

240526am Sermon Transcript

Matthew Seymour

Romans: The Gospel of God

Romans 1:18-32

(This sermon transcript is an extract of a video recording of the full service. The numbering is auto-applied and reflects the number of minutes into recording that the transcript relates to.)

44:40

Should we pray once more? We've probably come to God's Word together. Join me as I pray.

44:47

Great God in heaven, we come now before Your Word, thanking you for every part of the Scriptures.

44:54

We thank You that you have given us Your word, that we may be thoroughly equipped, that we may know and understand and feel and believe and trust in the things that you have given to us to know in our Lord Jesus Christ. And so we pray for your spirits help now we ask, Lord God, that you would open our eyes, help us to think the thoughts of Your Word. Help us to understand the truth that you teach us here. And may we know more of our Lord Jesus Christ this morning as we look to Him by faith in light of what Your Word teaches us.

45:28

So we ask for your help now in Jesus name, Amen.

45:36

I don't normally pray before the sermon,

45:39

but this morning I want to do that in particular because our passage this morning is particularly sad

45:47

and particularly solemn.

45:50

Maybe, you know, people who have, or maybe you have one at home, one of those boxes of different Bible verses. You can find one to encourage you

45:58

as you go into today. Well, I don't think our passage is a candidate for the versus to encourage you box

46:04

at the start of our day, but it is good and it is true

46:09

and it is right for us to understand what God teaches us here in these verses. But

46:16

in all honesty, this passage has weighed very heavily upon me this week

46:21

as I first started to read it and think about it.

46:24

It is sad and solemn.

46:27

It is hard to read and to think of what it says about us, what it says about how therefore God relates to us because of our sin,

46:39

and what it means for all those who have not trusted in the Lord Jesus Christ, and what it means for each of us today

46:46

in light of what it shows us about our hearts.

46:51

And it is sad and solemn. It has that effect upon us because God intends that it would have that effect.

47:00

It's given so that it might have that kind of response as we read it. Not every verse is meant to lift us immediately,

47:10

because this passage in particular is here to persuade us. God has given it so that we might know that there is no hope whatsoever outside of the Gospel of Jesus Christ.

47:25

That's why it's here.

47:27

And to make that case, God reveals in these verses the true depth of our sin

47:36

and the true reality of God's response to our sin.

47:41

It is one of those occasions where God speaks very directly to us and about us.

47:50

It is a bit like what happens when we have a terrible disease or sickness,

47:57
but we are in denial

47:59
and eventually

48:01
family and friends persuade us to go to the doctors. They can see that we're not well,

48:05
but we're still in denial.

48:07
And the doctor does some tests and some scans and we still think everything's OK.

48:14
But then they sit us down

48:16
and they show us the X-ray.

48:18
They sit us down, they show us the blood work

48:22
to convince us that we really need treatment.

48:29
That's what God is doing here in this passage, and for that reason we can't lighten it.

48:35
We shouldn't lighten it.

48:37
We need to feel

48:40
the seriousness of it. We need to see the seriousness of it. And as I've been preparing this week, I've been praying that it might help us in two ways.

48:49
If you are here and you are not a Christian,

48:51
if you're here and you know that you're not trusting in the Lord Jesus Christ,

48:56

but maybe you have a question. Why is it that I need Jesus?

49:01

I don't think that I'm really that bad.

49:04

I don't think that I'm really in need of God to do anything for me.

49:10

While my prayer is after having worked through this passage, that we will see just how bad we really are in need of God's help.

49:19

But also, if we're a believer and we're trusting in the Lord Jesus, this passage presses home that the gospel is the only hope for everyone in the world.

49:32

So we might think, what of those who have never heard the gospel? Well, this passage tells us that they have already heard enough

49:42

that before God they are guilty.

49:45

There is enough in the revelation that God has already given to every human being

49:50

that the God of heaven can rightly and justly judge. And so this passage is given to

49:56

compel us and to drive us out with the gospel, as Rich prayed, that we might see there is great need for the Lord Jesus.

