

# Christ's victory over death and the grave (Quality: Good)

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[ 0 : 00 ] For the good help of the Lord we will speak from verse 55 in the chapter that we read. First of Corinthians, chapter 15, verse 55.

O death, where is thy sting? O grave, where is thy victory?

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O death, where is thy victory? O death, where is thy victory? O death, O death, who is thy victory?

[ 1 : 48 ] gracious faith as to the protection of it. But also, among these papers granted to me was this text.

When so near, I realised it not, to death, these words were so precious to me that I could look dead in the face and feel and believe that my faith was strengthened above what I'd ever known before.

And I hold upon this most blessed truth that there is no sting in the death of a believer.

Now, and here in the height of his spiritual joy, the Apostle Paul is enabled to break forth as he sometimes judged.

Not often, but at some time in his spiritual arguments, setting forth the truth of the gospel, he comes to a place where he can try no more.

[ 3 : 47 ] That is, an ecstasy of pure. And where he issues a challenge and speaks with the greatest authority and tenderness of of those things of which he himself believed.

He had been near to death himself. At Derby, you will remember, he was carried out for dead, but he revived.

Whatever experience he had then in his soul, we know now. But in this blessed chapter, where he begins, those humble words, by the grace of God I am what I am, and speaks of himself as less than the least, and takes the lowest ground, and therefore shines full with the greatest humility.

And we find, as we do sometimes, God's children who wrote, they start on a low climb, and they will be the greatest, and they will be the greatest, and they will be the greatest, and they will be the greatest.

He was brought to see his folly, to confess it, and to say, I was as a beast before thee, no very exulting term to apply to oneself, are they.

[ 6 : 10 ] So foolish and ignorant as I are to the beast before thee. And yet, as he goes on in that psalm, he comes higher, and higher, and higher, till he comes for this.

Whom have I in heaven but thee? And higher still, and there is none upon earth that I desire beside thee.

And that is the highest rung of the ladder. And if once our foot is set there, the next step is heaven.

These are lessons only to apply in the word of God, and to clear of the differing circumstances of the Lord's people.

And how very often they get to a place where all is confusion, and they are envious of the worldly.

[ 7 : 43 ] The prosperity of the wicked, unhappy, unsettled, discontented, restless, no God to go to. And in course of God's blessing to them, they are raised up. And that, I'd agree to that sweet, sacred place where they can let all the ungodly go, and all the things they cover to. And the prosperity of the wicked. So with the Apostle, it is no exceptional blessing that God gives to him here.

But it is a blessing to be desired. So that when we poor creatures come to look at such a scripturalist list, we, each of us, must feel it.

And I can't say that. I cannot look the last great enemies in the face and say, Oh, dear, where is thy sting?

[ 9 : 15 ] Of course you can't. And why not? And why not? Because it comes through God's special favour to you in strengthening your faith, and bringing you to face the last great enemy. And when that comes, and that favour is bestowed, then indeed there is this utmost ring and certainty in this humble challenge of the Apostle, Oh, death, where is thy sting? Where is it, death? What have you done with it then? Or who has extracted it? Death. You've feared it no more.

Why? What is this sting? What does it mean? Where are the people that understand what it is to have a sting?

I do not ask where are the people who have a religion. Oh, no. The more one sees of false religion, the more solemn it becomes.

[ 11 : 09 ] The more one hears of blind guides leading the blind. And the Saviour's solemn word, let them alone.

Both shall fall into the lips together. The more one is astounded. The words of divine sovereignty.

The more... The more astounded and valuable tone... Network being of a wolf.

The more the adding polynomial... Diary object is the cruel sign because.... Only the theological sign acts on the unrest.

singular. For the most part the sting of the insect is singular.

[ 12 : 24 ] What is this sting? What does the word of God show us of the inner feelings and confessions of a man or woman who have a sting?

What is this? And where is it? It is the work of the Holy Ghost in the conscience.

That's where it is. And it hurts. And it brings forth tears more than that sighs and grow.

It does be not deceived. It is inescapable once the Holy Ghost with the conviction of that person's sin.

Nothing will ever remove that sting but the same but the same but the same powerful spirit who implanted it.

[ 14 : 04 ] There are wonderful degrees if we may so call them in the sting of conviction. some are what we may call lightly but nevertheless rightly some.

They do not feel their guilt as to another who is more deeply stuck. others are stung to the point of suicide as was Scopo and others like it who were brought to the borderland of despair that this sting the apostle knew.

And we have the measure of the degree of it which is most acceptable to the sinner. We have the measure of the degree in the sentence of Romans that way how there he unfolds that mysterious matter which has puzzled so many that when he was alive without the law he knew not sin.

He knew every word of it as a learned man but as regards feeling the sting of it he knew nothing.

God's God's commands and this is true today and has been true ever since. True of the parishes the time of Christ and of the scribes they they knew they knew the law inside out they knew God's commands and demands they were guilty right up to the hilt I never felt the sting not applied to them as it was to the man on the cross the man of the man in that strange sudden way we indeed just said that this man had done nothing of it we have also the confessions of godly men in the

[ 17 : 22 ] Old Testament they can see they're in trouble there's no need for anyone to tell you if you read say the ninth of Daniel that Daniel was in real trouble he had a prayer book at his elbow he hadn't a chapter from the Old Testament at his elbow his prayer was fresh straight off the spit straight out of his heart why how did it come there had he any need to confess his sin fearing yet he was who he was he identifies himself with the children of

Israel in their captivity as a greater sinner as any of them we he says now that is all embracing isn't he he doesn't say some of them have been worse than others we he near me and you come to personal sin you no need for me there's no need for me to refer you to Psalm 51 is it the confession of the murderer the adulterer the schemer David the child of God shown the depth of his depravity

