

Romans

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Preacher: Broome, John Robert (1931-2013)

- [0 : 00] The Lord help us to commence this evening service by singing hymn 983, tune 2-5.
- Spirit of truth, come down, reveal the things of God. O make to us salvation known, and witnessed with the blood.
- Hymn 983, tune 2-5. Spirit of truth, come down, reveal the things of God.
- O make to us salvation known, and witnessed with the blood.
- Amen.
- [1 : 47] The Lord help us salvation known, and witnessed with the blood. The Lord help us salvation known, and witnessed with the blood.
- Only the Lord help us salvation known, and witnessed with the blood. The Lord help us salvation known, and witnessed with the blood.
- The Lord help us salvation known, and witnessed with the blood. The Lord help us salvation known, and witnessed with the blood. The Lord help us salvation known, and witnessed with the blood.
- I know, I know. Home that free you light for, In your glory of God.
- Spirit of faith, listen and show, The virtue of this day.
- [3 : 15] In your glory of God. Victory through so uncl arm.
- Love and blessing, Destiny of the joy.
- Let us read together from the epistle of Paul to the Romans, reading chapters 5 and 6.
- Epistle of Paul to the Romans, reading chapters 5 and 6. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.
- Not only so, but we glory in tribulations also, knowing that tribulation work is patience, and patience experience, and experience hope.
- [5 : 00] And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
- When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die.
- Yet, peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.
- Much more than being now justified by his blood, we shall be saved from wrath through him.
- For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.
- [6 : 09] Not only so, but we also join God through our Lord Jesus Christ, by whom we have now received the Atonement.

Therefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

Until the law, sin was in the world, but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression.

So is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation.

[7 : 45] But the free gift is of many offences unto justification. For if by one man's offence, death reign by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ.

Therefore, as by the offence of one, judgment came upon all men to condemnation.

Even so, by the righteousness of one, the free gift came upon all men unto justification of life.

For as by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous.

Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

[9 : 20] What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death.

But like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, that he that is dead is freed from sin.

[10 : 42] Now if we be dead with Christ, we believe that we shall also live with him. knowing that Christ, knowing that Christ, being raised from the dead, dieth no more, death hath no more dominion over him.

In that he died, he died unto sin once. In that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you. You are not under the law, but under grace. What then shall we sin because we are not under the law, but under grace?

God for be. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.

[12 : 21] Whether of sin unto death, or of obedience unto righteousness. But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

being then made free from sin, you became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh.

For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness.

For when ye were the servants of sin ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed?

For the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit under holiness and the end everlasting life.

[13 : 44] For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Dear Lord, we look to thee and seek thy presence in thy house this night. Look down upon us, we pray.

Draw near and come and make one with us in the midst and grant us gracious God thy help.

We seek the anointing of thy spirit, the preaching of thy holy word. We pray, gracious God, for faith to be enabled to rest and trust in thee and find our strength and grace and wisdom from thyself.

We pray, Lord, for light and life and the unction of thy spirit is anointing. We seek, Lord, that the power of thy holy word may be felt in the hearts of the healer.

[15 : 19] We gather a company of poor sinners in thy holy name, seeking a portion for our souls, seeking gracious God, food, that thou will come and feed us with that bread of life.

We need thee, thou knowest, more and more, Lord, as life goes on, we feel a constant need of thyself, deeper and deeper knowledge of our own fallen and ruined nature and its love of the carnal things of this world.

Lord, we trust there is that in our heart which would cause us to turn aside from the things of time and sense and to seek to draw near to thee and, Lord, to come to thy mercy seat and to enter into thy house and to seek, Lord, that thou would lead us and teach us and lead us into thy holy word and reveal it to us in our hearts.

All gracious spirit, we pray that thou would look down and teach this night. Take holy spirit of truth of the things of Jesus and apply them in our hearts so that we might be enabled to stand having done all to stand, to stand having our loins girt about with truth.

Lord, we pray that as the truth is in Jesus, thou would teach it to us in our hearts and thou wouldst reveal it there in our souls and all that we might be the subject of that same teaching that thy dear servant Peter had when thou didst say to him, flesh and blood hath not revealed this unto thee, but my father, which is in heaven.

[17 : 48] Lord, we see that we might be taught by the spirit, led into the precious nature of the truth. Lord, we are of all creatures, thou knowest, we lack wisdom.

Thou hast said in thy word, if any of you lack wisdom, let him ask of God. who giveth unto all and upbraideth liberally and upbraideth not.

