

# Romans

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Date: 21 May 2008

Preacher: Broome, John Robert (1931-2013)

- [ 0 : 00 ]     May the Lord help us commence this evening service by singing hymn 202, tune 201.  
Now may the Lord reveal His face and still teach our stammering tongues to make His sovereign reigning grace the subject of our songs.  
Hymn 202, tune 201.  
Now may the Lord reveal His face and still teach our stammering tongues.  
May the Lord reveal His sovereign reigning grace the subject of our lives.  
Now may the Lord reveal His throne reigning grace the subject of our lives.
- [ 1 : 40 ]     The Lord reveal His throne reigning grace the subject of our lives.  
The Lord reveal His throne reigning grace the subject of our lives.  
The Lord reveal His throne reigning grace the subject of our lives.  
May the Lord reveal His throne reigning grace the subject of our lives. The■■■ reigning grace the subject of our lives. Ng■■■i Kylo■■■ Thank you.  
Thank you.
- [ 3 : 28 ]     Thank you.  
Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.  
Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.  
Thank you. Thank you. Frankenstein the Praise the Lord with God.  
And praise the Lord with God.
- [ 5 : 02 ]     And praise the Lord with God.  
Praise the Lord with God.  
Praise the Lord with God. Knowing that tribulation work is patience. And patience experience. And experience hope.  
And hope-makers not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.  
For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die.
- [ 6 : 40 ]     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 then, 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.  
And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.  
Therefore, as by one man sin entered into the world, then death by sin.

And so death passed upon all men, for that all have sinned. Until the law of sin was in the world, but sin is not imputed when there is no law.

[ 8 : 01 ] Nevertheless, death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression, who 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.

Not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation. But the free gift is of many offences unto justification.

For if by one man's offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, to 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.

[ 9 : 47 ] 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.

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 we're baptized into Jesus Christ, we're baptized into his death.

Therefore we are buried with him by baptism into death. Tonight, as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

[ 11 : 17 ] 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.

For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him.

Knowing that Christ, being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once.

For 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.

[ 12 : 48 ] 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. We are not under the law, but under grace.

What then? Shall we sin because we are not under the law, but under grace? God forbid. No ye not.

That to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness.

But God be thanked that ye were the servants of sin, that ye have obeyed from the heart that form of doctrine which was delivered you.

[ 13 : 53 ] Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh.

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

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 unto holiness and the end everlasting life.

For the wages of sin is death. But the gift of God is eternal life through Jesus Christ, our Lord.

[ 15 : 05 ] Dear Lord, we look to thee for strength and grace and wisdom and health in thy presence and thy blessing to rest upon thy word of truth this night.

And we look to thee, Lord, for help in approaching thy mercy seat and seeking thy face. It is the reality of thy presence that we desire as we come to preach thy holy word.

For Lord, we know that only the power of the Holy Spirit can ever use that word in the hearts of a hearer. Eternally use it so that, Lord, there is lasting and eternal profit.

And we have read the doctrines of thy holy word and the exhortations of thy dear servant the Apostle Paul. And, O gracious God, we need to be taught by thy Spirit, led into thy holy word, granted in ear to hear, a heart, the hunger and thirst after thy righteousness, and to be taught by thee.

Lord, come, we pray thee, and teach us. Make us teachable. help us to rest in thyself by faith, to listen to thy word.

[ 16 : 38 ] But, O above all else, dear Lord, may we be brought into the sweet experience of it in our soul and know the blessed doctrine that we have read of here this night, even justification.

O to be prepared to stand before thy faith, justified by thy blood, justified through faith.

Lord, thou wast raised for our justification, and thou dost intercede at the right hand of thy Father. Dear Lord, we have proved it in life's pathway, that thou dost intercede, that thou art a prayer hearing and a prayer answering God.

Lord, we have a precious hope that thou hast led us into the truths of that blessed doctrine in the sweet experience of it, that we have known the precious fountain of thy blood that shed upon our hearts and consciences and entered into the sweet peace of God that passeth all understanding.

And Lord, we know that we shall never be able to stand before thy faith, and as we are washed in thy blood and clothed in thy spotless righteousness.

[ 18 : 01 ] Lord, we know that thou wast obedient unto death, as by the obedience of one. Oh, may we enter into that blessed obedience.

And Lord, we seek that grace that we might walk out paths of obedience and submission to thyself. How short we come, thou knowest, dear Lord, that all we would seek grace, that we might be enabled to follow hard after thee, that we might know sweet nearness and access to thyself.

