

(Romans) Comparison and Contrasts

by Willie Mullan

Romans 5 compares and contrasts Adam and Christ, highlighting the consequences of Adam's transgression and the benefits of Christ's obedience, emphasizing the need for rebirth in Christ to receive eternal life.

Duration: 1:03:19

Scripture: Romans 3:23-24, Romans 3:28, Romans 5:1, Romans 5:5, Romans 5:12, Romans 5:16

Topics: "Contrasts"

Description

In this sermon, the preacher emphasizes the concept of salvation through Jesus Christ. He highlights that every believer in the meeting has been delivered by Christ's sacrifice. The preacher explains that Adam's one act of disobedience condemned all of humanity, but through Jesus' obedience and sacrificial death, salvation is offered to all who believe in him. The sermon also contrasts the consequences of Adam's disobedience with the redemption brought by Jesus, emphasizing that salvation is available to those who believe, while those who do not believe will be damned. The preacher encourages the audience to embrace Jesus as their Savior and emphasizes the importance of understanding the truth intended by God through careful study of the Bible.

Transcript

Welcome to Romans, and we're at the fifth chapter of this evening, and we're going right through from verse 12 to the end of the chapter. Verse 12 to the end of verse 21. We have ten very wonderful verses this evening.

Some of the scholars say that these are the most difficult verses in the letter to the Romans for exposition. The well is deep, but the Holy Ghost knows the I think that you could write over these ten verses, these two words, comparison and contrast. I think that, generally speaking, those two words would rightly cover this very wonderful portion.

You see, we have our Lord Jesus Christ, the second man, and we have Adam, the first man, compared in this portion. There is a comparison between the first Adam and the last Adam. Great comparison.

There are many comparisons in this portion. And then there are some wonderful contrasts. The contrast of Adam's disobedience, one act, of course, contrasted with Christ's obedience, many acts, of course, for his life from eternity to eternity was one of obedience.

It was in obedience that Jesus came. It was in obedience to the word of the God and the will of God that he was born in Bethlehem, and so on. And so we have many comparisons and many contrasts in this very wonderful portion this evening.

You'll notice that I have put it out in twos. First of all, we shall look up the two men contrasted, and we will need to take time with this because these are representative men. You see, Adam was the representative of the old creation.

The old creation was judged in Adam. We had a representative head who let us down. And then the Lord Jesus is the representative head of the new creation this evening.

And when he lets me down, I'll be lost again. Of course, the boys that talk about being lost again know nothing at all about the representative head. They don't know the first thing about him.

But we'll get into the depths of this this evening. The contrast, the two men contrasted. And then as we go down the chapter, we will see that two acts are compared.

The offence of one. That was Adam's transgression, of course. And then the righteousness of the last Adam, our Lord Jesus.

We shall look up the disobedience of one and the obedience of the other. And then when we look at the two men contrasted and the two acts compared, we shall find that the teaching of this wonderful portion is that two results are confirmed. One is quite clear, sin ensured, and death by sin.

And nobody ever argues about that. Everybody knows that sin has come to this world, and nobody argues about death, because everybody dies sooner or later. And so that was the result of Adam's transgression.

Sin ensured, death by sin. But then, bless God, when Jesus came, grace entered. It entered because Jesus was coming.

And grace entered, and the gift by grace, which is life. Yes, grace and the gift by grace, which is life. The gift of God is eternal life.

And then when we get through the two men contrasted and the two acts compared and the two results confirmed, we will find that there are two different insults here considered. One sin by Adam brings condemnation to all born. Every born soul in this world, black or white or red or yellow, is condemned already in Adam.

And then we shall find many sins on Christ bringing justification to all who are born again. Oh yes, you need to be born again. And when you're born again, you're in the new federal head.

You're found in Christ from that day forward. When you were born the first time, you were found in Adam. And in Adam all die, but in Christ all shall be made alive.

And then when we come to verse 21, the last verse, we will find that there are two kings competing. You see, sin hath reigned, hasn't it, unto death. And blessed God, grace reigns this evening unto life.

So there are two kings competing. And verse 17 is a very wonderful one because there we have two abundances combining. You see, there is the much more they which receive abundance of grace.