Lord, look down upon us in these solemn times with much error and confusion and darkness about us.

Oh, gracious spirit, we pray for heavenly wisdom and divine instruction. Dear Lord, we know the truth that we love in our hearts and Lord, we would seek grace, holy, heavenly boldness to be unable to stand in that evil day and having done all to stand.

Oh, may we be unable to stand as thy dear servant Luther stood when he said, here I stand, the place which thou hadst taught him in his soul, led him sweetly and savingly into the knowledge of him, applied it in his heart with power such that he spoke as his master did, as one that had authority.

[19 : 29] And Lord, thou didst anoint him in that hour as thou saidst thou would, and called before his persecutors. thou didst give him the words to speak.

And gracious God, in these solemn dark days in which we live, we know that there is but one straight and narrow way that leads to life.

We know that all thy work will be tried. O gracious God, give us that which will stand in that great day.

Leave us not as servants of thine to build upon that good foundation anything less than gold, silver, and precious stone.

Deliver us from that which thy word describes as wood, hay, and stubble on which we burnt up, and the servant saved as though it were by fire.

[20 : 39] And O gracious God, we pray that thou lead us into the sweetness and savour of thy holy word. And O grant that we may be strengthened by it in the inner man, and that we may be brought to love it.

Lord, we love thy word of truth, the revelation in thy holy word. And O gracious God, we look back to the dear saints that have died and gone to glory resting upon that same foundation, Jesus Christ, dear Hover, said can you, the Lord, my righteousness.

Dear Lord, we pray this night that thou lead us into these sacred truths, thy finished work, thy rich atoning blood, thy atonement.

O lead thy dear people into these truths, into the sweet knowledge and possession of them. Dear Lord, we look back to the pillars in the churches, even in this little church, not the learned of this world, but pillars in Zion, well taught, led into these eternal verities, standing upon a good foundation, dying in the sweet peace and glorious hope, in thy immediate presence today, washed in thy precious blood and clothed in thy spotless imputed righteousness.

Lord, we pray that thou would lead thy dear people into these blessed truths in the sweet knowledge of him revealed in the heart and all may there be a building up gracious God in these solemn times, a winnowing separation of the precious from the bar, an establishment in the truth.

[23 : 09] Lord, we pray in Zion for the deepening of thy work in the hearts of thy living family that there may be divine teaching when it says the hymn writer that Christians agree when nothing in themselves they see in Christ is all in all.

And Lord, we pray for that day in Zion when there shall be sweet union and communion together when there shall be given grace to stand or look down Lord upon thy church and raise up pillars we look back to godly forebear they stood firm for the truth as the Lord thou had taught them in their hearts we pray thou raise up another generation so sweetly and blessedly established in the truth that they shall stand in the face of the great storms and tempest of evil and error that Zion may be strengthened and established upon this candlestick of truth

Lord which has long maintained here we pray for it we read in thy holy word of the angel of the churches the seven churches we believe Lord this spot is known in thy sight Lord we pray for our brother at the death instead of one and those who gather here we pray gracious God for that growth in grace and in the knowledge of Christ Jesus our Lord we pray for the work of thy spirit in the soul the work which thy holy word speaks of here little and there little line upon line and precept upon precept oh come holy spirit and work and grant the maybe an establishing of those things that remain that are ready to perish building up in the church here building up in the house of prayer anointing of thy servants in the preaching of thy holy word in this pulpit and upon thy servant present with us here this night

Lord anoint him with fresh oil every time he stands up in thy holy name Lord grant him seals to his ministry and souls for his heart Lord look down upon each of thy sent servants thou seest them all together wherever thou hast sent a man Lord we can truly pray bless his labour 59 and and and Vamp on me darkness, for thy truth may shine out and be sweetly brought to the fore.

The heresies we read must each come. Those that are approved may be made manifest. And Lord we pray for the sweet manifestation of the truth. May shine as a rainbow as it did in the days of Noah. In the heavens that eternal and everlasting covenant, the bow and the cloud, so is thy holy work, so is that bow around thy throne today. Shines in thine eternal purposes, covenant mercy, everlasting loving kindness.

[27 : 54] We pray Lord that may be known in Zion in the sweet experience of it and that there may be a growth in grace and in the knowledge of Christ Jesus our Lord manifest in the churches.

All separate, we pray thee, from the world that lies in wickedness. Draw near and grant, gracious God, more godliness.