And above all else, Lord, we read of being justified by faith. We have peace with God. And oh, gracious God, we pray for that blessed gift of faith that we may be enabled to trust in thee.

How far short we come. Lord, we mourn so often over our unbelief, that we would trust in thee at all times, and come this night to pour out our heart before thee.

Prove that thou art that unchangeable God. Though we believe not thou abidest faithful, thou cannot deny thyself.

[ 19 : 22 ] And Lord, we come this night in preaching and we trust in hearing to rest upon thyself and to know, Lord, what it is to trust in thee at all times.

Look down upon us and work here in the midst. We live in solemn, dark, evil day, days we never thought we would ever live to see.

Great evils, Lord, in the land, a great falling away in thee, churches, love of many as wax coal. But, oh, gracious God, we pray for the work of thy Spirit, for that thou would work in the midst, and that, Lord, there may be an establishing again of those things that are ready to perish.

We know that thy work will be accomplished, for thou hast said, I will work, and who shall let it? Lord, we pray that thou work.

Use thy sent servants, we pray thee, as they go forth in thy holy name. What little fruit they see, but, Lord, the husbandman has long patience, and wait is for the precious fruit of the earth.

[ 20 : 36 ] We pray to each of thy sent servants thou grant their penny. Lord, we believe thou wilt. We pray in the churches for a building up. Remember this church, Lord, brought this anniversary service.

Many years have passed since that foundation of this cause of truth, this candlestick of truth. Lord, there have been many who have passed this way, of whom it will be said in that great day, this and that one was born here.

Ministry has been used from this pulpit, Lord, in the hearts of many who now worship before thy throne in glory, some of whom we have known and loved, whose memory is blessing.

They fought a good fight, they finished their course, there was laid up for them a crown of righteousness. Lord, we thank thee for that memory.

There hath said, seeing ye therefore compassed about, with so great a cloud of witnesses, as lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and the finisher of our faith.

[ 21 : 55 ] Lord, the witness of those who have gone before is indeed a strength to us. They endured, they fought a good fight, and Lord, thou wast faithful to them, thou didst keep them.

Oh, in all their sins and unbelief and sorrows and mourning, Lord, thou didst never leave them. Then, gracious God, we rest in all our failures and follies and sins in thyself.

That is our only hope, that thou, Lord, heard, they art unchangeable, that thou abidest faithful. Lord, we seek then, this night, that thou has come and worked, that thou has come and teach, that thou has come and worked here a little and there a little, line upon line and precept upon precept.

That thou, Lord, would draw near, thou seest each case, each concern, each need, each exercise of heart and soul. That thou seeest the burdens that thy sent servants carry.

Remember, thy sent servants here in the midst this night. Lord, anoint them constantly with fresh oil. Touch their lips with the live cove of my heavenly altar. Use them in thy vineyard.

[ 23 : 19 ] Lord, thou dost move and work according to thy sovereign will, even through the foolishness of preaching. Gracious God, we pray that in this dark and evil day and in this day of the great falling away, that thou would yet raise up a following generation to serve thee.

We witness the pillars gathered home. We pray for those in afflictions and weakness, temptations, drawing near the end of the journey, carrying many sorrows.

Lord, look down upon thy one's iron in all generations. And the Lord come and grant that there may be that growth in grace and in the knowledge of Christ Jesus our Lord.

We pray for the young that thou would establish them in the truth. Oh, that thou would set their feet upon that rock, Christ Jesus. They are surrounded by a multitude of temptations.

They, Lord, are a little aware of the devices of Satan. Lord, thy dear servant, say, we're not unaware of his devices, the snares that he sends.

[ 24 : 33 ] Then, Lord, we pray that thou would surround them with that wall of fire and be the glory in the midst. Manifest thy grace in their hearts. Keep them from themselves.

Keep them from this evil generation in which they're growing up. Oh, gracious God, we know that nothing but thy work of grace will ever keep them.

And even then, Lord, we know that as we read of Job and thy dear servant Peter, there was Satan waiting to destroy them.

Satan, thou did say to Peter, has desired to have thee, that he may sift thee as wheat. Lord, we pray for the young, that thou would work in their hearts.

And the Lord grant that they may be kept by the power of God through faith under salvation, ready to be revealed in the last time.

[ 25 : 31 ] Lord's iron languishes. We beseech thee, the great Lord of the harvest, that thou would send forth other laborers into thy vineyard, those whom thou hast eternally ordained to the world.

before I formed thee in the womb, I knew thee, thou did say to Jeremiah and ordain thee a prophet. And dear Lord, we pray for Zion, many of thy dear servants have passed the allotted span of life.