That's a very wonderful phrase, abundance of grace. My grace itself is abundant. And then when you talk about the abundance of abundant grace, well, I wouldn't know how to put that exactly.

It's really beyond measurement, the abundance of grace. And the wording is this, which receive abundance of grace and of the gift, the abundance of the gift of righteousness. And so we have two abundances combining.

A very wonderful portion. But let me say this, if you've got Romans in your mind, then I trust you have, because that's really what I've been trying to do for you. You know this, that in the first and second and third chapters, right down to the end of verse 19 in the third chapter, Paul was doing everything he could with his mighty pen to make us absolutely sure that sin had entered and that all had sinned and come short of the glory of God.

He brought the whole world in guilty before God. That's how he started off Romans, generally speaking. But when he came to the 20th verse in the third chapter, he began to let us see what the dispensation of grace would bring him.

And he let us see that all who trust the Lord Jesus are justified freely by his grace. And then he went on in the third chapter, and in the fourth chapter, and in a great part of the fifth chapter, to expound the wonderful Protestant doctrine of justification by faith. And if you ever want to know exactly what justification by faith is, you start out Romans chapter 3, and you go right through to chapter 5, and down to verse 5 at least.

And the whole doctrine of justification by faith, and you remember chapter 4 concluded that we conclude that man is justified by faith without the deeds of the Lord at all. We went through all this. And then you remember last week, he began to let us see how exceeding sinful sin was.

He showed that we were without strength. Yes, we were totally depraved. There was a total depravity within us.

And then he showed while we were yet to know, there was iniquity upon us. And then he showed when we were yet enemies, when animosity came from us. It was in such a state, sin in us, sin on us, sin from us, that the grace of God came out to meet us.

And now he's beginning to expound the foundation that this grace falls upon the poor lost sinner. And he's about to take up a new section in Romans, which will start next week. You see, in chapter 6, let me just water your lips for next week, for the moment, you have two powers brought before you.

Verse 14 will do for the moment for sin shall not have dominion over you. For ye are not under law but under grace. So that we're going to have a look at the power of sin and the power of grace.

Two powers, you see, are brought before us. When we come into chapter 7, you will find that he changes the figure a little bit, and two husbands are brought before us. When he gets down, chapter 7, to verse 14, and from there on, two states are brought before us.

There is the carnal state, you see, verse 14, for I am carnal. And then there is the spiritual state. Then when we come into chapter 8, there are two laws.

The law of the spirit of life, and the law of sin and death. And we're just about to start the new section, because until a man and woman saved by grace really understand that inside them there are two... You'll never get anywhere in the Christian life. You'll never be any good to God.

You can talk about this backroom stuff of closing your eyes and waking up like the archangel, but you'll find out by experience there's something in here that's not just exactly right. There's an old nature here. And the man that would dare to stand up and say that it's not there, I would just contradict you.

No, you hypocrite, just contradict you. Don't let us bluff ourselves, because until young believers get a grasp of this, that there is an old nature here that can do anything under the sun but go to hell, and until you grasp that there is a new nature, and when it's gripped, mastered, ruled, held by the Holy Ghost, you become more and more like Jesus, and the beauty of Jesus is seen in you. And so we're about to start on a wonderful section, and I wouldn't like to miss any part of the section, because I'll be going very easy through it.

I want you to get the hold of that, and because it will benefit your spiritual life for all the days that yet to be. You see, we may never pass through Romans again. We're going through it now, maybe never again in the history of this class will we go through Romans.

So do your best to come, not for my sake, not for the sake of the class, but for your spiritual benefit. And we'll go through the verses very carefully that you will get the tools that God intended you to get. Now we'll get back to our portion for this evening, and we're starting looking at two men contrasted, and we're starting at verse 12.

You see, it begins with the word, wherefore. You do remember that he was talking about sin in the past verses. In verse 6 he said, we were yet without strength.

He was thinking of the depravity that was within us. And then in verse 8 he said, we were yet sinners. He was thinking of the iniquity that was upon us.

And then in verse 10 he said, when we were enemies. He was thinking of the animosity that came from us. Now he's about to let us know how this thing came to be.

Wherefore, as by one man sin entered, this is how sin came. He's just about to explain the whole thing. So he says, wherefore.

