

# (Romans) Wonders and Wealth

by Willie Mullan

---

*The sermon explores the wonders of inspiration, imputation, and justification by faith in Romans, emphasizing the importance of understanding the gospel message.*

**Duration:** 59:58

**Topics:** "Wealth"

---

## Description

In this sermon, the preacher focuses on eight verses from the book of Romans, which he considers to be the greatest verses in the book. He discusses the wonders and wealth found in these verses, highlighting the wonder of inspiration and intuition. The preacher emphasizes the importance of having experiences in the storm and trusting in God's ability to bring us through difficult times. He also emphasizes the concept of justification by faith, stating that we are justified by faith alone and not by our own works. The preacher references the story of Abraham to support this idea, highlighting how Abraham's faith was counted as righteousness.

---

## Transcript

Eight verses this evening, and if you give me ten minutes of each verse, well, we'll only be here for eighty minutes, that's all. Some of them will take more, and some will have to do with less. It's hard to recapture where we are very quickly.

I think it's a great thing to have the plan of these first few chapters of Romans firmly implanted in your mind, because if you haven't the plan, you'll miss the preaching in the later chapter. You remember in the first chapter that Paul, after bringing the salutation and giving the introduction, he got down to real work. And you remember that in the sixteenth verse, he proclaimed the old-fashioned message, for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believes.

And when he got this introduction and salutation over to the Romans, to whom he was writing, he then began at verse eighteen and said, the wrath of God is revealed from heaven against all ungodliness. And in the rest of the chapter, he gives us a picture. I called it a paralysing picture of the wickedness of this world.

And I don't care where you read in God's Word, you'll never get anything so terrible as you get in the first chapter of Romans. We see sin on sinners in the very depths of the soft pool of iniquity. And after dealing with the world's unrighteousness, in the second chapter he dealt with self-righteousness.

And when he had finished, self-righteousness was as terrible as unrighteousness. And it is, you know, because Paul was a self-righteous sinner. And when he got saved, he said, I am the chief of sinners.

Which lets us see that forest people, empty, dead religion, is horrible in the sight of God. So that Paul very clearly brings the unrighteousness and the self-righteousness of this world as sinful as can be before. Then having dealt with unrighteousness and self-righteousness, in the second chapter, at the end of the chapter he began to deal with the Jew, who was only a Jew openly, or outwardly and not inwardly.

And he really tore dead religion to shreds in those few verses. And then in the third chapter, at the first of the chapter, he brings the whole world in guilty before God. You remember that nineteenth verse, chapter three, and we know that what things whoever the law saith, saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

He'd been working hard through these chapters to establish this. He wanted us all to be sure that unrighteousness and empty forms of religion wouldn't do, and that the whole world stood guilty before God. All have sinned and come short of the glory of God.

You see, all have sinned covers the unrighteousness, and coming short of the glory of God covers self-righteousness, and the whole world stands condemned before God. Now, when he got that frame firmly established, verse twenty-one of chapter three brings in a new dispensation altogether. It says, but now.

But now. These days in which we're living. And I added a few verses to, but now.

I said that verse twenty-four can be put behind, but now, being justified freely by his grace. And I said that verse twenty-eight can be put behind it, but now we conclude that a man is justified by faith without the deeds of the law. What a wonderful message that is to proclaim.

These days in which we live, in the dispensation of grace, this now, God is justifying men freely by his grace. And we conclude tonight that a man is justified by faith without the deeds of the law, or without popish practices. Justification by faith is the fundamental plank of the gospel of the Protestant faith.

We're justified by faith alone. And then in the Abraham, before the law had ever come at all, and he answered the question in verse three, for what says the scripture, Abraham believed God, and yet that faith was counted onto him for righteousness. It's the same thing, justification by faith.

And then in verse six, he pointed out that David knew this truth, for David described the blessedness of the man unto whom God imputed righteousness without works. So that Abraham experienced it, and David knew all about it. And he went down to fourth chapter to show us the greatness of justification by faith alone.