50:05

Well, as we've been working through Romans, we have seen that Paul is making a very careful, logical argument in the book. And we need to pick up where this passage sits within the flow of the whole of the book of Romans. We've been in the book now three weeks. This is our third week. And so far in chapter one, Paul has introduced himself as the one who writes this letter. He has introduced the church in Rome, the ones who receive it,

50:31

but his big burden so far has been to introduce not himself or the church primarily, but the gospel of the Lord Jesus Christ. That's what the book is all about. And that's why I asked that Rich would begin the reading in verses 16 and 17 where Paul there says he is not ashamed of the gospel because it is a power of God that brings salvation to everyone who believes, first for the Jew, then for the Gentile. 4

In the gospel the righteousness of God is revealed, a righteousness that is by faith from first to last, just that it is written, the righteous will live

51:10
by faith.

51:12
And in this first section, in chapters 1:00 to 8:00, as Paul introduces the gospel, having said that he's going to be his great theme, He needs initially to show that the whole world needs the gospel,

51:27
that every person on planet earth needs this good news, that there are no exceptions. And so in chapters one to three, Paul will drive home that there are no exceptions to the need for this gospel

51:41
because none have met that perfect standard. None of us in ourselves can say that we are righteous, that we are perfect and good and pure. And so we need a righteousness that comes by faith and not by works.

51:59
And Paul will show that Gentiles, those without the Bible,

52:04
have enough and still fall short of God's perfect standard. They know enough and still fall shorts. He will show that those who do have the Bible, the Jews, they may know more and yet they are still condemned

52:17
if they do not trust in the Lord Jesus. And so he comes at the end of this section in verses in chapters one to three to show this universal need with this summary statement in chapter 3 and verse 10. As it is written, there is no one righteous, not even one.

52:37
That's what he's building towards in this first part. But as we look at our passage versus 18 to 32 of chapter one, the key proof that Paul is going to cut put before us is that God's wrath is active. Now

52:56
in verse eight votes 18, Paul says the wrath of God is being revealed from heaven. Noticed that is a present tense statements. When we think of the wrath of God, we think of future wrath and God's wrath is in the future. But Paul says God is angry today,

53:16
and God is angry today because we have rejected what he has shown us about Him, because we have sinned in worshipping creation rather than Him.

53:26

And we see therefore, in this passage that Paul is driving home is impressing upon us that we are without excuse, that we are under judgement because God's wrath is already present.

53:40

So how does he do that? Well, he does that by addressing 2 questions

53:44

first there. Why that God's wrath is against us now?

53:49

And then secondly, the how

53:51

do we see God's wrath being against us now? We're gonna pick those up together as He worked his passengers. See first of all that God's wrath is against us now.

54:02

God's wrath is against us now. This is verses 18 through to 23

54:07

and we see here that there are two key reasons why God is angry

54:13

in that pure and holy and settled anger against sin. Two key reasons.

54:20

The first is that we deny true things versus 18 to 20

54:27

things that are true. We suppress and deny. And what we deny is that creation shows us that God is there

54:36

and yet we suppress that truth.

54:41

I notice it's it's not just the existence of God that is shown by creation. Paul says in verse 20, we see his invisible qualities, that is God's attributes. We see something of His eternal power and divine nature

55:01

that is evidenced in the created world around us.

55:06

And Paul says that God's existence and his attributes, that invisible power and divine nature are made plain. Do you see it there? That's twice in verse 19.

55:18

He says it's made plain to them. It is plain to them. And then he drives it home even further this point that it's so clear in verse 20 by saying those invisible qualities are clearly seen.

55:34

So we need to see what this means. It does not mean that God's attributes and His existence are hidden such that we need to try and find them.

55:44

It means they are in plain sight for anyone to see.

55:52

So we look at the beauty of creation as we did yesterday

55:56

in the late spring and the sunshine. We see the trees in all their greenness. We see the the beauty of life springing forth around us,

56:07

but not just then. We see it all the time,

56:10

all the time, in every moment. Creation declares that God is there and shows his eternal power and divine nature.