Oh, here we feel it in our own hearts, a solemn lack of it. Fleshly, carnal spirit, overmuch taken up with the things of time and sense.

Gracious God, we pray that thy kingdom may come and thy will may be done in earth as it is in heaven.

On all thy dear people in affliction and sickness, in hospitals, in weakness, in weariness, in age, in infirmities, in bereavement, Lord we pray for them.

[29 : 09] Thou art gathering thy the church home to glory and Lord we pray that thou wouldst raise up others in their place and all that thou wouldst come in these solemn times and shine by the light of thy spirit and establish thy word in the hearts of thy people that there may be that obedience which we have read of in thy holy word this night.

That there may be the separation from those things of this world that we may know the truth of what it is to be in the world but not of it.

Oh Lord, we feel that constant conflict in this world with the things of time and sense about us and our fallen nature and all that we continually need grace to be enabled to stand to be enabled to follow hard after thee wash us in that fainting Lord and cleanse us we pray thee and grant us more grace that we may be enabled to walk more worthily of thee.

Upon the following generation, Lord, we pray for them. Little ones that are brought in here dear Lord, remember them we pray.

All give grace to bring them up in the nurture and admonition of the Lord. Give wisdom. The Lord, may they be kept in the days of their youth and manifested in their own day as vessels of four prepared under glory.

[31 : 34] May they be made a comfort to their parents and may they see answers to their prayers for them. may they be given a sweet hope of them in days to come.

Oh Lord, we pray for our families that not a hoof may be left behind but that they may all be safely gathered into thy eternal and everlasting kingdom.

Lord, we pray for the prodigals who look down upon them. Dear Lord, we pray that they would especially manifest thy glory in Zion today in bringing prodigals back in thine own sovereign time and way.

we thank thee for those that thou hast brought back already. Lord, there is a multitude who have gone out from our churches.

We pray for them. Grant them light, grace, wisdom, understanding to see the solemn nature of the husks they have gone after, the death that surrounds them, the danger they are in.

[33 : 17] And Lord, as thou only art able to do it, plant in their heart their precious desire, I'll go to my father's house.

Lord, grant that in thine there may yet be joy in the presence of the angels of God and in the church of God over one sinner that repented.

Grant that it may be known much in the churches, Lord. And dear Lord, we pray for the stranger so often spoken of in thy holy word, how many there have been that have been taken one of a city and two of a family and brought to Zion.

Bring in the strangers into the sanctuary of God, we pray. Let not thy children hide their light under a bushel. May we set on a hill and may we always be ready to give a reason for the hope that is in us with fear and trembling to him that ask us.

O Lord, lead us and guide us in life's journey and O grant that we may be kept from that solemn path of being ashamed of thee in this sinful and adulterous generation.

[34 : 49] Dear Lord, look down and we pray thee upon each of thy servants as they stand up in thy name this night grant them a fresh anointing and look upon this nation in its vast godlessness thy judgments are upon us and we know it and all therefore it is earth.

We see the great withholding of thy spirit in the ministry of thy holy word the great falling away in Zion the solemn state of our land pillars of our society being shaken solemn godlessness in high places the immorality the absence of any acknowledgement of thyself in the affairs of state solemn nature of our parliament passing one act after the other at a holy contrary to thy holy word gross immorality in the land turning from thy holy law and thy word and thy day independence of this land our sovereign independence at stake as our leaders attempt to subtly amalgamate us with the Roman Catholic powers of Europe and Lord the sleepy nature of the land which seems to have no consciousness of the vast dangers that this land is on the brink of all look down upon us we pray hear the prayers of a

God fearing remnant in the midst all raise up God fearing men in the affairs of state preserve to us our protestant heritage and constitution solemnly under threat Lord we seek that thou be with the queen here to the throne thou seest him in his gross immorality the young princess Lord look down and draw near if it can be thy sovereign will spare the life of the queen give her wisdom and grace and look down Lord upon our rulers oh gracious God we pray thou wouldst have mercy upon us bless us now Lord this night draw near to us in a few things and grant thy help lead us into thy holy word and teach us as we pray once again for the anointing of thy spirit grace and wisdom touch our lips with the life cold in thy heavenly altar who lead us into thy holy word and fill our earthen vessel we ask these mercies for the pardon of every sin for

Christ's sake Amen hymn 399 399 tune 275 amidst ten thousand anxious cares the world and satan's deep laid snares this my incessant cry shall be Jesus reveal thyself to me hymn 399 tune 275 his hand deep stairs the world

The world I'm saying, it has deep laid stairs.