And at the end last week, or the week before, when we were in the class, he let us see Abraham's faith. Verse 19, and being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Jerusalem, he staggered not up the promise of God through unbelief, but was strong in faith, given glory to God, and being fully persuaded that what God had promised, God was able to perform, and therefore it was imputed to him for righteousness. And that brings us to where we are.

And what a wonderful portion. May I be allowed to say again, that out of all the mighty, stupendous teaching that's in the letter to the Romans, the verses that we are covering this evening are the greatest verses in the book. You'll find that out when we get down to examining them.

I've called these eight verses this evening Wonders and Wealth. And you'll notice some of the wonders. There are three wonders.

The wonder of inspiration will come before us this evening. And then the wonder of imputation must be examined carefully. And then the wonder of substitution.

These are wonders that will be before us in the verses. Then the unsatchable riches of Christ is here. The wealth of reconciliation, the wealth of admission, the wealth of anticipation, the wealth of adaptation, the wealth of realization.

So that we're at great verses this evening in this wonderful portion. Now I want you to notice this, that when he brings Abraham's faith before us, a faith that Abraham exercised yonder in Genesis chapter 15, and you remember we turn to see the story, he says in verse 23 this evening, Now it was not written for his sake alone, that it was imputed to him. Let's just go back for a moment and have a look at Genesis 15.

Because here we have the very story that he's been using in these last chapters to establish this great truth of justification by faith. And this is the story, read it over again so that the young ones will get a hold of it. Verse 1, Genesis 15, After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield and thy exceedingly great reward.

And Abram said, Lord God, what wilt thou give me, seeing I grow childless, and the steward of my house is this early easel of the master? And Abram said, Behold, to me thou hast given no seed, and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir. And God brought him forth abroad and said, Look now toward heaven, and tell the stars, which thou be able to number them.

And there God said unto him, So shall thy seed be. And he believed, and that's all it is. He just believed the Lord, and the Lord counted it to him, and that was not written for him.

You see, this book that we are dealing with, this wonderful old Bible, you know, it's not just a history of the deeds of mighty men. My, this is not just history, nor is it biography. This is not a biography.

This is something that's definitely spiritual and definitely personal. You know, the whole story, but there in Genesis, it was not written for his sake alone. Not a bit of it.

Not a bit of it. God didn't write a book just like that. You see, God penned this word by the Spirit not to give us the history of Abraham or to make us know something of this great man in a biography fashion.

No, God is writing this for our sake also. Come back to Romans again, do you see? My, here's what it says now. Now it was not written for his sake alone, that it was imputed to him.

That is, that righteousness was imputed to him, but for us also. You know, that's wonderful. You know, sometimes we talk about the letter of Paul to the Romans.

Just think about the letter of Moses to me. He was writing for me. It was for us also, I tell you, that it was written.

You know, this is a wonderful book. You see, when you get right back there and see that this is an inspired word, and it's written for your sake also, my, you can get consolation out of the world. Yes, you can get consolation.

And I want you to see this. You know, sometimes this old book, with its story and history and patriarchs and great men, my, these are just illustrations of what God can do for you too. Oh, this is the wonder of inspiration.

It's a wonderful word. You know, it's just the same in the New Testament. When John finishes his gospel, he said, these things are written that he might believe that Jesus is the Son of God, and that believing you might have life through his name.

You see, it's not just a history that John's combining. It's something that comes from God for you. And you can get consolation.

And you can get salvation. And through the words of God, you can get sanctification. My, this word can be applied it for you too.

Let me make that clearer to you. Come to 1 Corinthians, and the 10th chapter. First letter to the Corinthians, and chapter 10.

Let's just read a verse or two here to get the proper sense. Moreover, brethren, I would not that ye should be ignorant, for that all our fathers were under the clouds, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all break the same spiritual break. Strange lot of all's there.

For they drank that spiritual rock that followed them, and that rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness. Now, these things were our examples to the intent that we should not lust after evil things, as they also lusted.

Neither be ye idolaters, as were some of them. Verse 6. Neither let us commit fornication, as some of them. Verse 9. Neither let us tempt Christ, as some of them.