And Lord, we pray that thou would raise up a following generation of thy servant. May they carry with them the blessing of Asher.

Oh, may they have dipped their foot in oil, and may they be made acceptable to the brethren, raised up to feed thy dear church the flock of slaughter.

And Lord, that there may be the outpouring of thy spirit yet again, and that Zion may be built up. Read in thy word of that day, that will come, Lord, when thou would appear in all thy glory.

[ 26 : 49 ] And Lord, in that end of time, there will be a work of thy spirit manifested, when the knowledge of the law shall cover the earth as the waters cover the sea.

And Lord, thou has promised in thy holy word that when it shall turn to the Lord, the veil will be taken from thy people, Israel. We wait that day and pray, Lord, that thou was manifested in thy own time and way.

Gracious God, we seek that there may be those who shall be under the exercise of the spirit and the divine commandments be brought to follow thee in the ordinances of thy hand, be raised up to be pillars in the churches in their day and generation.

For gracious God, we have seen many pillars taken home. They have left behind them a precious memory. Their labour is finished.

The Lord, they stood in their day firm that they were pillars in Zion. And gracious God, we mourn their passing, but we pray that they would raise others up in their place.

[ 28 : 11 ] And as thou hast in all generations, Lord, remember thy one Zion, so we pray thou wouldst do it in this our day and generation, and in succeeding generation.

Lord, look down, we pray thee, and pour out thy Holy Spirit with divine power upon the preaching of the word, that Lord, there may be yet a blessed movement in the church.

Lord, we look to thee in the nation. We cannot credit the evil that is going on in this land at this moment, the vileness and the wickedness, but Lord, we are well aware of why it is.

It is because thou hast withheld thy Spirit, that there is this great falling away, that there is a turning away from thy word, from thy day, and from thy holy law, and from the truth, the truth as it is in Jesus.

And Lord, we pray that yet again, as thou hast favoured this land in days of darkness and the past, thou yet come again and make thy holy word, the Lord, the foundation of the laws of this land, that thou hast removed from our statute book, those evil statutes which are being put on at this moment.

[ 29 : 39 ] Lord, we pray that thou bring our statute book into conformity to thy holy mind and will and thy holy law. Lord, restore to us thy holy day.

We would remember before thee, thy word, all things are possible with God. And Lord, we pray yet, thou send down those showers of blessing upon this heathen land.

For Lord, we see Satan going about as a roaring lion. Great abominations that destroyed Sodom and Gomorrah in thy wrath and anger are prevalent in this land today.

And Lord, it will bring the same wrath upon us. We are certain of that. And dear Lord, we see the murder of the infants and the womb. Oh, the horror and the abomination of us.

Gracious God, we pray that thou yet halt this great heathen darkness and evil in the land. And dear Lord, we think of our Protestant Reformed heritage and constitution.

[ 30 : 46 ] This nation was founded upon that word of God and Lord, it has turned its back upon it. But oh, we pray thou yet preserve that constitution.

defenders from the great inroads of the Catholic Church and Islam which are sweeping over this land. Oh, gracious God, we pray that thou yet raise up a people who know the truth in their hearts, whose voice may be heard in the affairs of today.

Raise up God fearing men in our parliament. Lord, preserve to this land our national sovereignty. Oh, how we see our rulers' intent on amalgamating us with the heathen Catholic powers of Europe in an undemocratic conglomeration of nations which is holy country to thy holy word which separated the nations that they obeyed.

Oh, Lord, thou hast done this and man would attempt to overthrow it. But, Lord, we pray that thou hast preserved to us our national sovereignty yet.

And look down upon us in thy rich mercy and bring us out of the heathen darkness in which at this moment we lie. And, Lord, we see that ever increasing darkness that goes on and on constantly.

[ 32 : 19 ] But, Lord, we seek that thou hast remember hear the prayers of thy people. Not just of thy servants as they pray in public, but, Lord, may there be a people who number themselves amongst those who sigh and cry for the abominations done in the land.

From the Queen and the Royal Household, Prime Minister, his Cabinet, our Parliamentary Assembly, Lord, they acknowledge thee not. We are long beyond the days when the monarch called days of national prayer.

Lord, we know that the hearts of all men are in thy hands. Today, the Lord God omnipotent reigneth, that the government is upon thy shoulders.