56:21

But, and here's what we do with that knowledge. Verse 18

56:25

We suppress that truth.

56:28

That's an active verb, isn't it?

56:32

We suppress it, we know it, but we make an active choice to deny it.

56:41

No, I think it's important to see. That is hard to do

56:44

because it's clear, it's plain, it's there for everyone to see.

56:48

It takes constant work, but people still try.

56:52

They hold on to false ideas like the the theory of evolution, to try and explain where the universe came from and to try and explain the beauty and the complexity and the majesty of our creation.

57:05

And they think we must make this work because if it's not true, then then what else is true? That God has made this?

57:13

And it wears you down, friends, to live like that. It wears you down to suppress the truth. And perhaps,

57:21

perhaps I'd explain some of the anger and bitterness in some who are particularly strong in their atheism, their denial of God's existence.

57:32

But Paul goes on to say that denial means verse 20, that people, all people, are without excuse.

57:41

This revelation, this evidence that God is there is not hidden somewhere. It's not only in the Scriptures, it's there for every human being to recognise.

57:53

Paul crosses it, presses at home even further in verse 21 where he says for although they knew God,

58:02

do you see that

58:04

the evidence is there, They know God.

58:09

So the problem is not a lack of knowledge,

58:14

but rather an active choice to suppress that true knowledge.

58:25

The implication of these verses is that there is no such thing as a true atheist or agnostic.

58:32

They know even though they persistently deny,

58:38

and some of that denial might dole their awareness,

58:42
but they still know God, says

58:45
Sir Richard Dawkins.

58:48
I wrote that book The God Delusion

58:50
Knows.

58:52
He knows that God is there.

58:55
Every atheist knows that God is there. And perhaps that is why, atheists

59:00
our soften so sad,

59:03
so conflicted, so pained and so angry.

59:09
Because it's hard work to keep on suppressing that truth.

59:13
Maybe that's you this morning, friends.

59:18
Maybe you're denying that God is there.

59:22
It's a painful, hard, wrong thing to do that.

59:27
Don't keep doing it.

59:30
But these verses also help us as we witness to the Lord Jesus,

59:34
to those around us, and to our friends and family because it tells us they know something.

59:42

And our goal as we speak with them is to help them remember

59:47

the evidence is already there to support your case. And if they're honest, they know that. So our goal, we are not trying to convince them of something that they don't know.

59:59

We're not trying to convince him of something that lacks evidence. What we're trying to do is to help people to remember.

1:00:08

And when you see that we can use very simple arguments to do that, we can say look at the design in creation. It points to a designer.

1:00:16

We can say how is it you can say that we get the something of the created world from the nothing that people say was there before something went bang?

1:00:26

How can you explain all the order and complexity and beauty we have around us and in us,

1:00:33

coming just from disorder and chaos?

1:00:36

They're all simple arguments we can use. We do not need a doctorate in apologetics,

1:00:42

we just need to draw on creation because creation declares that God is there.

1:00:48

And we need to see that our denial of the reality of God angers God because creation is given to point to Him. Psalm 19 says that the creation declares it speaks that God is there, and refusing to listen means verse 18-19. The wrath of God is being revealed from heaven.

1:01:13

So there is no excuse because we have we deny what is true. But then secondly Paul says and second reason for our guilt before God is that we worship wrong things. And here we come to verses 21 to 23.

1:01:28

Paul there in verse 23 reminds us that God is the glorious, immortal God. He is the Creator of all things. He alone lives forever. He alone is great and mighty and worthy of our praise. He alone should receive ultimately our praise. But what do we do verse 21?

1:01:51

While we do not glorify Him as God or give thanks to Him,

1:01:58

we do not see His great work in creation and then come to our knees in thankfulness, glorifying Him for what He has done.

1:02:08

Instead, we deny that He is there

1:02:11

and therefore in our thinking we are being futile and foolish.