Verse 10. Neither murmur ye of some of them. Now, verse 11.

Now all these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are coming. You see, that's the wonder of inspiration. It's just not a history or a biography.

My, it's something that's spiritual and something that's personal. It's written that you might have salvation. It's written that you might have consolation.

It's written that you might have edification. It's written that you might have illustration. It's written that you might have sanctification.

It's written that you might have admonition. You see, all the things written beforehand were written for our alertness. These are examples to us.

Now, this is a very wonderful little word, upon whom the ends of the world shall come, or the ends of the ages. See the word ends that's there? Well, it's a Greek word, and sometimes it's translated by the English

word ends, as it is here, and sometimes it's translated by the word tall. Well, that's really strange that that same Greek word is in English writings today, and it's the word tall.

And here's what that would mean. Upon whom the toll of the ages shall come. You know, in Scotland, yes, at certain places they have the toll gates.

And if you want to go along this certain bridge, you stop here and you've got to pay, or you won't get through. And you know, in years gone by, they had many of these spots, and at certain places in the highlands, they actually made a fortune through the toll gate. And you know, this fortune that was made at the toll gate, it was passed on to the children.

And we're getting the fortune of the ages. All the inspiration, that it's for you. Moses wrote for you.

Yes, it's all there for you. That's the wonder of inspiration. Now, let's get on with it this evening.

We're back at Romans chapter 4, and we're following this through now. Verse 23. Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed if we believe.

Let's make a stop there. You know, we're going to look at the wonder of imputation now. This is a very wonderful thing, really wonderful.

The word that's translated imputation, it is the Greek word logosomia. Logosomia, and it's translated imputation. But that word, logosomia, is in your chapter many times in your New Testament, and made by Greek scholars here.

And I'll show you how many English words are used in the chapter to translate it. Then you'll have an idea of what the meaning is. Let me go back into chapter 3 for a moment.

Do you see verse 28? Therefore we conclude. Do you see? Well, in your big New Testament, it's logosomia. So that imputation and conclusion, is this the same thing? Only on this occasion, in the third chapter, it's the conclusion of the case.

We conclude. This is where the Protestants stand this evening. We conclude that a man is justified by faith without the deeds of the law.

That's our conclusion. It's the same word, it's logosomia. But when you come into chapter 4, you'll find this.

Verse 3. For what says the scripture, this is what it says, Abraham believed God, and it was counted unto him for righteousness. Do you see your word counted? Well, it's the very same exact words. Just the same.

My, I think you could see this if you never knew Greek. Imputation, conclusion, and account. Oh, it's all the same anyway.

That's the trouble with our English, of course. Now let's go down the chapter a little bit further. Look at verse 4, just before we move.

Chapter 4, verse 4. Now watch this one. Now to him that worketh is the reward not reckoned of grace. See your word reckoned, it's logosomia.

So that conclusion, and account, and reckoning, and imputation, they're all the same anyway. And there was no difference when the Bible was written. They were all the same words.

And yet I think that the English will help us here. You see, this mighty wonder that we're up this evening, it's the reckoning of grace. Ah yes, that's what it is, isn't it? You see, the moment that I turn, and I believe what God has said about Christ, then this, that is the reckoning of grace.

The moment that I place my faith in Christ, God accounts. You like to argue with God? You can have an argument with God if you like. But of God comes God.

Who is he that condemns? I tell you, this is a mighty wonder, isn't it? You see, this imputation is that this, that the moment that I venture my faith, because the word of God has encouraged me to do so, on the Christ who died and rose again, then grace reckons me righteous, God counts me righteous, and the holiness of God imputes to me a robe that will meet the requirements of heaven for all eternity. That's a wonder, isn't it? That's where I'm standing tonight. Grace reckons me to be without a spot before God.

God counts me righteous. The righteousness of God has been imputed to me. I'm justified.

That's the word. That's the best word. Justified.

And I'm justified without doing anything. I'm justified without paying anything. I'm justified without any help from the Virgin Mary.

I'm justified without any Pope. And I'm justified without any candles. And I'm justified without any purgatory.