Now he says, wherefore, as by one man. There are no doubts at all about who he's talking about there. It's certain.

Because when we read down this wonderful portion, we'll read it quickly until I get this truth out. Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for about all of sin. For until the law, sin was in the world, but sin is not imputed when there is no law.

Nevertheless, death reigned from Adam. So he was talking about Adam. But we'll make that absolutely clear as we get on.

You see, this one man Adam, he transgressed. Actually the phrase in verse 14 is, Adam's transgression, and not transgressions myself, Adam's transgression, by this one act. Now I want you to get hold of this.

Wherefore, as by one man, now I want you to get this, sin entered. I'm not thinking about sins now. No, I'm thinking about this awful thing that came to be the foreign nature of every child of Adam's race, because the representative head failed.

But we'll take our time about that. Sin entered. Now I think that sometimes we make a tremendous mistake when we think that sin just entered into Adam.

Some of the scholars teach that it's quite true that sin entered into Adam, and that sin every child of Adam, but that's not what the Bible says. The Bible says that sin entered into the garden. Not on your right it doesn't.

Sin entered into the world. Now we miss this. We miss the magnitude of this.

I shall make bold to say that that one transgression, that disobedient act of Adam, it caused more havoc and brought more destruction than the greatest atomic explosion is ever going to bring. I want you to get the hold of that. But I want you to get it like this.

Oh, it's quite true that the moment that he disobeyed God, willingly disobeyed God, for he wasn't deceived at all, as we'll see in a moment, the moment that by that act of disobedience, I know that sin entered into him and it would come to every one of Adam's children right to the very last moment of time. Oh, but let me say this to you. You know the flowers around them began to die.

And God is not the author of death. It affected the plant life on this world. Oh, wait a minute, I'll get this over to you.

You know the very moment that Adam sinned, not only did sin enter into him, not only did it affect the vegetable world, but the animal world went wild. And they were not wild before that, now you get that. Oh, not at all.

Let's go back to Genesis 2, we'll see. Genesis chapter 2, verse 18, And the Lord God said, It is not good that the man should be alone. I will make him and help me for him.

And out of the ground the Lord God formed every beast of the field and every fowl of the air and brought them unto Adam to see what he would call them. And whatsoever Adam called every living creature, thus was the name thereof. And Adam gave names to all the cattle and to the fowl of the air and to every beast of the field.

You know they cut the sick one in end. And remember, Genesis is very careful in its language. They're not called wild beasts in Genesis, not at all.

They're just beasts of the field, that's all. And you don't find this wildness, so you don't find them called wild beasts until after Adam sinned. I want you to get the hold of this, that the representative head of the whole old creation, the moment he fell, sin entered Genesis, into the world.

Love became a fact. Free. Amen.

And not until the representative head of the new creation is back in the world to reign with everything under his feet, will you see the animal, the lion lying down with the lamb again. And then the harvests will be so great that the shore will overtake the reaper and all that Adam lost will be regained. And much more, bless God, through the head of the new creation, the Lord Jesus.

I want you to get the hold of this. Loved by one man, sin entered. Just like how that into his breast, or into the garden, or even into humans, his blood of the nuts, the whole creation was tarnished and blasted and destroyed by this atomic explosion of the antler of sin into the world.

It's a horrible thing. I don't think we'll ever measure it. But let's get this clearly now.

We're still in verse 12. Wherefore, as by one man, sin entered. Now, I don't want you to think for a moment that that was the origin of sin.

I think we need to halt there again. This is only the entry of sin. The story of the origin of sin is another one altogether.

John Lucifer, that's quite another department, and if I go into that you won't be out of the morning. No, we'll have to bypass that, but I'm pointing it out to you. This is not the origin of sin, this is the entry of sin.

This is only sin entering into the world, that's all. But the origin of sin took place somewhere else. We've been through that one day in the class here when we looked at Lucifer.

But here we are having the entry of sin into the world, and then we notice this armed death by sin. You know, that's the horrible bit of it. You see, it did bring spiritual death, for at that moment Adam, totally depraved, was separated from God.

And of course, it did bring physical death. And of course, if man won't listen to God, it will bring eternal death. Bring eternal death.