1:02:18

We enjoy the good things of God's world, and there are so many good things,

1:02:24

but yet

1:02:25

we worship and serve those created things. And we do that by making creation ultimate. We serve what is created rather than the Creator. We live for people around us, for possessions that we accumulate, for pleasures that we can enjoy, rather than ultimately for this great God.

1:02:48

And that is a very serious sin.

1:02:52

We worship the wrong things

1:02:57

now. It's important to understand what we're getting wrong here.

1:03:02

It is not that we should never enjoy creation and marvel at it. We should do the opposite. We should enjoy creation. We should marvel at the world around us. There is great glory and wonder in the created worlds, but we need to go beyond that creation to trace the rays of glory back to the God who made it and sustains it and gave it. We need to see the pictures of God's greatness in the creation around us, recognise His invisible attributes that are clearly seen, and go back to see that He is behind it.

1:03:41

We need to follow the beams that we see in creation back to the sun that is God that shines them forth. We need to follow the streams and the beauty of the world back to God, who is the source of all that beauty,

1:03:56

so that the humans and the animals and the reptiles into effect. Everything else is amazing in the worlds. It should fill us with wonder.

1:04:06

And then we need to ask

1:04:09

what being could have made those things?

1:04:14

What wisdom could have created these things? What power could have brought them into being? We need to follow the glory that we see around us, the wonder that we respond to the world around us back to the source.

1:04:31

And in that way, as someone has said, we enjoy God in all things and all things in God,

1:04:39

but but our problem is that we stop at creation

1:04:44

and we make that ultimate.

1:04:46

We serve that as our God

1:04:49

and therefore miss the true and living God.

1:04:55

This, friends, is the nature of sin,

1:04:59

to prefer anything

1:05:01

other than God,

1:05:04

to treasure anything

1:05:07

other than the one true God.

1:05:11

Wonder if that challenge is how you think about sin this morning.

1:05:14

Most of us think of sin as particularly bad actions.

1:05:19

Murder, theft, abuse,

1:05:23

and those things are sin.

1:05:26

But the Bible says it's far more than that.

1:05:29

And if we just think those things are sin, then we might think, well, I'm not that bad and others are far worse.

1:05:37

But we're missing so much in how the Bible defines sin here.

1:05:44

Have you worshipped and served? Created things above God.

1:05:51

Have you given thanks to God for everything He has given?

1:05:57

When you have lingered over the beauty of a flower,

1:06:01

has it LED you to glorify and thank God for that beauty?

1:06:06

When you've enjoyed a wonderful meal,

1:06:10

has it LED you to glorify and thank God for the gift of the food?

1:06:16

When you've had a great time playing sport

1:06:20

and you've played it and it's been a wonderful game,

1:06:24
have you praised God

1:06:26
that He gave you a body

1:06:28
and the ability to enjoy it?

1:06:32
How far short of the standard of these verses have we fallen, friends?

1:06:37
And so in verse 25, Paul sums up

1:06:40
the two great reasons for God's wrath. Here in this first verses up to 25

1:06:46
it is that we perform 2 exchanges.

1:06:50
We exchanged the truth that God is there

1:06:53
for the lie that He isn't,

1:06:56
and we exchanged true worship of the one true and living God

1:07:01
for the created world serving that instead.

1:07:07
And those two exchanges mean that none of us can say I am not guilty before God

1:07:15
because Paul says you knew he was there

1:07:17
and you didn't recognise him

1:07:20
and you worship creation rather than him.

1:07:24

And that is why none of us can say that we are righteous, we are good in ourselves. That is why we need this righteousness that comes by faith from first to last, because that will be our only hope.

1:07:39

So that's why God's wrath is against us now. Let's see how then. Secondly, God's wrath works out

1:07:48

because Paul now moves on to a second reason for why we are all under judgments.

1:07:54

We're, we're under judgement because of what we do. And now we can know that we're really guilty because God is already pouring out his judgement upon us.