Oh, that's the pagan religion we're going back to. But we'll never leave justification by faith. Never.

They have no notion of leaving that. That's too precious. That's taught in our book, and their purgatory is never seen.

This is Bible teaching we're at. If you'd like to believe nonsense, that's your pigeon. But this is God's word we're at.

So this is really a wonder, isn't it? My, it's really a wonder. This is the wonder of imputation. Now, let's get this all tidied up, because it needs to be tidied out a little bit further.

So, watch this. Verse 23, we're at. We're still in the fourth chapter.

Now it was not written for his sake alone that righteousness was imputed to him, but for us also, to whom it shall be imputed, if we believe. Now, let's leave out the word on there for a moment. If we believe him that raised up Jesus our Lord from the dead.

You see, the word on is not really there in the original. You see, the idea is this, that God the Father raised the Son. And the one who raised him from the dead, he bears a tremendous testimony to us about him.

God brings a testimony. Do you remember when Paul went to Corinth? Have a look at this. It's 1 Corinthians and it's the second chapter.

1 Corinthians and it's chapter 2 and verse 1, And I brethren, when I came to you, came not with excellency of speech, but of wisdom, declaring unto you the check, the money of God. You know, God checks the

five to his touch. And you know, it does say this in John 5 and 24, Verily, verily, I say unto you, He that heareth my word, I believe of him that sent me.

Are you the one that sent Christ and the one that raised Christ? It's to Christ, to Christ. And this is the testimony of God, that life is in his Son. And he that hath the Son of life.

Now, I don't need to answer that, do I? That's the testimony of God. And look, if you were simple enough to believe the testimony of God regarding the Son, you would get. But the trouble is with some of you, you can't believe God.

I know, that's your trouble. Can't believe God? I told you about the big sergeant, the policeman came in and he's all shaking. He says, My trouble is I can't believe.

I said, get out of the door. You can't believe God will go on, get out. If you can't believe God, you'll be damned.

You can believe almost anything but God. It's a pity of you. If God says, life is in.

We need to believe the testimony of God. You know, when I was in Liverpool the other day, a gentleman came into the inquiry room and he said to me, Can you explain the flames in hell? This man was prevented in this place. I said, I don't need to explain anything.

I just believe what the book says. I'm not here to explain. They're always looking for explanation.

I'm not here to explain your problem, remember. I'm here to teach you to believe what God says. And that's the trouble with the world tonight.

They want everything cut and dry. Somebody came into me not so long ago and said, Can you reconcile a free world with predestination? I'm not here to reconcile anything. I believe both.

I believe that I was pre-declared before the world began. And I also believe that I have to come. And I'm not here to explain.

You see, if I explained everything, I'll tell you where your faith would stand. In the wisdom of man. Now watch this after you're out.

Do you see this? Here's what Paul says. Now watch. Verse 1, chapter 2, for instance, And I, brethren, when I came to you, came not with excellency of spiritual wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness and in fear, in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God.

And if everything has to be, your faith will stand in the wisdom of men. God pity you if that's what it is, it's to stand in the power of God. And if you believe, if you just believe what God says, please.

You know, I'm one of those simple preachers. I believe everything that God says. Just for the sake of the young ones, can I tell you about another policeman who came in and said, he said, this book says, Christ

bear our sins in His own body on the tree.

Christ bearing my sins in His own body on the tree, sir. Said I wasn't born then. Should have hadn't committed one of them.

I can't understand that, he said. Said nobody ever asked you to understand it, you're to believe it. So are you two.

Doesn't give me any bother believing God. And it doesn't give me any bother at all believing that God could take my sins and lay them on Christ. It gives me no bother.

None whatsoever. But gives me the greatest joy, for I know that God cannot lie, even when I can't explain it. I can believe it.

Oh, that's how you get saved. You just take God at His word, that's it. That's the way you get saved.

That's the wonder of imputation. Now let's get on with this. We'll be here all night, right enough.

Now we'll start at verse 23 again. Now it was not written for His sake alone that it was imputed to Him, but for us also, to whom it shall be imputed, if we believe Him that raised up Jesus our Lord from the dead. When we come to the wonder now of substitution, He's talking about Jesus our Lord.

