

A N A D D R E S S .

delivered by:-

J. S. G.

in

L Y M I N G T O N H A L L -

West End Lane, West Hampstead.

on

L O R D ' S D A Y E V E N I N G ,

17th. March, 1929,

Scriptures Read:-

Revelation:-

Chap. 2. Ver. 1 to 7.

Chap. 3. Ver. 14 to 22.

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Before I come to the words of the scripture, there is one thing I wanted to draw your attention to:- and that is, there is nothing hinders God's people - nothing has hindered God's people - more than when they look upon themselves as they are by ~~man~~ nature, as simply connected with mankind. That is, there are numbers of God's people today, they do not like to take the place God gives them, because they think it is a lack of humility. They consider it real humility to stand at a distance and say:- "Ah!" perhaps God will be merciful to poor miserable sinners". Now I think I am right in saying nothing has hindered God's people more - nothing hinders the soul more - If you don't see distinctly that when you are saved- when you are saved through the Grace of God- you have a place given to you here - while you are here upon earth. It is given by grace, which, if you are really humble - that is the position you must take. Now I will seek to make that plainer. We are all alike, and so - as you know- the scripture says:- "there is no difference for all have sinned". There is no child of Adam but what has sinned. There are none of us but what are sinners. And therefore, each needs the saving grace of God. Now I want to ask you next:- "Do you know what it is to be saved"? Now you know to be "saved" is a very real thing. It is not some imaginary thing nor is it something that people think. It is a Divine reality; in fact, so much so, if you remember- Paul could write a letter to those that were in Rome. He wrote to certain people in Rome, and they were "saved" people. And they were as distinct from the rest of the people as light is from darkness. If you remember, Paul says to the Romans:- "To all that be in Rome, beloved of God, called saints" Now, my dear friends, the moment a person is saved through the grace of God, that moment, they are called "saints". Of course, if I met a man of the

world and that man of the world begins to speak and I speak to him about his soul, I say to him:- "Well, you know, I am just the same as you; I am a poor sinner by nature and through the grace of God alone have I any hope" and I put Christ before him. If I think of myself for a moment I know - through the grace of God - if I am one included like those at Rome and addressed as "saints". Now I would like you to have very simply, a clear idea as to what is called a "saint". A "saint" ~~is~~ in the scripture is not a saint because of something he has done. He is not a saint because of anything connected with himself. He is a saint simply because he has been called by the grace of God; that is all. If he has learned that he is a poor sinner, if he has been brought to trust in a living Saviour - then he is a "saint of God". He is a "called one" of God. And that is the simply meaning of the word "saint". He is holy, by being called of God. Not a question of holiness in life, but he is called "holy" because a holy God has called him. Now supposing, dear friends, I took a place before God of simply being a sinner instead of a saint, what am I doing? I am ignoring the grace of God and ignoring what He has done in His great goodness. Supposing the King of this land was walking down the streets of London and he sees there rolling in the gutter some poor little laddie; and he has him taken up, washed and educated. And after a while he goes out as some great personage in connection with the king, would it be true for him to say "I am a dirty street boy"? It would not be true. He would never forget it, but grace has taken him up and grace has made him something else. Now, dear friends, that is what is true of a saved person. A saved person is taken up by the grace of God, given a position before God, given a position in Christ - by the free grace of God. Now I will ask you, dear friends, this evening:- "are you a saint"? Well, you are a sinner by nature and

practice. Have you been saved by the Grace of God? - so that you are one of those spoken of in holy scripture as a "saint" of God? I will just carry it a step further and then pass on. If you are not a saint of God, I will tell you what you are. You are a refuser of God's grace; a refuser of that which He ~~is~~ offers you, and offers you in perfect grace so that you might be blessed. Let me quote you one precious verse on this line:- "The wages of sin is death; but the gift of God is eternal life through Jesus Christ Our Lord". Sin's wages, that is "death"; sin can earn nothing but death; sin brings nothing but death. Ah! dear friends, what had God's grace done? Given His Own Beloved Son; and through His death, He is giving "Eternal Life". Think for a moment; He is Giving. What is a gift? You don't pay for a gift. If you pay for anything, it is not a gift. A "gift" is something handed to another from someone. And God's gift is "Eternal Life". If you are not saved through the grace of God tonight, remember, God is near to you as the "Giving God" What has He to give? "Eternal Life". Now dear friends, at the very start, God's people were quite distinct from the world around them. And so they could be written to and addressed like I referred to in the Epistle to the ~~Romans~~. But, you see, when the Book of Revelation was written, already, the great change had come in; and if you notice, it is said:- "Unto the church at Ephesus" not the the "Church of God" at Ephesus or the "saints at Ephesus". That is, there were a large number of people at Ephesus and they stood out as an assembly. And were they, dear friends, all converted to God? That was another question. And now, you know, today, because people profess Christianity, that is no proof whatever that they are converted to God. That is no proof that they have the root of the matter in them. A person may make great a ~~great~~ profession, but it is a question of whether we ~~have~~ make profession or whether we have received Christ- whether we have received Christ. If I

