

TWO SINS EVERYBODY COMMITS

Romans 1:21

Intro: The greatest single fact in Scripture is that God has been pleased to reveal Himself. Christ came for two reasons: (1) He "came to seek and to save that which was lost" (Luke 19:10). (2) He also came as the final and most complete of all revelations of God. He said, "I and my Father are one" (John 10:30). This means that they were one in nature, one in purpose. The characteristics of the Father are the characteristics of the Son. So it is not surprising that the Lord Jesus Christ said later to Philip, "He that hath seen me hath seen the Father" (John 14:9). This did not mean that the Father and the Son are the same Person, but it does mean that to have seen the Son is to have seen the Father because they are identical in nature and in purpose. They are equally holy, equally gracious and merciful, equally good--and so on and on through all of the divine attributes. It was the Father's will that the Son came to do, and He did it with delight because it was His will, too.

This is the great testimony of Scripture.

But you and I would have no authoritative evidence of this if it were not for another great fact. The Lord Jesus Christ came some 2,000 years ago--not quite that long, but almost. And the record of all of that has been preserved for us in a Book: the Bible. God's revelation of Himself in Christ is recorded for us in Scripture. And so, although we were not eyewitnesses of Christ, yet we have books written by those who either saw Him and heard Him, or by those who knew those who had seen Him and heard Him. And these writers were supernaturally guided in what they wrote by the Holy Spirit Who directed them even as to the very words that they used. This is what we call the verbal inspiration of Scripture.

And so we have a twofold revelation of God: that which was made by Christ at His coming, and the record of that in the Bible. They are really one and the same, but the revelation has been preserved for us in writing. And it is the responsibility of every generation to spread the message concerning Christ to every nation on the face of the earth, and to every person in every nation.

But let us take a step backwards from those revelations of God. What about the time before Christ came? Gradually, at least from the time of Moses (which goes back B. C. 1500 years) the Old Testament was being written. It is possible that the book of Job may have been written before that. Many feel that Job was a contemporary of Abraham. But we know that the writing of the Old Testament goes back to the time of Moses. Well, this is where Romans 1 helps us. Romans 1

teaches us that prior to the coming of Christ, and even prior to the writing of the Old Testament, and continuing on down to the end of time, God has given man two other revelations of Himself to every! These were mentioned by Paul in Romans 1:19, 20. (Read.) You can see what they are:

- 1) The knowledge of God that each man has in his heart.
- 2) The knowledge of God that is in creation itself.

Every man has a conscience; every man living is exposed to the wonders of nature--wonders which include himself, animals, birds, fish, the seasons of the year, the sun, moon, and stars--everything in the realm of nature.

And this revelation is so powerful that "they are without excuse." But we ask, "Without excuse for what?" And the answer is, "Without excuse as to the existence of God!" They have this twofold testimony of "the eternal power and Godhead" of God. The heavens and the earth cannot be explained in terms of human wisdom and power. There had to be a Supreme Being, a living God, Who created all of these things. And our consciences have already told us that before we begin to think about creation. There are no true atheists! Men may say that they are atheists, but they lie when they say that. They may live like atheists, but it is only proof of how completely defiled they are by their sins, and it does not take a great deal to bring them back to reality.

These arguments for the existence of God were the starting-place for Paul many times when he was witnessing to Gentiles concerning the Gospel of Christ.

There is no question as to these facts. People may try to tell us differently, but we place the testimony of the Word of God above the testimony of any man--even if his has his Ph. D. and is teaching in some great university. He has the same testimony as anyone else.

But where do we go from here?

Again, for our answer, we go to the Word of God. And there we see that any revelation of God carries with it an unescapable responsibility to accept that testimony of God, or there are dire consequences if we reject what God has done. And so let us look at . . .

I. MAN'S RESPONSE TO THESE TWO PRIMARY REVELATIONS OF GOD.

Look at our text: Romans 1:21. "When they knew God." This means that they knew that there was a mighty, personal Being, Who is greater than man, and Who is the only One Who can rightfully be identified as Deity! Man knows this much!

But man rejected this. He rejected it because of the sinful nature of his heart, but he rejected this. And it is evident in two ways:

A. "They glorified him not as God."

B. "Neither were thankful."

If I could summarize these two statements and put them into one, I would say, "They refused to worship God."