And, gracious God, we know that all things are possible with thee. Be with thy one church, Lord, in the land, that tiny remnant now.

prayer, and, O, grant, gracious God, that there may be given to them a spirit of prayer, wrestling prayer, that thou wouldst appear in thy glory once again, as thou hast in this land, in great revival, times in the past, and had mercy upon it.

[ 33 : 39 ] Lord, we pray for our dear friends in the possessed of homes, in all their Asian infirmities and afflictions. We would remember them before thee. Look down upon them and support them and gather them safely into thine eternal kingdom.

Look upon us now, we pray thee here this night, drawn here, richly supply our every need out of thy riches in glory by Christ Jesus.

Lord, the fair and earth and vessel we are, touch our lips with a live coal from thy heavenly altar, and the Lord grant the anointing and unctioned due of thy spirit to rest upon the foolishness of preaching.

Blessed in the hearts of the hearers, Lord grant the hunger and thirst after thy righteousness, Lord grant an exercise of heart and soul, a desire, Lord, for a blessing.

thou knowest the desires of thy people as they come in here this night. Oh, may they go forth strengthened with all might in the inner man.

[ 34 : 53 ] The work, Lord, is thine. Oh, we would lay it at thy dear feet and, Lord, seek that there was work.

Lord, we know that none can hinder that work. We ask these blessings with the pardon of every sin.

For Jesus Christ's sake. Amen. Hymn 1129 June 544 Jesus, we come to meet with thee our Lord and King to bow before thy feet and hear thy praises sing.

Compassion on us have we prayed and empty send us not away. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. PITY Hymn 1129 Tiacorp 544 Ahhh Hymn 1,129 T■■■■ 544 Ahem Achomos Happy Be Child abdominalective Come to peace with the Lord of the Rings.

[ 36 : 47 ] Give the Lord of the Rings, and fill thy praise and praise.

Come to peace with the Lord of the Rings.

Come to peace with the Lord of the Rings.

Come to peace with the Lord of the Rings.

Come to peace with the Lord of the Rings.

[ 38 : 33 ] Come to peace with the Lord of the Rings.

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[ 39 : 39 ] Come to peace with the Lord of the Rings. Come to peace with the Lord of the Rings.

Come to peace with the Lord of the Rings. Come to peace with the Lord of the Rings.

je■eli they yeah But love will be strength.

Let the love man bring. Flora love be strength.

Amen. Amen.

Amen. I'm seeking the Lord's help.

[ 42 : 32 ] I direct your attention this evening to Paul's epistle to the Romans reading from verse 24 of chapter 3. The third chapter and the 24th verse.

Being justified freely by His grace through the redemption that is in Christ Jesus.

Being justified freely by His grace through the redemption that is in Christ Jesus.

Lord, my help us in this subject of justification desire this evening to look at a number of aspects of the truth that I hear.

One, freely. Secondly, sovereign grace. Thirdly, the redemption that is in Christ Jesus.

[ 43 : 33 ] And then the truth in the chapter that we have read being justified by faith and justified by His blood.

And that He Himself was raised again for our justification. justification. Firstly, freely, the work here of justification was the work of God to gather His people to heaven.

And it was that He sent His only begotten Son to do it. It was a divine act, a divine will, a divine power, and it was done freely.

Nothing was required that His dear people should bring. they were to come with nothing. Empty, bankrupt, ruined, fallen.

And of course, there's nothing they could bring. I see it more and more as I grow older, the glory of it. As the top lady said, nothing, absolutely nothing in my hand I bring, simply to thy cross I cling.

[ 45 : 00 ] This freely that lies here gives all the glory to God. He did it in love to His dear people.

He came here and as the apostle sees it so beautifully, He commendeth His love toward us in that while we were yet sinners, Christ died for us.

He saw it in His own heart and life but when He stood by and watched the death of Stephen and consented, Christ had died for him.

In all His sins He could bring nothing. All that He had was filthy rags and they were to be burned and cast aside. They were nothing or how we need to be emptied and realized that we can bring nothing.

We have nothing to bring. His people are justified. That is and I feel I cannot get to the bottom of the blessedness and the glory of this truth.

[ 46 : 20 ] They're holy, fitted, prepared, made ready. All the past is blotted out and put away. They're washed, cleansed and clothed in His glorious righteousness.

There lies their justification in their union with their Redeemer, Christ. Here He has done all for them and there is nothing to pay, nothing to bring.

The fallen, ruined nature of mankind would attempt to bring something. No good deeds or pleasing frames. They're not to be brought.