- [39 : 19] This life in service and a fraud shall be.
This life in service and a fraud shall be.
This life in service and a fraud shall be.
This life in service and a fraud shall be. This life in service and a fraud shall be.
This life in service and a fraud shall be. The world I'm saying.
- [40 : 19] To Jesus Christ let me go. This life in service and a fraud shall be.
When my temptation so oppressed.
This life in service and a fraud shall be. This life in service and a fraud shall be. This life in service and a fraud shall be.
This life in service and a fraud shall be. This life in service and a fraud shall be.
This life in service and a fraud shall be. This life in service and a fraud shall be. This life in service and a fraud shall be.
- [41 : 28] This life in service and a fraud shall be. This life in service and a fraud shall be. and my own eyes and my own eyes this all and my own eyes will take to the price 3 half It all is dear, and I stay in my sight.
I shall not stand near from my sight.
Nothing but bliss in my own life and pain.
Jesus, let me, I shall not stand near from my sight.
Tis he dispense, but in his love, his light and light, I shall not stand near from my sight.
- [43 : 35] And I shall not stand near from my sight. In the birth of me, as God's every day, I shall not stand near from my sight.
Amen. Speaking of the Lord's help, I'd like your attention this evening to the fifth chapter of Paul's epistle to the Romans, reading verses 18 and 19.
Therefore, as by the offence of one, judgment came upon all men to condemnation.
Even so, by the righteousness of one, the free gift came upon all men unto justification of life.
As by one man's disobedience, many were made sinners. So by the obedience of one, shall many be made righteous.
- [44 : 59] Therefore, as by the offence of one, judgment came upon all men to condemnation. Even so, by the righteousness of one, even so, by the righteousness of one, the free gift came upon all men unto justification of life.
For as by one man's disobedience, many were made sinners. So by the obedience of one, shall many be made righteous.
We see the Apostle Paul had such a clear view of the fall, and equally such a clear view of the remedy.
He saw the nature of the fall and its origins in Adam. He saw the effects of the sin of Adam, and how it had come down throughout the whole human race.
And the nature of it, the devastating nature of it. He traced it all back to its original cause in Adam.
- [46 : 36] And we read in the epistle of Paul to the Corinthians, As in Adam all die. So in Christ shall all be made alive.
And the Apostle had this clear view of the ruins of the fall. And he speaks in his own heart of his knowledge of it.

He describes it in the epistle here, in the end of the seventh chapter, where he goes on to speak of the solemn nature of his fallen nature, which he would carry to his grave.

And the blessed work of the spirit in his heart, and the conflict which the seventh of Romans reveals in his soul, and which is a reality to him in the awful nature of it, which is the experience of all of God's dear children.

He comes in the end to a knowledge of his fallen and ruined nature. And he says this, Wretched man that I am, Who shall deliver me from the body of this death?

[47 : 54] Or as the margin reads, This body of death. Traces the death that he feels within the ruins of the fall, the solemn love of evil in his heart.

He traces it back to Adam. And he sees the nature of it in this fifth chapter, and the solemn nature of it.

Not that we, the human race descended from Adam, sons of Adam, are actually responsible for Adam's guilt and sin.

That in the fall of Adam, we as he as our federal head, we as his children, are permeated to hate, ruined and fallen with sin.

And the apostle Paul says in one place, I'm carnal, sold under sin. The psalmist David speaks of it in sin.

[49 : 03] Did my mother conceive me? Right from the womb. When body and soul were conceived in the womb, there was sin.

Born man was to die. And the apostle puts it in stark words in so many places. And he says the wages of sin is death.

Eternal death. And so here, if we trace out his line of truth as he speaks it here, again and again we see the two men.

Adam and Christ. And he speaks of Adam. As the figure of him that was to come. But he says of Adam.

As by one man sin entered the world. And in our text here in the opening of it. By the offence of one, that is Adam.

[50 : 09] Judgment came upon all men to condemnation. Or have we seen the solemn effect. The sword that is spoken of in the book of Genesis.

That stood in the garden. Has stood in the face of all mankind. In going back into the presence of God.

Solemnly cast down. Born in sin. And shaped in iniquity. And the apostle sees the solemn inheritance of that fallen and ruined condition.