Verse 25, Who was delivered for our offenses, and was raised again for our justification. I know that there are arguments about the last phrase. It's not a great argument, and it's not a deep one, and it doesn't matter.

Some of the scholars believe it should read, and was raised again on account of our justification. Some of the scholars believe it should be as it is, and I believe it should be as it is. Because you're justified by faith, and you hadn't faith when Christ was raised again.

He was raised for your justification. I know that some of the scholars see that God saw the work, and He knew that He could justify on the grounds of what was done, and they try to say He was raised on account of our justification. But justification is still by faith, you know.

And it's only when you place the arms of your faith around the case of God that you can claim to be justified. Well, you weren't justified when He was raised again. You were justified when you believed.

That's a small point. But the great point is this, that Christ was delivered for our attention. You know, this is a tremendous thing.

The Word of God is telling us tonight, through many historical passages, and through many of the patriarchs, that we can be justified by faith. And that the moment we place our faith in what God has said concerning Christ, this righteousness or justification will be imputed to us. Now, God's not doing anything He couldn't do, because He's doing this mighty work on the basis of the substitutionary sacrifice of Calvary.

Oh, yes. Sin's been dealt with. God's not trying to fool Himself, you know.

God is a solid basis. You know, He sent His Son, and His Son became the substitutionary sacrifice. And God spared Him not, but delivered Him up.

And yonder at the place called Calvary, you can see Him, if you will, bearing my offences. That every believer speaks for themselves, Do you believe that He actually bore your sins in His own body and the flesh? Did you believe that He was delivered for your offences? Stop there. How many of your offences? Oh, now I'm going to tighten you up a wee bit here.

You know, if, if there is one sin, one sin that I have committed, or one sin that I'm ever going to commit, that wasn't laid on Christ, and wasn't dealt with by God on Christ, then I'll be damned. So will you do. I'm telling you, if He bore them all but one, and there's one left out, I'm telling you, He'd been making a fool of Himself to go to Calvary and suffer for three quarters of them when He would know the other would damn you.

And the old hymn writer got this, didn't he? My sin, oh the bliss of this glorious thought, my sin not in part but the whole, was nailed to the cross. What a mighty, stupendous, worthlessness. This is the wonder of substitution.

Everything. Mine was a Savior, blessed be His name. And you know, we'll never understand what it meant for Him, the Holy One, to bear away our sins.

He suffered for sins, the just for us, the undead. He bare our sins in His own body on the tree. Christ died for our sins.

Go on, lick your lips, my that truth is. That's the wonder of substitution. And on the work of substitution, God is telling the world what a son can do if you only believe, and the moment you believe.

She couldn't preach the gospel better than that. Her old friend may be a better gospel preacher but he hasn't a better gospel to preach. That's the gospel.

That's the gospel. Christ died for our sins, and God so pleased that He tells you, He testifies to you, that there's new life for you if you'll trust His Son. And the moment you put the arms of your faith round the Son, you're justified, that very second.

And then the backstreet will save them Friday night. He's not as long-saved as I am, but He's as long-saved. He's justified too.

I haven't any more than that. Now, let's get on with it. These are the wonders, the wonder of inspiration, the wonder of substitution, the wonder of imputation.

And I will introductify it. And it says, therefore, being justified by faith, now he starts to look at the wealth. We have peace with God.

Isn't that something worth having? We have peace with God. You know what that is? That's reconciliation. You know what the word reconciliation means, I hope? It means completely changed, or changed completely.

It's a complete change. Just let me steal one verse out of next week. Do you see verse 10? For if when we were enemies, we were reconciled to God by the death of His Son.

Do you see the complete change? You see, in reconciliation, enemies are made subjects. Oh yes, we used to be enemies of the kingdom, now we're subjects of the king. So we're reconciled, we have peace with God, we're not rebels no longer.

You know, in reconciliation, sinners become sons. What a change. Might they that were not far off have brought nigh? What a change.