We would bring something to Him. We would do something for Him. We have a subtle fallen nature. Why have those who come to the Lord's table and have been brought to confess His name tempted, solemnly tempted, to prepare themselves to come to His table?

Solemnly aware of the solemnity of that table. I have come to that table sometimes feeling that the Lord will cut me off, feeling such a sinner.

[ 47 : 41 ] I know when one has passed through that experience, the next time one comes, all there is such a, in the heart, must try and be better next time.

But you know I've learnt this lesson. The only preparation to come to the Lord's table is the blood of Christ. And I've known it there.

It's only as He applies His precious blood, as John the Divine says, the blood of Jesus Christ, His Son, cleanses us from all sin to be numbered amongst that us.

there's nothing for us to bring. It's freely. All that we have and need is from Him. And we must learn this lesson well.

And we must be brought away from all our efforts to come with nothing and to receive this blessed gift freely.



[ 48 : 41 ] Nothing we can do. It's all His worth. Being justified freely by His grace.

Oh, what a lesson lies here. this is sovereign grace.

The Lord has determined and I felt tonight with this text upon my mind, I see here in the blessed doctrine of justification, the Trinity, Father, Son and Holy Spirit.

And when we come to see how a sinner is justified freely by His grace, it's the work of the Father in eternity past in that eternal covenant, ordered in all things and sure, who determined on that people He would say.

And He gave them to His dear Son. Jesus speaks of it and He says so blessedly, All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out.

[ 49 : 52 ] He said it in His last prayer, His prayer at the Last Supper. of those whom Thou has given me I have lost none.

Oh, the grace of God that is manifested in the salvation of His dear people. But you see, they are a people known to Him, all that the Father giveth me.

They were given to Him in sovereign grace. when the Lord Jesus Christ died on Calvary's cross, He died for a particular people. He died for His church in all ages.

And not one of them will be lost. That precious, vital blood that was shed there was shed with a glorious purpose. Glorious purpose.

It was shed for the salvation of His dear people, for the removal and washing away of their sins and for gathering them to glory. And it was that final act of obedience.

[ 50 : 58 ] He was obedient unto death, even the death of the cross. A glory lies here. All the glory comes and redounds to Christ, that His dear people are saved by grace.

And it is sovereign grace. That centers it on the election of grace. It does indeed.

We see that in the 8th chapter of this epistle to the Romans, very clearly. Whom He did foreknow, them He also did predestinate to be conformed to the image of His Son.

And whom He did predestinate, them He also called, and whom He called, them He also justified. It is sovereign grace. And whom He justified, them He also glorified.

Oh, to see that but for free and sovereign grace, I still had lived estranged from God. To be able to trace in your experience a call by grace.

[ 52 : 12 ] Jesus taught me, can you say this, when a stranger wandering from the fold of God, he to save my soul from danger interposed his precious blood.

Blessed mercy, if we can look back to a day when the Lord called us out of nature's darkness into His marvelous life, and we can trace it to sovereign grace.

the thing is, Mary McChain says this, chosen not for good in me, call it out from wrath to flee.

Can you trace it? Oh, how vital is the beginning because the sinner will realize that left to himself, he would have wandered from God forever.

eternally. And the Lord in his rich mercy drew near with that effectual call, with that irresistible grace, and drew him, the poor sinner, by those bands of love to himself.

[ 53 : 30 ] And the ear was opened, faith was given, but there was a purpose in it. They were eternally loved in eternity past.

And according to the sovereign will of God, his dear son came here into this earth for them. Man in his fallen nature hates the doctrines of grace.

They all do, whether they're worldly, godless people, even the Lord's people. In the days of unregeneracy, they're, and I walk this night, I'll not have this man to reign over me.

I remember in my own soul, when the Lord was dealing with me, like Samuel, he called me three times, and I wasn't aware of him. I look back on it, now I can see, and these were events and circumstances, solemn events.

But oh, when he called, I remember on one occasion, I was so bitter at what he'd done in my life. And I remember saying, I look back on it with horror now, but I remember the very spot where I said I don't care what happens.

[ 54 : 42 ] That's where sovereign grace comes in. Oh, when he calls a sinner, as he did his dear apostle who penned this precious word of his letter to the Romans, he knew what sovereign grace was in his heart.

He knew he didn't deserve the Lord to call him. He didn't deserve the Lord to touch his heart and bring him out of nature's darkness, that he might hear his voice and turn his footsteps, miracle of grace, into those powers which he'd so hated that he might rise and preach Christ.