1:08:04

So think about this in terms of a trial. In a trial, the process is that the evidence is seen and presented, Then a judgement is made about the evidence as to the person's guilt. Then a sentence is pronounced and it's an experienced

1:08:20

well. Paul is saying that in that flow of process, the trial has already happened, the evidence has already been judged, the sentence has already passed, and you cannot go back from it. He says that you and I are under wrath now,

1:08:38

and we see evidence of that in how God treats us now. What could allows us to do now?

1:08:46

Because how is a wrath of God seen in verses 24 to 32?

1:08:51

Well, it's seen in God giving us over to our sin.

1:08:57

That is the nature of this judgement of God here and now. There is a future judgement that will be far even more severe,

1:09:04

but the wrath of God now, the punishment is seen upon us now

1:09:09

in God permitting

1:09:12

us to sin further

1:09:15

because we have already signed and they're under judgments.

1:09:20

There are three repetitions of the phrase God gave them over in verses 24, 26 and 28.

1:09:27

And it's not we must understand this. This is not that God makes us sin.

1:09:33

It is not that God pushes us or pulls us into sin.

1:09:38

What Paul says, God's judgement hat now is, is that he withdraws something of his restraints

1:09:45

and lets us go.

1:09:48

Not as far as we could go,

1:09:50

but he lets us go.

1:09:54

Maybe on your vehicle you don't have something called cruise control,

1:09:59

but you have something called a speed limiter.

1:10:03

We have that on on our car and what you can do with that is you can set a speed

1:10:07

that you can't go above. So you can press down the accelerator all the way until you hit 70 and the car won't go above it.

1:10:14

Go below it, but not above it.

1:10:18

It's a bit like that friends. God takes the speed limiter

1:10:23

off the car

1:10:24
such that we're not rained in,

1:10:27
we're not held back,

1:10:29
and we're allowed

1:10:31
to go. We're let go, given over to our sin.

1:10:36
And for us to see this, we need to see this because God wants us to think deeply about how serious our sin is.

1:10:44
And he shows us that in verses 26 to 32

1:10:49
by showing us how our sin moves us away from his good creation design. So when God makes the world, He makes it perfect. But our sin moves us away from God's creation design such that our desires and our life become even ever increasingly disordered.

1:11:07
And there are three cycles of giving over in these verses.

1:11:12
There is in verse 24 are giving over to sexual impurity.

1:11:18
Paul says that God gives us over to the sinful desires of our hearts to sexual impurity for the degrading of our bodies with one another.

1:11:28
Now this sexual impurity is is a reference to sexual sins in general.

1:11:33
Now we know that when God made the world with Adam and Eve, He made them and gave them the good gift of sex for marriage

1:11:40
and only for marriage. But here we see that in our disordering, what we do is that we pursue that sexual intimacy outside of marriage to create with sexual impurity degrading our bodies with one another.

1:11:57

That's the first movement to sexual impurity. The the second one is in verses 26 and 27

1:12:04

where we are given over to our shameful lusts.

1:12:08

And here Paul speaks of homosexuality in both men and women.

1:12:13

And again, the pattern is creation being disordered

1:12:18

twice. He calls those things unnatural relations.

1:12:24

Human beings were created for intimacy and for sex with the other sex in marriage.

1:12:33

But what we do

1:12:35

because God lets us go

1:12:37

is we pursue it with the same sex in what are called shameful acts in verse 27.

1:12:44

Now homosexuality here isn't singled out because it's the unforgivable sin, but rather because it is one of the clearest examples of disordered desire and action. As we move away from creation design,

1:13:00

we are given over to shameful lusts. And then thirdly, the third giving over is a depraved mind and all kinds of sin versus 28

1:13:11

to 31.

1:13:13

We deny the true knowledge of God that's there in creation, and then God allows our minds to descend into depravity,

1:13:21

and what the mind lingers on, we act out in our bodies.

1:13:26

And there in those verses you have what is the longest list in any of Paul's letters of different sins.