If you won't take the gift of God's grace and get right, but with God's grace in Christ, then you'll eternally die. You'll eternally die. So, it's a horrible thing.

Really horrible. I don't think we need to butter that anymore. Let's get this tidied out.

Wherefore, as by one man sin entered into the world, and death by sin. Now, this is the bit we want to watch. So, death passed upon all men.

Now, that's where the Christians have a bit of an argument with God. They say, well now, this is unfair, you know. You took Adam, and you made him, and you put him in the garden, and you judged him.

God can do with election. Who are you to talk to God? Even if I couldn't answer your argument, I would shut you up. This is God's creation.

There's nothing unfair about this, because God had a plan. If I can judge the world in one man, then I can save them in one man. God had a plan, and there'll be another representative of man.

And he'll not fail. And he'll finish the work, and he'll satisfy me even on the account of sin. And I'll raise them from the dead the living Savior, and every one that trusts him, I'll give them the life eternal that my grace provides.

Nothing unjust about that, is there? I would rather have it in those times. The boys that want to go and live in their own world, and they'll go to hell, the miserable creatures that they are. No, thank God for the plan, that he judged the world in one man.

Because he had this plan in his mind, why before he ever promised a Savior to Adam in Eden, he had already a Savior provided in the Eden above. The Lamb was chosen before the foundation of the world, you know. And so we're beginning to see the two representative of men coming out of this.

Let's go to 1 Corinthians 15 for a moment. 1 Corinthians 15, and just see how very wonderful the Word of God is. Verse 45, 1 Corinthians 15, verse 45, and so it is written, the first man, Adam.

There's a lovely tickly bit in there, the first man. Sometimes they ask me, is there a man on the moon? Of course there's no man on the moon. Adam was the first man.

Put the Bible to him, I'll stick to it, and nobody will ever prove me wrong, you'll find out. And no child of Adam's race that I know about or have heard about ever left this planet to go to the moon, so there's no man on the moon. They may put one on before very long, I'm not saying they'll not do it, but it will be the first clone they'll have there.

No, this book's first man. I want you to watch this very carefully. The first man, Adam, was made a living soul, we read verse 45.

Now watch this, the last Adam. Isn't that really wonderful? You can see the contrast between the two heads now. You know, there were a lot of souls in between, weren't there? They're not counted.

It's just the first and last we're counting. Two representative heads we're counting. I think you'll see it clear when we go to the next verse.

Look at verse 47. The first man is of the earth. Earth, eh? Now watch this, the second man.

How can you make the Lord Jesus the second man? I'm sure there were millions of men in between. Ah, but God's only looking at two representative heads. He just sees the first man and the whole creation was in him.

And he sees the second man. And there are no doubts about who they are now. The first man, Adam, that's quite clear, isn't it? And the second man is the Lord.

The doubts about who he is either. Modernists don't know that, maybe. They don't know he came from heaven.

They don't know he was the Lord before he came. They don't know that. They try to teach that Mary had an affair with a German soldier.

God pity their miserable intelligence. When they're roosting in hell, they'll learn the truth. It's a horrible thing to say that Jesus Christ was a bastard, you know.

When you say that Mary had an affair with a German soldier and a child was produced, you're just saying that. Horrible thing. They're not letting anybody off of those sort of things.

And God won't let them off either. Ah, this is the first man and the second man. So that we have two representative heads.

And the first man felt miserably, didn't he? And he excluded the whole thing and we were all lost in Adam. Go over to verse 22 of this chapter. 1 Corinthians 15 verse 22.

Watch this. For as in Adam all die, even so in Christ shall all be made alive. You know, there are some fellows and they put the emphasis on the word all here.

They say all die in Adam. All will live in Christ and they preach universal salvation. Everybody that dies, everybody will live.

It's nonsense. The emphasis is on the end. Watch it.

As in Adam. How did you get into Adam? How were you found in Adam? You were born in Adam. Well in Christ, how were you found in Christ? You need to be born again.

And all who are born again get life. And all who are only born once will die eternally. But you're saying two representative heads.

Go on over from 1 Corinthians to 2 Corinthians for a moment. And we're at 2 Corinthians chapter 5 and verse 17. Therefore if any man be in Christ, he is a new creature.