In Adam. And he sees it and feels it to be in himself. And he goes on as by one man sin entered the world. And death by sin. Death passed upon all men for the law of sin.

Sinful. Fallen mankind. Is so because he is a son of Adam. And that solemn. Fallen nature is his.

[51 : 15] The Lord Jesus in looking upon it. As he looked upon Nicodemus. Told him the nature of the truth. Except a man be born again.

He cannot see the kingdom of God. Dead. And blind. Cast out. From the presence of God. But the apostle goes on to speak here.

Death reigned from Adam to Moses. And so on. But not as the offence. So also is the free gift. For if through the offence of one. Many be dead.

And looks upon. Humanity. In this. This is an eternal death. And natural death. Together.

Many be dead. And that is. Cast into a never ending eternity. Dying here in this world. As he says in another place. The wages of sin is death.

[52 : 17] If. Through the offence of one. Many be. Many be. A day. Much more. The grace of God. And the gift. By grace. Which is by one man. Jesus Christ. Hath abounded under many. There is a deliverance.

Out of that. Fallen and ruined condition. In Adam. That solemn. Curse. Under which. Man came. As a son of Adam.

And. The apostle goes on. And not as it was by one. That sin. So is the gift. The judgment. Was by one.

To condemnation. And so it was. So. It was. Solemn. Judgment of God. Emanated. From one. And led.

[53 : 15] To condemnation. And that is the most. Awful condemnation. To be cast out of.

God's sight. Throughout. A never ending eternity. And condemned. To that place. Which Christ spoke of. Where the worm dieth not. Dieth not. That is the worm of conscience.

And the fire. Of God's wrath. Is not quenched. By one. To condemnation. But the free gift.

Is of many offenses. Unto justification. And the apostle. Speaks here. Of the two men.

Christ. And Adam. One. The source. Of condemnation. In the whole. Of humanity.

[54 : 16] And the other. The source. And the foundation. Of justification. In the. Experience. Of the whole election.

Of grace. We must be clear here. In our text tonight. About. About. The all. The judgment. By the offense. Of one. Judgment.

Came upon all men. To condemnation. We would. Distinguish here. The election of grace. Were loved. With an everlasting love.

In eternity past. They were known. In that covenant. When their names. Were written. In the Lamb's book of life. They were not.

Brought. To this condemnation. Although. They were under the wrath of God. For their sins. And his. Chastening hand. Is to be known and felt. In their lives.

[55 : 14] Of course. But when we look at this all. We see that. In regard to the punishment. Wages of sin. Which is death.

That is natural death. Comes upon all men. There. In the name of God. For their sins. But when we look at this condemnation. We see there is a separation here. Between those. Who are.

Saved and redeemed. And those. Who as the apostle says. In a later place. In the ninth chapter. Of the epistle here. When he. Speaks of the distinction.

Between the vessels. Of wrath. For prepare fitted to destruction. And the vessels of mercy. mercy before prepared unto glory and we see here in our text tonight therefore as by the offence of one judgment came upon all men to condemnation even so by the righteousness of one the free gift came upon all men unto justification of life those two all's are different we see the full condemnation of the wrath of God upon the vessels of wrath fitted to destruction and we see here all that is spoken of here is the election of grace and we see the mercy of God upon them even so by the righteousness of one the free gift and we read in an earlier place of that free gift the gift by grace which is by one man

Jesus Christ and we know what that gift is the scripture speaks of it here in this epistle the gift of God is everlasting life through Jesus Christ our Lord and here the apostle has such a blessed sight of the way that free gift is brought to God's dear church the gift which is by even so by the righteousness of one the free gift came upon all men to justification of life here we have the precious truth of justification the apostle speaks of it again and again how the church of Christ is justified he says in the earlier part of this epistle being justified freely by his grace through the redemption that is in Christ

[58 : 08] Jesus there is only one way to justification it is through the finished work of the Lord Jesus Christ all the blessed mercy of the spirit so teach us that we are separated from every false prop and vain hope and brought to that blessed place my hope is fixed on nothing less than Jesus blood and righteousness we need grace poor puny man hates the truth here as it is revealed he will not believe as in Adam all die he doesn't believe in Adam in this generation where the theory of evolution has become a national fetish and is put over as a scientific fact the religious man will swallow it godless man accepts it and it takes away the responsibility for sin as seen here in