He is the Son of God all the glory that lies in sovereign grace. The Lord, Scripture says that his dear people are plucked as brands from the burning and that is hell.

they're brought out of that solemn path to which their hearts are set to go. That is eternal darkness. And they're brought into the glorious liberty of the children of God.

Do you trace that in your experience? Oh, if you don't, and if your religion has not got a beginning, it has no foundation.

[ 56 : 01 ] You may know much about the letter of the truth. You may know much, as many do, theologians, about the doctrine of justification, but unless the Lord has taught them in their hearts and brought them to the center core of that justification and to show them what was at the root of it, free grace, they will never, ever understand the blessedness of the truth that lies here.

It will be a knowledge in their head, but oh, how they need to be taught by God's Spirit and to be the subjects of sovereign grace. And you see, lying at the root of this is the Lord's prayer.

He came here to sacrifice his body and his soul on Calvary's cross for them, a vicarious sacrifice. And he prayed as he went that way, Father, I will.

Never was there a prayer with such authority as that. Father, I will that those whom thou hast given me be with me where I am. That is sovereign grace, I will.

And the Lord has determined to gather his dear people to himself. His ancient Israel, his chosen people, are a figure. They were gathered out of Egypt.

[ 57 : 30 ] Have you come out of Egypt? Have you been separated? Not that you have left your fallen nature behind you, you haven't, you brought it with you. But has your heart been taken out of Egypt?

When the children of Israel left Egypt, the Red Sea divided between them and Egypt and they never went back again. In the wilderness, many sorrows, but they entered the promised land.

It's so with his dear people. Oh, he is sovereignly determined that his dear church shall be gathered to glory and that not, as with ancient Israel, not a hoof will be left behind.

They will all be safely gathered in. Is it your exercise in your heart to know what is in that lovely hymn, the 938th hymn, When thou, my righteous judge, shall come to call thy ransomed people home, shall I among them stand?

Shall such a worthless worm as I, who sometimes am afraid to die, be found at thy right hand? love to meet among, do you?

[ 58 : 43 ] Do you? I'd love to meet among them now, before thy gracious feet to bow, though vilest of them all.

But could I bear the piercing thought, what, if my name should be left out, when thou for them shall call? Is that an exercise to you?

It centres here in sovereign grace, in being brought to that blessed place, the Spirit bearing witness with your spirit.

A divine testimony, an entrance into this blessed truth, being justified freely, by his grace, I move on through the redemption that is in Christ Jesus.

Now it is in him, it is his divine prerogative to redeem his dear church, according to his father's will.

[ 59 : 52 ] Oh, he has come here to purchase them. there, you have bought with a price, you are not your own, are you?

Oh, when the Lord works in the hearts of his dear saints, I think of Job and I think of Jacob, they knew redemption.

Job, in all the, and the fruit of all his trials, was that he might come to that place and have a sweet knowledge of redemption. There's a lovely little hymn in our book, made very precious to me many years ago, but all suddenly dropped it into my heart and melted my soul, redeemed with Jesus blood redeemed, his beauty is called to trace, no angel can with it compare, a sinner saved by grace.

Dear Job, oh that my words were written in a book, oh that they engraved with lead in the rock forever, for I know what knowledge, what certainty, what assurance, what comfort, what peace, I know that my Redeemer lives.

those words are often blasphemously used in music and so on, but they're holy, sacred words of the union of a poor sinner with a holy God through the work of Christ on Calvary's cross.

[ 61 : 34 ] Have you known redemption? Do you understand it? Do you know something of this precious, has the Lord bought you? What do you know of the price? Oh I speak, solemn sacred subject, the apostle Paul, this dear apostle, desired that he might have fellowship with Christ in his sufferings, redeeming work.

Enter a little into understanding that what the cost was to him, what the price was that he paid, what it meant to him. We read in the prophecy of Isaiah, he shall see of the travel of his soul and be satisfied.

That travel was redemption. There he suffered in silence as a lamb done before his shearer, so opened he not his name.

Oh the pathway he walked, it is the figure in the doctrine of redemption, it is the figure of slavery in the time of the apostle Paul and the release of the slaves and freedom being purchased for them and it is this that his dear people are delivered from the bondage of corruption slaves to Satan into the glorious liberty of the children of God.

Oh how the very heart and kernel of justification lies here in this doctrine redemption that is in Christ Jesus.

[ 63 : 20 ] It is in him. He has finished the work which his father gave him to do and his church are redeemed bought with a price and the cost that it was to him.