Or the better ending is, he is a new creation. You see where I'm standing this evening. You see the moment that I ventured my all and placed the tongue in blood, the Holy Spirit entered and I was born of God.

And from that moment for all eternity I was found in Christ, the new head of the new creation. And I'm telling you that when he's healed, I'll be lost. I was lost in Adam, wasn't I? Well I've got a new reference.

Well when he's healed, I'll be lost. Oh praise God in heaven's name. I'm saved in Christ.

It's a pity some of you didn't know that. Because it would warm you up a wee bit. Why you don't have a head of your new creation, maybe? Maybe you don't have a representative head, will I? If I were debating lost again with theologians, it's on the headship of Christ that I would debate it.

And I could tie them up in the knot every time, without any trouble. So you're seeing two men contrasted, aren't you? All right, let's go a little bit further. We'll go back to Romans.

We're at chapter 5. And we've sort of got through verse 12. We're not getting on very well tonight, are we? Nevertheless, I want you to try to get these two X's compared. You can read the whole chapter at your leisure.

Verse 14 talks about Adam's transgression. Then verse 17 talks about by one man's offense. Verse 18 is a very wonderful one.

By the offense of one judgment came upon all. Then verse 19 is absolutely clear. For us, by one man's disobedience.

You know, friends, Adam disobeyed God. Let's have a look at a wee verse that's in 1 Timothy, just for a moment. I think it's wise to have a look at this one.

1 Timothy, and we're at the second chapter. 1 Timothy chapter 2, verse 13. For Adam was first formed, then he's.

And Adam was not deceived, but the woman being deceived was in the transgression. You know, the devil didn't come round to Adam. Don't you make any mistakes about this.

The devil deceived the woman. And your Bible says Adam was not deceived. Now, he walked into the scene with his eyes open.

Really did. And he transgressed with his eyes open. And he offended God with his eyes open.

And he willfully disobeyed God. Yes. And he exploded the whole old creation.

Why, I tell you, it wasn't just a slip of tissue now. He didn't trip or something. Not at all.

Now, we're comparing that with the obedience of one. We're back at Romans 5 again. Sorry for floating you about, but I think it's wise to see all these things.

We're back at Romans, and you'll notice that it's by Adam's transgression or by the one man's offense or by that act of disobedience. But when we come to compare these two acts, you'll find that verse 19 says, For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Now, the obedience of one wasn't just one single act, you know.

I know that some people preach it like that. I don't think that that's true at all. Let's have a look at the verse in Romans for a moment.

In Hebrews, Hebrews chapter 10. A very wonderful one. Hebrews 10 and verse 5, speaking of our Lord Jesus Christ coming into the world, Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.

In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, in the volume of the book it is written of me, to do thy will. There's another translation of that that's far nicer.

I come to do everything that's written in the book concerning me, for it is thy will. You see, it was the Father who sent the Son. We can never reach up to that moment in eternity when the Father said, Go, my son, go for us.

And he obeyed. When the fullness of the time was come, God sent forth his Son. He obeyed.

At the moment he came to earth, he says, I come to do everything that's written in the book concerning me, for it's thy will. And it was God's will that he should be born in a stable. And he obeyed.

And it was God's will that he should be known as an angel. And he obeyed. It was God's will that Judas would walk with him for three and a half years just to prove that he could put up with evil.

He knew all about him. He never was bluffed with this fellow. He knew from the beginning that he would betray him, but it was God's will.

And he obeyed. And every step through life was paid for him by the word of God. And he obeyed, and from there he became obedient unto death, even the death of the cross.

And by one man's obedience there came a Savior who lived spotless, who died an atoning death, who shed redeeming blood, who met every requirement of God, and who rose from the dead, and whosoever believeth not and dies like that will be damned. He that believeth shall be saved. He that believeth not shall be damned.

Oh, what a wonderful Savior. Man, I just feel like saying this all the time. What a Savior.

Don't need to go into that anymore, do we? It's just, it's just the elks compared. Now, let's get down to this, because this is very wonderful. Let's see these results confirmed by this passage.

It says, verse 15, But not as the offence, so also is the free gift. For if through the offence of one many the dead, much more the grace of God, and the gift by grace, and the gift by grace, which is by one man Jesus Christ hath abounded unto men. You see, we were just learning a moment ago that by one man sin entered.