Think about them for a moment and I think that you will see that the first has to do with God's Person; the second has to do with God's works, and perhaps primarily the blessings which come to us every day from His hand.

Adam and Eve had this testimony even before they sinned. But theirs was even more powerful because in some way we do not fully understand they experienced the actual presence of the Lord in the Garden of Eden.

Notice the response of the Psalmist to this truth: Psalm 95:1-9. God looks for this response. This is the only thing that will please Him--the call of vv. 6, 7.

To glorify God is not just to recognize God as God, and to worship Him, but it is to magnify Him in our lives, in our speech. We want others to join us in honoring Him as the God that He is.

But man, depraved as he is by sin, has not done that. And he will not do it even though the testimony is loud and clear. This is a part of what Paul did to show the just condemnation of man.

There are many lists of sins given to us in the Bible. We are familiar with them especially from the N. T. Epistles. But as we look over them, or as we look over the Ten Commandments of the Law, we all say, "I have not committed that sin, but, oh, yes, I have committed this sin." We are guilty of some; other others, we are not. BUT THERE IS NOT A PERSON ON THE EARTH WHO HAS NOT BEEN GUILTY OF THESE SINS. Often they are committed over and over, and we even see them in the lives of believers. BUT NOBODY CAN SAY, "NOT GUILTY," TO THESE SINS. We are all guilty!

Then we need to know . . .

II. THE CONSEQUENCES OF COMMITTING THESE SINS.

To point these out we really need to read the rest of Romans 1. But I am not going to take the time tonight

although I hope you will read it soon in the light of what we have been seeing tonight in this chapter.

But look at the last of v. 21, and then let me read down to the beginning of v. 24, and look finally at v. 32.
(Read.)

A. "Became vain in their imaginations."

This means that their thinking was without any reality at all. The only thing you can do when you reject the truth is to turn to non-truth.

B. "Their foolish heart was darkened."

They were plunged into greater and greater moral and spiritual darkness.

C. "Professing themselves to be wise, they became fools," because only a fool "says in his heart" NO GOD! That is, he does not deny the existence of God, but he does not want to have anything to do with God.

And so, the only way they could be comfortable was . . .

D. To try to change God (v. 23).

And how they blasphemed the God of heaven and earth, making Him like the lowest of creatures.

E. "Wherefore, God gave them up . . ."

God, for the present, has is letting man go his own way.

But look at the final consequence:

G. Man even knows that a day of judgment is coming, and even that does not deter him in his God-less ways.

Concl: What a price to pay?

But you might say, "Why are you speaking of this at our Communion Service? What does it have to do with the Lord's Supper?"

We are here to remember the Lord. Is that not true? When we think of Him, what are we supposed to do? According to the Word of God, the basic sins are a failure to glorify God and a failure to be thankful. They are sins of omission, if you please. You will not be scandalized by the press for these sins, but they are most grievous in the sight of God.

We who are Christians have more reason to glorify God and to thank Him than anyone else. The natural man can stand in awe of God, and bow in fear before Him. He can, and he ought, to thank God for his life, for his work, for his food, for his home and his family, for the sunshine and the rain, for health and strength. For all of the blessings that come upon him every day.

But what about us?

How can we ever glorify God enough for what He has revealed of Himself in His Word, and in Christ in particular? How can we every thank Him enough for the Lord Jesus Jesus Christ, for His grace, for the forgiveness of our sins, for His protection over us, and for His patience with us. How can we ever thank Him enough for the hope we have that one day we will be in heaven, and even made like our dear Saviour?

How can we thank God for the sacrifice of His Son on the Cross?

So our first thoughts as we think of Christ should be to glorify God, to worship Him, to thank Him. If this is why we are here tonight, then I can promise you on the authority of the Word of God, that it will set the tone for your life in the days to come. As you remember Him at any time, let your first thought be to glorify Him and to thank Him. If anything should make us worship and bow down, kneeling before, not only the Lord our Maker, but God and Christ our Saviour, it is to remember His death on the Cross, and what the Lord did for us there.

May this be our reason for being here tonight, and the blessing of God will follow for us individually, and for us as a church.