have been brought, through grace, and received Christ, then I have the blessing. If I have not received Christ, well, the result is this:- no matter what the profession may be, I am a stranger to the whole matter. That brings in, dear friends, an exceedingly solemn thought, and that is this. You see you may meet people and they will boast of being christians, that is, by profession. Only recently I met a person and I began to speak to the individual. He said:- "You think I am a heathen"? "No, I don't". "Do you recognise me as a christian?". "Ah! but are you a saved one?" "Have you got your sins forgiven"? Now, my dear friends, let me remind you of one more scripture. God always judges people according to the position they take; that is the most solemn thing to notice in scripture. If you remember the parable of the talents:- There was one servant had one talent and he hid it in the earth. And you remember the lord said to him:- "Thou wicked servant". He didn't raise the question as to whether he was one. He was judged as a servant and as a servant had his place in the Lake of Fire - far more serious for him than for one that never heard the gospel at all. Now I want you to notice this. The very way they were addressed shews that there were those that savingly knew the Lord Jesus. Let me ask you:- Do you, do I, really, through the grace of God know what it is to have a saving knowledge of the Lord Jesus? Now don't misunderstand me. I am not saying profession is a wrong thing, because it is a right thing. But dear friends, I will tell you what my profession is:- I profess to be, in myself - a poor sinner and nothing more. I profess that the Lord Jesus Christ has come for such poor sinners and saved them through His grace by the work of the Cross and He is in glory tonight - having done it! That is my ~~profession~~ profession. That is:- my profession is not anything in connection with myself but in connection with Christ Who has passed into God's blessed presence. Now I must say a few words about the scripture. The second and third chapters of Revelation

give the history of the Church. And you know, if you write a history - necessarily you are bound to write from the outward side - what things are outwardly - what they appear to be; and that is - as it were - all right in the second and third of Revelation. It is giving a history of the Church as in the eyes of men. When the Lord tells them they are fools, that is not individual fools, it is the Church as one great whole as fools. And then He comes and speaks to the "overcomer"; and it is the word to the overcomer that I want you to notice. What He says is:- "To him that overcometh will I give to eat of the Tree of Life". Now, dear friends, "to eat of the Tree of Life" is the common portion of every christian^{ian}. Every real christian is to eat of the Tree of Life. "To eat" in the scripture is what we might call a strange figurative one of expressing what Jeremiah speaks in God's word:- to make them "the joy of his heart" in a few words, to make it really your own. The result is, you get the joy of it, the comfort of it, it becomes pleasing to you. Now we had better raise the question:- Who is the "Tree of Life". And you remember it was in the Garden of Eden; and also the Tree of knowledge of good and evil. Both ~~the~~ trees speak of Christ. Christ is the "Tree of Life" and it was Christ who was to give; and in Christ alone would the problem of good and evil be taken up and settled - brought to an issue to the glory of God. This one scripture does not refer to the Tree of the knowledge of good and evil but to the Tree of Life. And what is the privilege of the true believer? "to eat of the Tree of Life" - to be sustained by Christ "who is" the "Life" - in the midst of all the profession - even amongst those who have never been brought savingly to know Him. Now there is one great difference - if you notice - between this scripture and Genesis. In Genesis it was "Paradise". But it was Paradise brought about by the creative power of God. And you will notice this scripture; it is the "Paradise of God". That is, it is the