Oh, we can see sin entering. What a terrible, horrible affair it is. And death by sin.

But you know, at the same psychological second, because God counts the things which are not of you know, grace entered. Grace entered because Jesus was coming. Psychological second, because God counts the things which are not of you know, grace entered.

Grace entered because Jesus was coming. And the gift by grace, and the gift. You don't need any popish priest to get you this, you know.

You don't need candles for this. This is a gift. You don't need beads for this.

The holy water. Don't rule that sort of popish nonsense out. This is the gift that the grace of God offers you.

And the gift is eternal life. The gift of God is eternal life. And you'll get it.

No trouble with that at all. You don't need to be a theologian to get the hold of that. That's just ABC stuff.

But it's really thrilling. It's really thrilling. But I want you to get the hold of this.

Because this is really tremendous to me. We're in verse 18, just to follow it through. Therefore, as by the offense of one, a judgment came upon all men.

The condemnation. God judged all men in Adam when he offended. I'd like you to get this, because this is tremendous.

You see, I know that the very thought of foolishness is saying you can become a sinner by thought. Because you know that, don't you? And I know that you can be judged by your words. By your words you could be justified, and by your words you could be condemned, and you could become a sinner by thought.

But I don't mean to tell you that you can become a sinner by act, by deed, by practice. Thou shalt not steal. Thou shalt not commit adultery.

Thou shalt not, thou shalt not. And you can become a sinner by practice. But you know, often from this platform I have thought that you are a sinner by nature.

Even if you never did anything. This book teaches that by nature we are children of God. When a little tiny baby is born into this world, it is a sinner.

If it never sneezes, it's a sinner. The only way to get this way to go, you were a sinner before you were born at all. You were condemned.

I wouldn't need to take a whole night to prove that you were a sinner, you know. Not a bit of me. So that the whole world stands condemned, all right.

We were doomed in Adam. We're doomed by nature. The law has shut every mouth, and the whole world's guilty.

Sure if the law said to this crowd here, thou shalt not covet, I'd like to see the boy that would stand up and say, I never coveted anything. You wouldn't have the guts to do it, sure you wouldn't. We'd take you away to the lunatic asylum if you did.

Friends, we're condemned in Adam, that's the bit. Now wait a minute, because there's a tremendous thing here. Tremendous thing.

Now watch it over again. Verse 18. Therefore as by the offence of one, judgment came upon all men to condemnation.

How many of them? All men. They're all condemned. Blacks and whites and reds and yellows.

Roman, Catholic and Protestant. All condemned, yes, but all men. The whole world, the whole creation fell.

Now watch. Let's read it carefully. Verse 18.

Therefore as by the offence of one, judgment came upon all men to condemnation. Even so, by the righteousness of one, the Lord Jesus, the free gift came upon all men. Where's the boys that's going to limit it? I'd like to see you limited at home with boys just on the platform now, because I would fix you.

Hold as I clouded you, and you've got a wee Calvinistic utter, my extraordinary special Calvinistic ideal, that there was only two. And it's certainly not taught in this verse. All right, have another look at it.

Tell me you're blinking there, I can see that. All right, we'll have another look at it. Therefore as by the offence of one, judgment came upon all men.

How many of them? Even so, by the righteousness of one, the free gift came upon all men. First you would be so stupid you would make one part mean all men, but the next part wouldn't mean all men. Well if God hardly wanted to say some man, he could easily have said it, you know.

Said there's no bother about it. But he didn't do any such thing, he just said it over again. It doesn't have your theology, so you'll have to change it.

I want to tell you that because Christ died, because the blood was shed, because the throne is satisfied, justification is offered to all men as a free gift in Christ's true grace. It's better than nothing you've tried. Isn't it? Wonderful, isn't it? Oh, I tell you, that's the result.

Of course, I don't need to go over this too much to see the differences. You'll find it's one offence, it's Adam's transgression, it was that act of disobedience, and it brought condemnation to all born the first time. But you'll notice this, verse 16 says, and not as it was by one, that's it, not just the same, so is the gift.