I say there is a beautiful sacred difference between the depths of the state do not under any circumstances see to compare yourself with another the Lord will deal with you according to his own purpose and the depth of your conviction the sting will be his own work that mark the effect of it as I have often told you my desire is that you might come up to the house of God in trouble hungry thirsty this would sound almost an abomination in the years of time but to me it is the truth that those who feel their sting as your first hymn beautifully express know what it is to feel the guilt of their own sin and these are followed by what the apostle is inspired to call wages the wages of sin in death when your children grow older and go to work and come to the first week of your work your greatest joy will be to receive your wages wages you will be very proud of that wage packet it will be something very new to you supposing it wasn't given to you how her up to would be you how you would go home dispirited what injustice you would labor under and rightly so the wages are your due now is it not a very convincing truth that the wages of sin is death but the reverse of claims in the argument doesn't be how many would gladly do without the wages would count it an injustice if death passed from by and divine justice did not pay out that which was due but

make no mistake as sure as your salary your wages are absolutely due to you you burnt them you burnt them I say and you will stand up to the stoutest and say they're mine and you'll be prepared to deal blow for blow if necessary but what about these wages that you will listen to the word and are earning them now day after day and this is what the gospel is for to tell you so that you are not left under a delusion what is death the apostle goes to great lengths in this chapter to describe it separation of the body and the soul one is committed or usually to the earth because it is on the earth the other returns to God who gave it there is a separation after to be brought together again in the day of the resurrection who can look this monster in the face asked one of our heavens how can we face this which we all know but never tell anyone and keep a close secret in our own lives that it was one day come to that place where a death will be our master where we shall receive the wages of sin in our body and none can avoid that death

I know that today wonderful things are told us and done with regard to this fatal last great enemy but as to thee putting him off and off and off never let man do what he likes let us not speak in any way derogatory to the ability of man that all the heart machines in the world will never keep a person alive beyond the time of God's appointment in this therefore think not to avoid the wages and think not that there will be an opportunity to say well

[ 27 : 40 ] I don't want them because divine justice will say to you God but they're your due you burnt them I cannot keep your wages from you justice must try but the other side of this is the great secret oh death where is thy sting the foregoing argument that the apostle has used proves that that sting has been extracted and this is one of the first things that we do if we're stung by a wasp or bee and look to see if the sting is still in our finger or wherever we've been stung and if it is we get it out what is there in a sting what is there why should it sting why should the tiny gnat give such a swelling and lead sometimes even to further trouble there's one answer poison there's poison in the skin and so with our forefather

Adam and Eve the poison was left in them carried on all through creation so that all have sin and come short of the glory of God none that doeth good know not one you may have heard and will have heard this before but to see sin goes apart says smart but slightly to own with lip confession is easier still but oh to feel that deep beyond expression and this is the force poison of the sting but it has been extracted where is it says

Paul now this is the sound substance of the gospel that he's lived in here he is triumphant over death here he can face it and I believe through God's tremendous mercy to me I was able to look death in the face and say death where is thy sting and there are untold numbers who have passed this way it is not something unusual but I set it before you as gospel blessings the proof of that blessing truth that he was made sick for us who knew knows it now you know and you will have to bear witness my people who have lived with me these many years to the fact that through

God's grace I have emphasized again and again to you and you cannot deny sacred scene in the garden of Gethsemane where the suffering saviour was brought to cry father if it is possible let this cup pass from me now when I came to prove this truth to be true my joy couldn't be expressed the ground under my feet was firm recurrently it it was this that extracted this thing here was the sin of the sinner the divine act of

God in laying the iniquity of Christ's people upon him the imputation of their guilt to him to make him a sinner thou hast made him to be sin for us who knew no sin can you not imagine with me how precious these clear crystal waters were as I lay there in that state as they appeared to the eye of faith one after the other did I want anyone to bring me any other comfort or did I rise one question as to the truth of it not one the

[ 34 : 55 ] Lord hath laid on him says Isaiah the iniquity of all and his glorious truth is what the apostle brings you know that he declared that he would preach nothing else but Christ crucified how could Christ be crucified justly if he were not the sin bearer how could God possibly suffer his own son to bear such agony and shame as well as the imputed guilt of his people if he were not actually guilty oh as I was saying last

Sabbath hold fast the form of sound word yes these and these alone will do to live by and die by this is the sting then that has been extracted from the wages of sin and who's done this great is this the work of some able Moses or some able Elijah or Elijah or a Daniel is there some personage in the scripture hidden from us among men who has done this great work and brought out this great salvation can you trace any human finger in it if so who knows no you will have to lift your eyes above and you'll there do the work of the eternal trinity whom he did for know them he also did predestine day this word predestinate is very much covered over today in the semi free will of man which has a semblance of poor knowledge in it but rather shies away from predestination predestination scarcely needs explanation that these predestinated ones were the ones whose sins were laid upon

Christ no others no unexpected ones at the last minute none who opted to be saved sin now this is where the sting begins you see once stung by the good spirit and convicted of sin being confident of this very thing says the apostle that he who has begun a good work in you you may not call it good but good it is will carry it on until the day of

Jesus Christ which will be the day of this text oh death where is thy sting and as the sinner will see it in that great day where are my sins where are they and what does God say of the removal of sin from the sinner he speaks of blotting them out I have blotted out thy transgressions as a thick cloud or elsewhere cast them into the depth of the sea two expressions which give us to see that they are entirely answered this happy blessed text therefore is one

I trust having set before you today God will ever keep in your mind I know you can't enter into it as I have I know that you cannot speak as I through God's favour now speak to you but I know this and commend it to you with the utmost confidence that this is the ultimate as regards the salvation of the sinner O death where is thy sin the Lord and his blessings Amen