Adam the cause of the fall in Adam and the solemn death that came with it but here it lies and when the spirit convinces of sin when the spirit works in the soul and grants light then under the teaching of the spirit there is a knowledge of this fallen and ruined condition in which we were born and shapen in and there is a knowledge of it in our hearts of the awful nature of our fallen hearts love darkness rather than light then there is a deeper and deeper knowledge of it as life goes on sin within us and all its evil nature which ever abounds in our heart and the scriptures speak to the church of god as we read sin shall not have dominion over you if you are not under the law but under grace church of god as taught by the spirit of god and brought to have a hope in Jesus Christ is delivered from the condemnation of the law the blood of Jesus Christ his son cleanses shall John tells us from all sin and there is a knowledge of it in justification as a sinner is brought into a knowledge of sin in his heart and brought to cry out to god for mercy and as the lord in answer to his prayer in his sorrow and repentance and confession and begging for mercy as the lord answers that petition he brings him to faith in his own son and in that faith there is a knowledge of the atoning blood of Christ the apostle speaks of it in the chapter we read by whom we have now received he says the atonement oh there is so much that lies in that word what is it inexperienced to receive the atonement why when a sinner is brought into a sweet knowledge to receive the atonement in his heart and know the blood of sprinkling in his soul and know what it is to be washed and the lord will lead him on to that precious sight which is here in this chapter even the righteousness of Christ we read of the lord Jesus Christ that he was made under the law made of a woman he came here into this world and here is the righteousness that is spoken of here by the righteousness of one we read of this in parallel here in these verses of the 17th 18th and 19th verses one man's offense the offense of one one man's disobedience and we read in the 17th verse of the gift of righteousness and the righteousness of one or as the margin reads one righteousness and then we read in the 19th verse the obedience of one by the obedience of one shall many be made righteous and we see the one is Adam and the other is Christ and we see what the righteousness of one is it is his obedience and it shows his obedience to his father's holy law made under the law we read in the gospel of Luke in the second chapter how the lord was made under that law and

how he was taken up to the temple to do after the custom of the law and Simeon took him up in his arms and blessed the lord and we see the lord Jesus in his whole life walking out his father's holy law we see it in the way he went down to Nazareth and was subject unto his parents remarkably in his glorious perfect humanity he walked this earth and kept and kept his father's holy law for his dear church it's described in the scripture as the end of the law for righteousness to everyone that believes oh when we see the glorious nature of his work here below it wasn't solely alone upon the cross at Calvary there was the whole of his life here as he spoke regarding his father and keeping his holy law

I do always he said those things that please him beautiful description in our text tonight as by the obedience of one not only his obedience unto death upon the cross of calvary but his spotless holy obedience in thought word and deed we see it when he was driven of the spirit into the wilderness to be tempted of the devil there he kept his father's holy law and there he obeyed it in every particle of him came forth unscathed and untouched just as on the cross of calvary when we read he bore who his own self bore our sins in his own body on the tree untouched by the sin that he bore untainted by it yet he bore it and he walked this earth he took not on him the nature of angels hey we need to have such a regard to his glorious humanity he he was considering that point which is a very solemn point the point at which the

Lord Jesus came here into this earth and you know in the 139th psalm the psalmist says this thou hast covered me that is body and soul not body only has covered me in my mother's womb I believe that was true of the Lord Jesus Christ in his sacred humanity the apostle had such a sight of the necessity of these things in his epistle to the Hebrews in all things it behoved him to be made like unto his brethren lovely simple word in all things he took not on him the nature of angels he took on him the seed of Abraham he came here in a perfect humanity body and soul we have it from his own lips my soul is exceeding sorrowful even unto death and we have it in the prophecy of

[67 : 00] Isaiah when thou shalt make his soul an offering for sin he came here and he passed this path he humbled himself became obedient unto death even the death of the cross and he humbled himself in coming here to the manger of Bethlehem in his glorious incarnation so clearly revealed in the scriptures is his birth as under the overshadowing of the spirit he was untainted by the fall conceived in the womb of the virgin has covered me in my mother's womb there he came forth body and soul in a glorious spotless humanity very God and very man all to be brought to see the glorious nature of his

God head so vital for our salvation the glorious nature of his perfect humanity that he might be as we read in the scriptures in that remarkable passage speaking of God the father it says it became him that is God the father for whom are all things and by whom are all things in bringing many sons under glory to make the captain of their salvation perfect through suffering oh he walked this earth it was suffering to him to be tempted in all points like as we are as the apostle says in the Hebrews yet without sin blessed truths do they rejoice your heart oh how many have gone to glory resting on the blood and righteousness of