For the judgment was by one to condemnation, but the free gift is of many offences unto justification. You know, every believer in this meeting tonight can say, he was delivered for our offences. Every one of them, every one of them.

My, all my sins were laid on Christ. Adam just made one act of disobedience and condemned the whole time. But for every one that will rest on the Christ shall die the Lord again.

Every offence, every sin, he was wounded for our transgressions, he was bruised for our inequities, and the whole complete got unsettled for time and for eternity was settled by the man on the center cross and for all eternity. Tremendous, tremendous. Ah yes, that's the differences.

And so tonight in this poor old world of ours, two kings are competing, nobody argues about sin reigning. My, it rains unto death. We've seen it raining in many places.

And we went to the first chapter of Romans, didn't we? And we saw man and woman going down into the very depths of utter corruption. Until I astounded this poor class. One doesn't want to repeat that every week, you know.

But you know what Romans 1 teaches? And sin really reigned. Woman left their natural use and went to beast, and man left woman and went to man, putting them in jail and banger for it now. And every town in the north of Ireland's riddled with it.

Riddled. Don't come to argue with me about sin reigning. My, when you look at some of the poor little children brought into the world, blinded.

Ah yes, because of sin, remember. Not at all. Brought in because of sin.

My, you could picture many, many things tonight, but it's too sore, too sore. Sin reigns. And it rains unto death.

But praise God, praise God this verse doesn't end there. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Oh, grace is flowing like a river, supplied, telephores as fresh as ever from the Savior's wounded side.

And if you're on the feet saved tonight, it's all in your rejoicing in it. You were saved by God's sovereign grace. Saved by God's sovereign grace.

One should bow their head when they talk like this. It was grace that wrote my name on life's eternal book. It was grace that gave me to the Lamb who all my sorrows took.

Saved by grace alone. This is all my plea. I didn't do anything, I only sinned.

But the grace abounded more. Grace lifted me, and grace rescued me, and by the grace of God, I am what I am this evening. Oh, you can see that.

But I want you to get the hold of this as we stop. You know, I think this is very wonderful, that at verse 17 you see we've got to go back and forwards in this wonderful passage this evening to try to get the truth out. For if by one man's offence death reigned by one, much more they which receive abundance of grace and the gift of righteousness, you know, the abundance of the grace and the abundance of the gift, my, it has brought, it has brought life eternal to everyone who puts their trust in Jesus.

It doesn't make a matter who you are. You know, I think, I think that Will Houghton was one of the godliest men I've ever seen. I don't think that you could be in Will Houghton's presence and ever think even about anything like it.

There was something about this fellow. He walked, he really lived. I got to know this man at one of the missions.

If he and I became great friends, he knew where I came from all right, but I didn't know where he came from until he told me. Before he was saved, Will Houghton was the greatest boozier I suppose America has ever had. He did this.

His little boy died suddenly one evening just at 11 years of age, and as he stood by the little coffin all alone, the lad was dressed as Americans might dress a little boy for Belial, with beautiful shoes with buckles, lovely soap socks, and he opened the coffin and took the shoes off the lad, and took the socks off, and went down and plumbed them for booze. I don't think there's one in the crowd who would join. Seems to be a horrible thing.

You could hardly believe it couldn't. Lying in an old dump, stupid drunk, lying in his own spewings, the grace of God came and saved him. And if ever grace made a sinner, I'm out of God.

He was Will Houghton, and where sin abounds, grace did much more abound. Can I say this without offending anybody? There are some old hardened sinners in this place, and you've been preached to for years, and sometimes in my own soul I think they're damned, and then God says, my grace goes still further, and I know where that grace of God finds you. Let us have a moment together before the Lord.

Oh God our Father, we come to praise thee for thy wisdom. We thank thee for letting Adam be the representative head, and we care not whoever else you may have chosen, we would all have failed. But oh God we bless thee for the wisdom that had the plan to send another Adam to the fight, and we bless thee that the fight needs no second fight, for it left no second foe.

We bless thee that the last Adam finish the work, spoil principalities and power. And oh God we're so glad that thy grace can reach out to these sinners who have rejected thee too often, and there's salvation for them tonight in Christ. Take our thanks for thy work.

Bless us for Christ's sake. Amen.

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