Divine order of blessing which God Himself has brought in; and brought in, founded upon the great fact of redemption with grace as the ~~center~~ centre of all that order of blessing. Christ is the life of it and Christ is the Sustainer of that life. And the Lord, He will give "to eat of the Tree of Life which is in the midst of the Paradise of God". Now again, I must appeal to each one. Have you, dear friend, received life? You know, it is "life" the sinner needs. You cannot possibly be for God without life; and "life", (as I have quoted in Romans, 6), it is "the gift of God", and once that gift has been received, it is Christ by which that life can be sustained. The source of the life is the Sustainer of the life and the Sustainer of the life has the care of the life. "I will give him to eat of the Tree of Life which is in the midst of the Paradise of God". We must pass on and say a few words about the closing scripture we read. I will ask each one:- Do you know what it is to eat of the Tree of Life? You see, as a christian, I must be sustained. As a man of the world, well, I am sustained by the things of the world. Sometimes we go into the City by the train. These men, they get in, they have their papers, this, and that, and that is what sustains them and keeps them going. How is the christian going to be sustained? Not by anything of that kind - by nothing that is visible to the eye, but by Christ, "the Tree of Life in the midst of the Paradise of God". And if the christian is going to be happy and walk through this scene to the glory of God, he must prove what it is - day by day - just to be sustained by Christ, Who is the Sustainer of this life. Now we read a few verses in the third chapter. And you know, dear friends, that gives the close - the close of the history of the Church as including that of profession. And what is the close? Nothing could be more solemn. The Lord is going to spue it out of His mouth. Of course, we know something else; we know the

Lord Jesus Christ is going to shout one of these moments - we don't know when it will be. It may be before a quarter to eight)X(. It may not be for a month - or a year; the Lord alone knows this. We don't know that, but we do know He is going to shout; and directly the Lord Jesus Christ shouts, what will take place? All that are in the graves that have been brought to know Him will come out. There won't be left in the grave one saved person. Every saved person will come forth. And then, dear friends, beside that, every living person that is saved will be changed - changed; their bodies will be changed. We shall be no longer in bodies like we have got. Ah! they will be changed; and not only will they be changed, but - dear friends - they will be "fashioned like unto His glorious body" and then when the bodies of the living have been changed and those that come out of the graves, then they will be "caught up together". Note that little word "together". All the living ones will be "together"; no difference - no divergence - nothing of the kind; ALL "caught up together", those, you see that have come out of the graves, "to meet the Lord in the air and so be for ever with the Lord". That is what will take place - every christian will have left this globe. There won't be one left on the earth. Then, dear friends, there will be a lot that professed christianity left - left! Everyone that has not got Christ will be left. Of the ten virgins, five wise ones ~~were~~ were inside and the five foolish were outside. When once the Master of the House has risen up, these people will be left behind, the professors. All the professors will be left behind. He will spue it out of His mouth - spue it out of His mouth. He will cease to own it. He will have nothing to do with it. Ah! dear friends, what a solemn thing. The Master calls, He calls, dear friends, tonight. I must just for a moment press it upon you;† which are you? Are you, through the grace of God, one that has received Christ

- one that has just received Christ - or one that has gone on like I did for many years - with no real, serious thought of these things? Oh!, dear friends, settle it tonight; settle this one great question:- have I received Christ? If I have received Christ, the blessing is mine. If I have received Christ (that is, through the Grace of God) untold wealth is mine. But, dear friends, it is all a question of having Christ. I must quote one little verse in the Gospel of John, and this is:- "He came unto His own" (that is, the people of Israel) "and His own received Him not". The people of Israel did not receive Him. "But to as many as received Him" (ah! that is the secret) And from that time downward, it is just "as many as receive Him" - it is just receiving HIM. I remember some years ago, there was a man and he said something like this:- "I want to be converted. I should like to know (through grace) that I am saved. But" he said, "somehow I can't get hold of it". And then he went on to say:- "I see some of these people, they seem to have some secret kind of light come to them; but I can't get a little to come to me". Christ is the light. "And as many as received Him-" ah! it is receiving a PERSON. And if you receive that Person, you receive the Person that is life and so get life. Have you received Him; have you received Him? Now is the time; receive Him! Receive Him tonight! and then, through grace, you will be with Him throughout the endless ages of Eternity and you will be priveleged to be living for Him now.

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