Christ that spotless holy vicarious sacrifice on the cross of calvary sufficient and alone to take away their sins and that glorious robe of Christ righteousness in his spotless holy obedience to justify them and to prepare them to stand in the immediate presence of God and so our text says this even so by the righteousness of one by one righteousness the free gift that is of everlasting life came upon all that is the covenant of grace all the election of grace unto justification of life we see here that only as a poor sinner is washed in the blood of

Christ and clothed in his spotless righteousness will he ever be fit to stand before the throne of God in that great day and I see it more and more whatever our good works may be and the apostle Paul in his letter to the church at Ephesus speaks of it he speaks of these good works which the church of God is before ordained that she should walk in them he says this where his workmanship created in Christ Jesus under good works which God hath before ordained that we should walk in them in this sixth chapter we read tonight the apostle speaks of the necessity of a godly walk and life and conduct showing so clearly that the child of

God will manifest fruit in his life real fruit God given fruit but you know there remains in that child of God as the apostle shows in the seventh of Romans a poor fallen ruin nature and we are told so clearly that though the child of God walk in obedience here and the spirit works sanctification in their hearts and subdues and mellows and humbles yet that poor fallen nature ever remains and over them stands that solemn truth to the very end of their days all our righteousnesses are as filthy rags and we are all as an unclean thing and we do fade as a leaf and you know that beautiful word in the scriptures spoken of

[72:10] Joshua take away the filthy garment from him clothe him with a change of raiment or we cannot rest for our salvation on any righteousness of our own we need a spotless robe of Christ's righteousness imputed to us that is vital for our salvation hymn writer very blessedly I believe it's Ken Zandendorf expresses it in that lovely hymn made peculiarly sweet to me many years ago plied with great power in my heart Jesus thy blood and righteousness my beauty are my glorious breath mends flaming worlds with these arrayed with joy in these arrayed with joy shall I lift up my head oh here is the hope of God's dear church resting in the finished work of Christ and you know there is so much contained in his words on the cross when the

Lord said it is finished what he was saying was this that final act of obedience to his father's holy mind and will and that obedience to his holy law was done he was obedient unto death even the death of the cross the apostles prays that in his prayer in Philippians he says that I might know him the power of his resurrection having fellowship with him in his sufferings being made conformable unto his death all that is to be brought down in a sweet obedience to lie as clay in the hands of the heavenly potter but you know that was part of what the Lord spoke that sacred obedience the weaving of that glorious robe of righteousness described in the psalm

I believe it is the 72nd psalm as raw gold but you know there was also when he spoke that word it is finished the pouring out of his precious blood for his dear church all what he had done it was done and the atonement that peace when he said to his dear disciples my peace I leave with you it was peace between God and his church not as the world giveth it wasn't a freedom from sorrow here below my peace it was between the poor sinner and his God my peace I leave with you my peace I give unto you he went to the cross of calvary and when he said it is finished he had perfected that peace for every member of his body that peace is to be known in the sacred knowledge of justification being justified freely by his grace through the redemption that is in

Christ Jesus the apostle speaks again and again of justification who was delivered he says at the end of the fourth chapter for our offenses and was raised again for our justification and this blessed righteousness came upon all men beautiful words you know that is the entire church came upon them they were clothed in it unto justification of life all the hymn writer puts it so simply when he says my breaches of the law are his and his obedience mine carnal religious man rebels at the doctrine of imputed righteousness John Wesley rose in wrath against it and said imputed nonsense and went on to try and perfect his own righteousness in a life of holiness his own holiness dying resting in his own righteousness for the church of god is under the teaching of the spirit cannot rest there they don't find any peace there they find peace solely and alone in the finished work of christ so as by one man's disobedience many were made sinners they're brought to enter feelingly into this solemn truth revealed in scripture the sons of adam they are fallen creatures before god then they come to this precious truth so by the obedience of one all the beauty of this connection here so by the obedience of one the whole obedience in its entirety as the eternal son of god in his glorious perfect humanity walked this earth accomplishing his father's will made under the law walked out a spotless obedience for his dear church so by the obedience of one that is christ you see that obedience was to his father's law he kept it for his dear church and when he came to offer himself a sacrifice upon calvary's cross it was an acceptable sacrifice to his father he had in his humanity walked out that sparkly holy law and kept it in every iota of it and his sacrifice was an acceptable sacrifice the apostle is so clear in these precious truths the lord has taught him in his heart and he sees them in the glorious nature of them as he opens his epistle to his own people the