We cannot I feel this we can only understand it as it is revealed to us in measure and it is revealed in measure.

to enter in to that fellowship with him and his sufferings means that it must be shown to us and in my own case only once or twice have I had sweet glimpses of what he suffered for me.

Rare times. I believe that if the Lord is going to bring you into fellowship with him and his suffering you'll have to go down into deep waters deep sorrow deep weakness deep temptation but he will bring his dear people there to know what redemption means and the cost to him and he will give them a glimpse and you know it will have an effect upon them it will make them weak as they are led to see what he passed through oh if the Lord has compassion on his dear people and is indeed touched with the feeling of their infirmity I do believe this that there are precious moments as him rightly says sweet the moments rich in blessing which before the cross

I spent and there will be sweet moments when his dear people mourn over their sins and after him they mourn over his suffering sorrow and there is a union one with another a sweet communion we read in scripture that he was hated without a call oh and he brings his dear people to feel that hatred which godless men and women manifest against his children the sort of hatred that the apostle Paul in the days of unregeneracy manifested when his dear people feel that solemn hatred oh how there is an entrance in to all that he suffered for them oh sometimes the

[ 66 : 20 ] Lord brings his dear people into solemn paths of weakness physical suffering great pain remember my late father when he was very ill with cancer of the spine and they couldn't ease his pain and sometimes it was for three months he said to me that one night when he was in great agony he leant his head upon the tall boy in his bedroom he couldn't lay down but he said I had such a sight of the sufferings of Christ I shall never tell anyone what I saw and there are those footsteps in which the Lord will bring his dear people to understand what redemption truly is and what the price he paid is for his dear people but you see he will bring them into communion with himself fellowship with him in his suffering and it's a blessed path or blessed path favoured are his dear people to be brought near to him and to be led into that path that he walked and to see that that was the cost of their justification that was the cost of their preparation body and soul to be with him hereafter that was the price that had to be paid for sin the magnitude of sin is seen in the magnitude of the remedy the magnitude of the sacrifice if we have any understanding given us by God of the magnitude of that sacrifice the eternal son of

God incarnate had to die on Calvary's cross then we shall have an understanding of the magnitude of sin you see it had to be a perfect sacrifice sacrifice it had to be a sacrifice as we read in Paul's letter to the church at Ephesus it had to be a sacrifice which was acceptable to the father and the apostle Paul in speaking of it he speaks of the children of God as being made accepted he says to the praise of the glory of his grace that is sovereign grace wherein he has made us accepted in the beloved in whom we have redemption through his blood the forgiveness of sins according to the riches of his grace the children of

God must be chosen in him before the foundation of the world that they might be holy and without blame before him in love never be accepted until they're holy and without blame now nothing that defied us can enter heaven oh how certain that is whatsoever is not of faith is said and therefore it must be that we be accepted in him and if we're to be holy and without blame to be made perfect then it must be a work of God in our hearts and we see it here sovereign grace being justified we don't do it it's a divine act upon our hearts and souls and our justification is of body and of soul is his dear people are to be made right sown as I often read when I take a funeral sown a natural body raised a spiritual body sown in corruption raised in incorruption salvation now I go on to the next part that's on my mind being justified by faith the glorious doctrine that

Luther was shown at the time of the reformation he could see the work of the Holy Spirit in justification the gift of faith the divine operation of the Spirit sent forth according to the will and purposes of God his dear son had made a way but the spirit had to go forth to give that gift of faith that that way might be entered into by faith and there might be an anchor in the finished work of Christ oh what a blessed instrument is the gift of faith faith is the gift of God says the apostle the mighty work of the spirit when a sinner is called by grace and called out of nature's darkness oh how he is brought to possess that gift of faith never to be lost reading in

Bunyan some time ago I think it's his book Come and Welcome to Jesus Christ he says that when Peter sank on the lake Jesus didn't say to him oh you have no faith he said to him oh you have little faith there was faith but the dear man took his eyes off Jesus that blessed work of the spirit indestructible that gift of faith and a sinner with that gift of faith under the exercise of heart and soul regarding his lost condition is brought by the spirit to have that divine ability to look to Calvary's cross and there believe in him he that believeth in him shall not perish but have everlasting life oh I ask you here tonight have you come there one day a man said

[ 73 : 26 ] Lord I believe help thou mine unbelief but there was faith oh faith as was blessed to me some years ago now after an operation faith in the only sacrifice that did for sin atone to fix our eyes to cast our hopes on Christ on Christ alone it is the gift of God not of ourselves how many speak of my faith and I tremble at that originated in their hearts I know the faith of a child of God is the gift of God it comes from him it is the work of the blessed spirit going forth according to the redeeming work of Christ to bring the sinner into the experience and the knowledge of that redeeming work of