1:13:33

There are no less than 21. And the intention there is that it might overwhelm us to see that we left to ourselves our pursuing every kind of wickedness that left to ourselves, we invent ways of doing evil.

1:13:54

Friends went got one. When friends, when God starts to let us go,

1:14:00

how far we fall,

1:14:02

it's shocking to see,

1:14:05

but we need to see it.

1:14:08

I need to see it. You need to see it,

1:14:11

to see just how evil your heart and my heart really is.

1:14:18

So don't look away friends.

1:14:21

See the depth of our sin.

1:14:26

Came across a story this week of a television show called 60 Minutes in America

1:14:32

and it was about one of the Nazi officers who was the main architect of the Holocaust.

1:14:41

He was called Adolf Eichmann

1:14:45

and in the television programme it was asking the question how could someone do what Eichmann did

1:14:53

and putting in place the plans and putting them into practise to murder millions of Jews.

1:15:02

The question was asked, was Ikeman particularly evil

1:15:06

or particularly mad?

1:15:09

The answer came from the story of what happened when a concentration camp survivor, a Jewish man, attended the trial of Aikman.

1:15:20

He entered the room and Aikman was there, and as he walked past him he turned and he stopped and he looked at him

1:15:28

and he broke down uncontrollably, sobbing

1:15:31

and fainted in the courtroom.

1:15:35

He was asked afterwards how it could be why it was he did that. Was it the hatred of Eichmann? Was it because of fear for the man of what he had done? Was it because of memories of the concentration camp? But he said no, it wasn't any of those things.

1:15:50

It was in finally seeing the man who had put it all together,

1:15:54

he realised that Eichmann was just an ordinary man

1:16:00

and he became afraid of himself.

1:16:03

He thought I am capable

1:16:06

of that. That is what humanity is capable of

1:16:10

because of our sin.

1:16:12

The phrase they left you with was Eichmann is all of us

1:16:18

and friends. This passage should have a similar effect on us.

1:16:23

This is all of us.

1:16:27

Do not think that is those other than you.

1:16:31

It is me and it is you.

1:16:34

But there's one more shocking thing down in verse 32, and it's perhaps the most chilling and shocking

1:16:40

of the whole passage. Look down at verse 32. We haven't touched on it yet. Although they knew God's right, they know God's righteous decree that those who do such things deserve death.

1:16:51

They not only continue to do these very things but also approve of those who practise them.

1:17:00

We've seen that creation shows us God is there.

1:17:04

We've been told, and with but we're told here, that our conscience tells us that we know sin is wrong

1:17:12

and we know it deserves death.

1:17:16

And yet.

1:17:18

And yet

1:17:20

we continue to do it

1:17:23

and approve of others doing the same.

1:17:28

How true that is in our day as we think about what our world is like,

1:17:34

Who do we approve of in our world? Who are the heroes and heroines that we celebrate?

1:17:40

Well, it's not the noble and virtuous people, is it?

1:17:44

Now we mock them and we try to dig up dirt on them

1:17:50

to bring them down.

1:17:53

We celebrate and esteem those who show the least restraint.

1:18:00

Those who are most extreme in their sin

1:18:04

gain. The followers on Instagram

1:18:07

make the news in the papers

1:18:10

and we dress like them, we speak like them,

1:18:14

and we sing with them.

1:18:17

Our choice to approve and celebrate that kind of life shows the depth of our sin.

1:18:25

It's a shocking indictment, friends, isn't it?

1:18:29

Never think. And this is how the passage should leave us. Never think. I'm not that bad

1:18:35

or they're not that bad.

1:18:38

We are all far worse than we will ever admit

1:18:43

and never think I didn't know better

1:18:49

because my sin and your sin is deliberate and inexcusable.

1:18:54

We know it's wrong. We know God judges, and yet we keep on doing it.

1:19:03

So how should we respond to a passage like this? Let me give you three ways

1:19:08

in which we should respond to this passage and what we've seen as God has given us that X-ray

1:19:13

into our hearts, as we have understand something of our fallen nature and our rebellion against God and all that He has shown us. Three things. First of all, all people need the gospel.