They who once were darkness are now in light. Oh, when you stand as a subject of the king, and a son of the Father, and you're brought nigh to the throne by precious blood, and you're one of the children of light, you have peace with God. What a wealth this is.

It's made, you know, by the blood of the cross. Now, let's go on with this. Here's the second part of the wealth that belongs to us.

Verse 1 again, therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access into this access by faith into this great square in which we stand. You know, this is what I'm calling the wealth of admission. I want you to see this because this is very important.

You see, we have access now, and we're brought into the full tide of God's grace, and that's where we're standing. Oh, this is the wonderfulness of standing in the divine table. Grace is divine table.

You know, I'd like you to get this because this is very important. It not only means that you stand by grace before God, justified. I've already dealt with that, you're justified, and that's really wonderful, and it was grace, remember, that brought you in this.

But you're not only justified, you're now accepted in the beloved, and you're not only justified, you're not only accepted, but you're complete in him. And you're not only justified and accepted and complete, but you're perfected forever, as the word from Hebrew says. I just imagine standing, standing in a place, having extra influence, and standing in the wonders of God's grace, justified, accepted, complete, perfected forever.

Oh, my dear friends, what wealth is here. This is the unfetchable riches of Christ, isn't it? Let's go on with the story, once again, while we open this treasure chest. Therefore, being justified by faith, we have preached with God through our Lord Jesus Christ, by whom also we have accessed by faith into this great world in which we stand, and rejoiced in hope of the glory of God.

You know, this is the wealth of an anticipation. You know, I want you to get this, we rejoice. I don't think this is any sort of boasting or anything like that.

We rejoice in hope, that's the idea. It's an inner confidence, that's so thrilled because of the hope in your breast, that you'll overjoy. You know, I'm so thrilled in my inner consciousness with the confidence tonight that gives me hope.

I know that I'll be in heaven. I have no doubts at all about it. I'll say it in words of future tonight.

I'm rejoicing in hope of the glory of God. I never was as near as now. I'm going there.

Thank God I'm going to heaven. I know that. It's mine, this is mine.

This is my hope, and it gives me joy. I'm confident, you know. Oh, I'm not thinking I'll be lost again tomorrow, and God pity me.

I don't know where the justified ones get lost again, and where the perfected forever ones become unperfect. Oh, you don't know anything about what we're talking about. You might as well be at home.

You don't know what we're talking about. That's the trouble with you boys that talk about being lost again. You haven't the foggiest idea of what you've come across.

That's your problem. If you're only new, oh, if you're only new, it's better self than twice, if you like it in Scottish. All right.

Watch this. Why should you get this? Because this is really thrilling. You see, we have peace with God.

Oh, what a possession. And we have access by faith into this grace, where we're now standing. We're actually standing in grace, and we're rejoicing in hope of the glory of God.

You know, I think that when Paul went to pen the next, that he anticipated something. He always anticipates people asking questions. You know, somebody might come up and say, well now, it's all right you talking like this.

You say that the book was written, that we too might know that we could be justified by faith. That's very wonderful. And that this justification is resting upon this substitution.

And that you have this wonderful peace with God, which you call reconciliation. And that you're anticipating getting into the glory that all things. But you know, all you believers have tribulations, haven't you? And he's very thinking that he's throwing out his purse now.

Of course, we have tribulations. Of course, this book talks about our right affliction. Of course, this book says they that live godly will suffer persecution.

Yes, we know all about it. Yes, that's true. My, there are tribulations, and afflictions, and persecutions.

And in this whole body we grow. And so he's anticipating this sort of question. Will this faith and all these wonderful blessings that are a new astounding before God, will they alter when your state alters? Astounding and state are two different things, isn't it? And it's all right, you know, to boast about your family, but what about your state? Will your standing fail when your state is in trouble? Now, just listen very carefully to what he says to that, because this is really good teaching.

He says in verse 3, I'm not only so, but read Pauline Figurations also, knowing, you know, there's a great loss in what Paul knew. Great loss in what Paul knew. Could I go over to chapter 8 for a moment, just to let you see this.

Look at verse 28. And we know that all things work together for good to them that love God. He knew that bit, didn't he? Look at verse 31.