Christ on Calvary's cross God commended his love toward us while we were yet sinners Christ the apostle looked back to this but he anchored on Christ in the street called Strait why the Lord told Ananias and I think that's very precious the Lord said to Ananias behold he prayeth and that was prayer real prayer the Lord was listening to him he was on his knees his sight was gone his natural sight but there was another sight the gift of faith he was anchored in the eternal son of God the spirit had opened his eyes and his ears he'd heard the voice of Jesus and he knew his presence do you know his presence have you been enabled to believe in him apostle said on one occasion I know in whom I have believed and am persuaded that he is able to keep that which

I have committed unto him against that day all faith justified by faith it is the blessed instrument God puts into the hands of his dear children it is divine and they are enabled to exercise him and exercise it in his dear son whom say men that I am thou art the Christ the son of the living God flesh and blood has not revealed this unto thee but my father which is in heaven oh have you seen it the Lord works and sinners can say only that how precious is the saviour and I come to the last point here that he was raised for our justification or when we see the blessed nature of this truth

I like the words they're very precious of the angel at the tomb he's not here he's not here he's risen oh that glorious divine act no man taketh my life from me I lay it down that I might take it again he's risen raised for our justification to ascend to his father's throne and there to plead a glorious merit of his sacrifice on Calvary's cross and ever to live to intercede on behalf of his dear people you may feel some of you younger ones when I preach the blood of Christ you may say in your heart I don't know anything of it and you'll be honest rightly so as you know

I said that myself on one occasion listening to a servant of God I went out of the chapel feeling sad I didn't know I didn't experience and I never forget it I can see the spot outside that chapel every grace and every favour comes to us through Jesus blood and at that time I had one or two answers to prayer and I could see that I could never receive an answer to prayer without the blood of Christ but you want to feel it on your heart and conscience he's ascended to glory sinners can say only they have precious as a saviour oh have you ever come on your knees to his mercy seat pleading for pardon begging do you know one who hears an answers prayer have you got one answer to prayer blessed mercy it may be over something providential

[ 79 : 01 ] I do not despise that it can only have come through the blood of Christ young people often have answers to prayer exercise young people I had some myself as students I could take you to an examination hall in London where I felt the Lord's presence in the exam with me a vital turning point in my life I remember going down the London underground one wet November night and I was to me it was like a spring day and the sun shone my heart was lifted up I knew he'd answer my prayer I couldn't tell anybody oh they're precious things but we need to go further oh to seek that blessed finished work to be known in our hearts and to be brought to know that he here is us and there may be some of you here and I believe there are you long to enter into these truths and experience of them and you've waited a long time perhaps in your heart you're mourning tonight you long to know that he hears you because what you want is his precious blood applied to your heart and conscience you want the spirit to bear witness with your spirit that you are a child of

God you're rightly exercised and you cannot rest on a forced foundation and you want something real and something certain I tell you this a Lord does give real things when the woman got her answer she got it because of her importunity and the acid test was this she never gave up asking the Lord said after that parable he said and I say unto you ask and it shall be given you all his word is sure it's a blessed promise I say to you again tonight ask and it shall be given you seek and ye shall find Oliver Cromwell said every seeker shall be a finder happy seeker happy finder oh the acid test of the reality of that seeking is you never give up knock on I say to you tonight until the

Lord bring you into these blessed truths justification and you can speak of it out of your soul's experience and can say I know in whom I have believed dear Jacob came to the end of his days as he blessed Ephraim and Manasseh he was leaning upon his staff blessed figure of the sweet promises the Lord had given him from battle onwards I'll be with thee he was leaning upon his staff and he said the Lord that redeemed me from all evil he did know redeeming blood was his theme in his dying hour he did know justification being justified freely by his grace through the redemption that is in

Christ Jesus Amen hymn 512 tune 250 Thy church O Lord has planted here O make it to increase with numbers blessed with filial fear enjoying heavenly peace hymn 512 tune 250 amen to gan do're tribute metro snow on out of the people love you love love and there has to will be

Thank you.

[ 84 : 41 ] The 28th QUESTION.

Oh Oh Oh Hey Ch Dag Amen.

Amen. Amen. And now may the grace of the Lord Jesus Christ, the love of God, the communion of the Holy Spirit, and the love of God, the love of God, and the love of God.

Amen.