, when a woman goes down, she goes down. But even... Even the woman... Now watch the depth of this.

Even their woman did change the natural use into that which is against nature. That's a terrible phrase, isn't it? I think that I should say a word here. Maybe I would need to say a word to some of you young women that your father and mother maybe just couldn't face you with.

I'm only here as the teacher of the class and I don't want to be rude. But I want to teach you something that you'll never forget. Have a look at the letter that the book of Leviticus for a moment.

And we're at chapter 18. This is a book that's not often expounded and I think for maybe this very reason. Now chapter 18 is a tremendous chapter.

It's all about sexual, immoral, unlawful relationships. That's what it's about. I wouldn't need to read it all but to just show you that he talks to the man from the beginning of the chapter almost to the end.

It's always the man, he says. Just look at a few verses. Verse 13.

Thou shalt not uncover the nakedness of thy mother's sister. Look at verse 15. Thou shalt not uncover the nakedness of thy daughter-in-law.

Verse 17. Thou shalt not uncover the nakedness of a woman and a daughter. Verse 18.

Neither shalt thou take a wife to a sister to vex her. Right down the chapter he's talking to man. But when he comes to the end of this, he says in verse 22.

Thou shalt not lie with mankind as with womankind. It is abomination. Neither shalt thou lie with any beast to defy thyself therewith.

And then he makes a change. Neither shall any woman stand before a beast to lie down near to. It is confusion.

Now you don't think that God planned a thing like that if it couldn't happen, do you? I'm positively sure that nobody in the meeting is guilty of a sin like that. But I'm just as positively sure that it has happened a thousand times in this world of ours. Very sure.

Yes, many, many times. The woman has left her natural youth and went to seek a beast. It's shocking.

It's awfully shocking. In the 1914 War of Red Sea, when the old consensuals went to France, there was a Paris lady, 23 years of age, who gave an exhibition to the soldiers every night with a gonche. Until the officers came in and shot a naked woman in the act of adultery with a gonche.

I'm just trying to tell you that when you got away from God, you go down and down and down and down and there's no end to it. You go to the depths of hell. Hundreds of times.

I had a mission not so very long ago and a woman, well-dressed, well-spoken and well-to-do, stopped in the corner till almost one o'clock in the morning with Dr. Paisley and I and she poured out the most sordid tale you ever heard about being with an animal condemned to death. Oh yes? That's the line we live in. And what I want you to do is not to just pick yourself out and sit in the middle of nothing and say, I've never done it.

I want you to tell you that the nature that's in that poor woman that fell and has been so horribly defiled, that nature is in your boots and the feet. I only need you to get far enough away from God, dear, on the season to be correct and you'll go down in the depths. Maybe you'll rebel against that but you don't know your own heart when you're doing it.

Let's get back to the chapter because it's a horrible chapter. I told you it would paralyze you. And here's what it says in verse 27 now.

And likewise also the men leaving the natural youth of a woman have burned in their lust one toward another, man with man, working that which is unseemly. And I don't need to say so much about that in Lurgan. In Lurgan, a lot of them have been jailed in this town for doing that some years ago.

And they've picked up another bunch of them now in Bangor. And they wouldn't have much trouble about picking up a bunch in almost every town in the north of Ireland. You see, some of you were saved when you were just children and praise God for it.

Just thank God again. And you don't know the world that lies out there. And you don't know the practices.

And you don't know the sin of the devil. Just praise God. It's a horrible world we're in.

You know, if you only knew the half of it, you would wonder why God so loved the world that He gave His only begotten Son. Really wonder. Sometimes it staggers me.

To tell you the truth, sometimes I can hardly believe it. And yet in my soul I know it's true. So I don't need to go on with that, do I? Now, I want you to get this bit, because this bit is very important.

You see, verse 26 is talking about the sinfulness of the woman. And verse 27 is talking about the sinfulness of the men, or the lustfulness, as you like. And it says, Men with men working that which is unseemly.

And what's this bit? And receiving in themselves that recompense of their error which was meek. You know, God just let them go on. And God just let them burn in their lust.

God just stood back and let them drift on. They turned to their own way. They turned their back.

They'd gone down, down, down. But God's letting them go. Oh, but there's a recompense to be paid.

You don't get off with this, you know. There are one or two doctors in the meetings, and I'm thankful that they're here too. And they know, and some others know, that the figures for venereal disease at this moment is higher among teenage dudes than it ever was in this world before.