What shall we say then to these things if God be for us? Who should be against us? He knew that bit too. Look at verse 32. He that spared not his own son, but delivered him up for us all.

If he did the big thing, will he not do the little thing? How shall he not with them off to freely give us all things? He knew that bit too. And you see, when you're told this, the believer who has a basis for his life in the standing by faith, the man that's really taught, and the man that knows he's justified, and the man that knows he's reconciled, and the man and woman that knows he's bound for heaven, he'll stand when the storm comes. Don't you worry about him, because he knows more than that.

He knows that God's still looking after him. For if God gave his son to justify him, he'll not throw him away when the wind blows. And so you see, this tribulation will just make some patience in the storm to see what God will do.

Tribulation works as patience for this man. And then this patience gives him a great experience. I wonder how many experiences you've had in the storm.

Did you ever have an experience in the storm? Did you ever feel that the whole world was against you? Did you ever feel that the roar of the lion was just beside you? Did you ever have the experience of being in the lion's mouth? And did you know that the God that so loved you, who gave his son, who gave himself, who brought you into this place where you stand, were you absolutely conscious? Because that's exactly what works out here. It's not only speech that we boast about. We boast also in tribulation, knowing that tribulation works as patience, and patience experience, and experience hope, and hope makes us not ashamed.

You know, no true believer, standing on the foundation of the substitutionary sacrifice and claiming justification by faith, and being reconciled to God, and looking every day towards heaven, he'll never be put to shame. Never be put to shame, because, he'll repent. You see, that's what I call the adaptation, the wealth of a Dutch in yourself, to whatever happens.

But let's see the whole story. Not only so, but we glory in tribulation also, knowing that tribulation works as patience, and patience experience, and experience hope, and hope makes us not ashamed, because, that's lovely, because the love of God was shed abroad in our hearts by the Holy Ghost which was given unto us. You know, this is the realization of the whole thing.

Whether the wind blows, or whether it doesn't, whether the night is dark, whether there'll be stars in the sky, whether, whether I'm in the very depths of the valley of this, I know, that God will make a matter of what color the day is, or the cloud, or who passes me by, or who gives me up, or who moves against me. I still know this. I know God loves me, and the Holy Ghost has taught me that.

And I know that this love, well, it's endless love. He has loved me with an everlasting love. And I know that it's changeless love.

It cannot change, he never changes. I know it's boundless love, for he that loved me so much as to give his son, will he not give me all the other things? You know, Paul really gets to the conclusion of this thing when he gets over to chapter 8. Just you have a look at it before we start. Chapter 8, and verse 35, and I won't try to expand it now, because we'll come there in the sweet by-and-by, if God will.

Verse 35. Who shall separate us from the love of Christ? Now he asks a question too. Shall tribulation do it? Shall distress do it? So you see that the saints may well be in tribulation, and they may well be in distress.

I've seen believers in distress, you know. Can distress do it? Or persecution? Or famine? God may even test you out, you know. You may not have any work, and no food.

God will test you. Famine, or nakedness? Might be all this other white tie on, never mind. Or peril? Or scourge? Oh yes, war can come! Let me tell you it will come.

And when it comes, what a war it will be. Can we sing separation? Will you hear the answer? As it is written, for thy sake we are killed all the day long, we are a count of the sheep for the slaughter, is the answer. May end all these things.

We are more than conquerors through him that loves us, for I am persuaded that neither death, nor life, nor angels, nor prince of poverty, nor stars, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God. My, what a realization. Friends, what a wonderful chapter.

What beautiful verses. Wondrous, and yes, and they belong to the believer. Him that believes.

Next week now, we have very important thoughts about the sort of characters we were. We were enemies, we were sinners, we were without strength, but we'll get us out next week, if God wills. Let us bow together.

Oh Heavenly Father, we bow in thy presence, and we come with thanksgiving in our hearts. Oh God, what a feast is spread here before us this evening.

---

Audio: <https://sermonindex1.b-cdn.net/6/SID6899.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/romans-wonders-and-wealth/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**