1:19:26

All people need the gospel. There is no exception because God's wrath is active now and will be far greater in the future. Paul hints at that with the thought that it will deserve death.

1:19:40

All people need the gospel,

1:19:44

and the biggest problem that humanity has is not just our sin, it is the wrath of God against our sin, the just and holy and pure wrath of God against sin that is our biggest problem and therefore our only hope. Our only hope is that God has sent Jesus Christ. Our only hope is that He came to pay for the sins of those who will believe in Him.

1:20:13

And we need to remember, friends, that that gospel cannot be reasoned from creation. A tree does not tell you the gospel. A flower does not tell you the gospel. That gospel cannot be reasoned just from conscience. It doesn't tell you that God's about the Lord Jesus by just looking within. It is a message the world needs to hear.

1:20:36

People need to know more. And that is why Paul says he is not ashamed. That is why he wants to take it to Rome. That is why he is so burdened to share it. And we should be too, friends.

1:20:48

All people need to hear of Christ. All people need to hear of the Lord Jesus.

1:20:55

How then can they call on the one they whom they have not believed in? How can they believe in the one they have not heard? How can they hear without someone preaching to them?

1:21:07

And how can anyone preach unless they are sent? All people need the gospel

1:21:14

and don't forget friends, that whilst God gives us over to our sin, He doesn't give up on us in our sin. We all deserve

1:21:26

all that passage said, but praise God that whilst the wages of sin is death,

1:21:33

the gift of God is eternal life in Christ Jesus.

1:21:38

That should make us burden to prey. It should make us burden to share. It should make us burden to support gospel work because all people need the gospel first application. Second one we should take away with is this

1:21:53

All people are without excuse. All people are without excuse.

1:22:00

Sometimes people say I I didn't know that God was there. I didn't know that sin was wrong. I just followed my heart. Where's the problem with that?

1:22:10

While these verses teachers that on the final day ignorance will not be an excuse,

1:22:19

you knew

1:22:23

that's what God's Word tells you.

1:22:25

You knew that God was there. You knew that sin was wrong. He knew that judgement follows sin.

1:22:32

And if you are here today, you know even more than that. You know the good news?

1:22:41

You have every opportunity to repent and believe.

1:22:45

Do not suppress the truth that God has given you.

1:22:51

It's a fearful thing to do that. Turn to Jesus Christ. If you're hearing me and thinking I'm not a Christian,

1:22:58

turn to Jesus Christ. He is your honey. Hope you will be without excuse on that last day

1:23:05

unless you have trusted in him and his blood has covered you. But then thirdly and finally,

1:23:11

all Christians should be thankful people.

1:23:16

All Christians should be thankful people.

1:23:19

When we read a passage like this, what does it make us think?

1:23:23

It makes us think How great is our salvation.

1:23:29

See what your Saviour went through for you. See the mercy of God that you deserved all that, and yet God has rescued you. See the grace that has been poured out in the Lord Jesus Christ.

1:23:44

Sometimes when we hear the gospel, often

1:23:47

we can forget just how glorious it is. When we lived in Leeds we lived on one of the approach paths for the aeroplanes coming to Leeds Bradford Airport. When we first got there, we noticed every aeroplane, every time.

1:24:03

After three months, we hardly knew they were there.

1:24:06

You can do the same thing with the Gospel, friends.

1:24:11

Do not forget all that God has done for you.

1:24:15

And the passage like this just makes it so real and fresh again, doesn't it?

1:24:19

Where would we be but for the grace of God? Where would we be but for the spirits awakening work in our hearts? Where would we be but for the death of Christ, For our sins, even these sins?

1:24:32

And where would we be if God had not given us

1:24:36

faith, the gifts of faith, and repentance? Every day

1:24:40

we should be thankful,

1:24:42

but friends, particularly this day, in light of all we have seen,

1:24:48

we should thank God for our salvation.

1:24:52

Amen.