All the kids just leaving school are rotten, for the most of them. And I want you to get this. Just because of this lustfulness and sin and wickedness, what's going to happen to the new generation? Oh, we always talk about pain, don't we? And we always talk about little children being born blind.

And we always talk about deformity. And we're always blaming God. We just don't blame God anymore.

My dear friend, you'll get plenty of your questions answered if you just begin to follow this. You know, three quarters of the suffering, my dear friend, which has come from the sin, are of maybe father and mother. And sometimes it comes down onto the third and fourth generation.

Oh, you don't get after this. God just lets you go. It works out so fast.

Because the only thing that God's putting upon you is just the outcome of this wicked, immoral, adulterous, licentious, sexual business that's going on all the time. One good figure. There it is.

On the page, isn't it? Now watch this. It's not finished yet. Verse 28.

And even as they did not like to retain God in their knowledge, God gave them over to a retrograde mind to do those things which are not convenient. Now if you followed from verse 21 down to verse 25, there were seven steps. I'll not go over them again.

But if you count from verse 29 to the end of verse 31, and the word fornication in 29, and the word implacable in 31 are not in the original scriptures, you'll get 21 words dealing with sin. You see, it seems that you go down seven steps and then you multiply it now between. If you look at these 21 words, I won't need to expound them.

And you'll find that they're the headings of the newspaper every day. This is the stuff that fills the newspaper. Right here, watch it.

Now this primitive man that really knew God and turned his back on God and went away from God and changed the glory of the incorruptible God, this man now becomes filled verse 29 with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, defeat, malignity, whispers, but vitals, hitters of God, spiteful, proud, boastful, inventors of evil things, disobedient to parents without understanding, covenant breakers without natural affection, implacable, unmerciful. You see, there's the central of the human heart. The Old Book says the heart is the seat for above all things undesperately wicked.

Who can know it? My dear friends, you know, we look at Hitler and we see him burning six million Jews. Ah, but there's a Hitler in each one of us. My dear friends, in some way this old wicked heart has expressed itself in every one of us.

We're all condemned already. We're deep-dyed, guilty, rebel, hell-deserving sinners and the wrath of God is on our heads. Only God loved us, praised His name, and sent Christ who went to Calvary and paid the price in drops of atoning blood.

He rose again and some of us praised God, we have embraced Him and are saved. It was all a river. I knew all of it.

I want you to see this creation. It's not finished yet. Look at the last verse.

Why we saw the sinfulness of woman and the lustfulness of men and the fullness of evil. Oh, but look at this last verse. This crowd, who knowing the judgment of God, oh yes, that they which commit such things are worthy of death, not only do the same, but are pleasure in them that do them.

You know, the sinner stands sometimes defiant before God. You know, I'd like to make an appeal to you, I'm saved friends in this meeting. You know, God has given you truth and the glorious gospel has been sounded out from this sounding board for years and I trust that the light has been clear and you know something tonight about the unbounded love of God and you know something tonight of the unspeakable gift of God and you know something tonight about that unmerited grace of God and you know something about the unending life that God is offering you, but the trouble is you don't want God.

Sit still for a minute. You don't want God. Why don't you put it under your feet? Rub it under the dust.

The reason you don't care, you don't want God. My, this sinful heart's a terrible thing. It's deceitful, above all things and desperately wicked.

I tell you men, in the Lord's name tonight, your only hope is Jesus Christ. Unless you come and kneel humbly at his feet and say I'm an undone reptile sinner but you loved me and died for me and rose again and I'll accept you tonight as my Savior and just give you this little bit of good Lord and save me and unless you come with that hope in the world, that old heart, you can't do a thing with it. Just stand like Christ is waiting when he comes.

Let's just be still for a moment or two. I want every believer to just put up a wee word of prayer. I want every unsaved one in the building to think you're doomed, remember.

You're almost damned, remember. And your only hope is coming now. Oh God, this word of thine, whether it's from its prophetic pages or its historical pages or its practical pages Oh God, it staggers us because it's so true.

Lord, we pray for our unsaved souls here tonight that thou would draw them to the Savior that they'll just come and trust him and everyone that believes will be clothed immediately in the righteousness of God and they'll get new life and become new creatures. Oh God, thy power will rest upon them and they'll be saved. Lord, help some poor spunk and sinner to come and get salvation in Christ the Light.

Take our thanks for thy word. Bless us for Christ's sake. Amen.

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