Hebrews he speaks of the eternal son of god in the glorious nature of his deity unto the son he says thy throne o god is forever and ever a scepter of righteousness is the scepter of thy kingdom and then he goes on to speak of his glorious humanity for as much then as the children are partakers of flesh and blood he himself also likewise took part of the same that through death he might destroy him that had the power of death that is the devil and deliver them who through fear of death were all their lifetime subject to bondage and in that he himself hath suffered being tempted he is able to succor them that are tempted all he is and you know as his dear children are brought into most solemn temptation so he said to his dear servant

[80 : 27] Peter Satan has desired to have thee that he may sift he as weak but I pray for thee that thy faith fail not as by the obedience of one he knew what it was for Satan to tempt him him writer very beautifully expresses it while Satan's fiery dance he bore and did resist to blood how we need to be established in these blessed truths and the scriptures say heresies must come they do come they come in the church in every generation they came in the last century in the denial of the eternal sonship of the lord Jesus Christ they've come in this century in the denial of his imputed righteousness but you know it's like the rainbow against the cloud the darker the cloud the more beautiful the rainbow the lord has set his bow in the cloud his eternal covenant and you know in the fourth of revelation we have a sight of that bow again when John had a view of heaven he beheld a door open in heaven and he saw a bow around the throne oh that eternal covenant ordered in all things and sure one of the hues of that bow the glorious nature of the blood of Christ typified there and the mercy seat before the throne and oh the one who is there who has walked this glorious obedience and as by the obedience of one his finished work here below many shall be made righteous how righteous imputed righteousness they will be clothed in that spotless robe washed in the blood of Christ and the book of the revelation speaks beautifully of it their anthem in glory unto him that loved us and washed us from our sins in his own blood and the sight we have of them in the seventh of the roman of the revelation who are these and whence came they these are they which came out of great tribulation washed their robes and made them white in the blood of the lamb blessed mercy if we are brought to that one foundation the scriptures speak of it very simply other foundation can no man lay than that that is laid which is Christ Jesus there is no other hope no other entrance into glory except through the finished work of Christ when Bunyan penned his progress in the first part he showed how the pilgrim came to the cross bearing his burden and saw Christ dying there for him and entered into the sweet experience of justification as his sins fell from his back but he heard at that time those three blessings thy sins are forgiven thee clothing with a change of raiment and the scroll that was given him precious assurance when we read the second part of the progress and Christiana

going on her way with Mr Great Heart she does not carry a load like her husband and she does not come to the cross of Calvary like he did in the same way it's the same spirit but a diversity of operations and Bunyan shows Christiana as sitting at the feet of Mr Great Heart and listening to a most precious sermon on the righteousness of Christ there we see in that sermon Bunyan explain the beauties of imputed righteousness and how we see to Christiana it was opened up the glorious truth of the imputed righteousness of Christ and how precious it was made to her the face of her justification as that precious robe was made hers and Bunyan shows so beautifully through the ministry it was done not through a direct revelation like her husband but through the preaching of the gospel and we believe Bunyan had known that himself as he preached that glorious truth with such precious authority or where do we stand tonight as regards these precious truths by the obedience of one shall many be made righteous they will be made righteous by no other way except through that glorious obedience of Jesus Christ here below in his perfect humanity body and soul tempted in all points like as we are yet without sin walking out this blessed obedience and imputing that glorious righteousness to his dear church then she can truly die with those words on Christ the solid rock I stand there's no other solid rock in this world the Lord said to Peter thou art Peter and upon this rock that is himself will I build my church Amen Amen Hymn 964 Tune 471 Hymn if to thee I breathe my prayer Lord would thou not deign to hear shall I seek but seek in vain shall I ask and not obtain

Hymn 964, Tune 471 Hymn 964, Tune 481 Hymn 964, Tune 481

Hymn 964, Tune 481 Hymn 964, Tune 481 Hymn 964, Tune 481 Hymn 964, Tune 481 Hymn 964, Tune 481 Hymn 964, Tune 481 Hymn 964, Tune 481 Hymn 964, Tune 481 Hymn 964, Tune 481 Hymn 964, Tune 481 And now may the grace of the Lord Jesus Christ, the love of God, the communion of the Holy Spirit, abide with you each. Amen.

Amen. Amen. Amen. Amen. Amen.