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A N A D D R E S S

-delivered by-

J.S.G.

on

LORD'S DAY EVENING, 27th. OCTOBER, 1929,

in

LYMINGTON HALL,

West Hampstead, N.W.

Scriptures Read:-

& Exodus, Ch. 12. Ver. 1 to 14.
Romans, Ch. 3. Ver. 19 to 31.

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The Epistle to the Romans is the most wonderful treatise on the gospel; the most blessed, the most simple unfolding of the precious gospel of God. You know it has been looked upon as rather a dry book - what is called "purely doctrinal". But the epistle to the Romans is in no wise a dry book. (In fact, no part of God's word is). The epistle to the Romans - if it is read carefully and noticed - in every section of it, you get a fresh glimpse of the glory of Christ; it is very encouraging and helpful. It is not only that you have the gospel unfolded, but you have what I might call seven distinct views of the glory of God's Beloved Son. So that the epistle to the Romans, rightly read, unfolds to you the greatness of the glory of the Saviour. Now I will just mention those seven different views;- the Person of Christ (chapter one), He is spoken of as the Son of God, and the gospel is about "His Son". And let us bear in mind that the moment people give up the truth of His sonship, the gospel is assailed; because the gospel is not exactly about Jesus, not exactly about the Lord but about "His Son" - "His Son". The gospel is the "good news" as concerning "His Son", the One that is up there in the glory of God.

The second presentation of Christ is in chapter three, and there, He is the "mercy-seat". Now I would like you to notice that both of these presentations are what He is TO GOD. As mercy-seat, that is what He is for God. Because His Son is in Heaven, having accomplished redemption, the gospel brings people into sonship. Because Christ is the mercy-seat, God's righteousness is witnessed in the Blood of Christ.

In chapter four, you have another view; and it is not exactly what Christ is for God, but what God has done for us through Christ. So He is the One that God has raised from the dead - and raised Him "for our justification"

In chapter five you have the preposition "therefore" seven times. And the whole point of that chapter is what is brought in for those who receive the gospel through that Person - through that Person. There you have a most wonderful presentation of the glory in chapter five. You, as it were, know peace - you know eternal life and it is all "through Jesus Christ our Lord". So first of all you have two presentations;- what He is for God and then what God has done for us through Him.

And then in chapters six and seven we have what He is for us. And then, just to finish, chapter eight returns to chapter one and the Person is the same "Son of God" again - only in chapter eight it is not that the gospel is "concerning His Son", but the thought that those who receive the gospel are going to be "conformed to the image of His Son". That is, in chapter eight the presentation of "His Son" is what God's thought is for us and what God is going to bring to pass. If you have followed me in these presentations of Christ you will see what a wonderful unfolding you get of His glory.

As you know, I have been seeking to connect that with the history of Israel and you will see great similarity there. In Exodus, God comes down to deliver them; and then in chapter twelve the blood is shed and in that blood the holiness of God is met so that His righteousness is seen in passing over the guilty. And do not let us forget the gospel is for the guilty. He does not justify good people, God justifies the guilty. Yes, dear friends, thank God, He does. He justifies the guilty and no one but God can justify the guilty. You could not justify the guilty. Supposing we have a man here tonight and that man is proved guilty of lying. It would be wickedness to justify him. You are bound to condemn him; he is guilty of lying and that is wickedness; consequently, you must condemn him. What has God done? God has done the condemning in condemning His Own Beloved Son. And now God can justify me, the guilty, because He has already condemned the sin in the Person of Jesus Christ at the Cross. So that God is the Justifier of the ungodly - able to justify the guilty. For the believer IS justified. I don't think there is a more important thing to remember than this one thing:- God does NOT justify the believer: the believer IS justified. God justifies the ungodly, the believer is justified. Supposing it said that God justified the believer? Then I would have to raise the question:- "Am I a believer"? Now I have to say:- "Am I ungodly"? If I am, then I am the very one God can justify, and the moment I believe, God says:- "You are justified". Well now, dear friends, follow that up in connection with Israel. God's righteousness was seen in the twelfth of Exodus. In the Red Sea you have a figure of the death and resurrection of Christ; and in chapter fifteen is recorded the song of Moses - and the children of Israel celebrating that it was through the Lord - through the Lord, and that corresponds with Romans, chapter five. After that, after they had sung that song, they went thirtyeight years and there was no singing at all - no singing whatever. There is not one song recorded. But, dear friends, instead of singing there was murmuring - solemn, if you think of it. God had wrought those wonderful deliverances, they had celebrated the deliverances and then they murmured against the very One who had delivered them. Now after 38 years they reach the Brazen serpent and at the Brazen serpent you have a most important figure of the death of Christ. And what comes out in connection with the Brazen Serpent is this:- as you know, each one was bitten by the serpents and the remedy was - they had to look at the fiery serpent - the serpent of brass that was upon the pole. And everyone that looked - it does not say he was forgiven - not in my Bible - no, it does not say he was forgiven but it says:- "he lived". Every one that looked lived. Let us raise the question why. Supposing, dear friends, you had that one that was guilty of lying - say your son, and your son owned that he had lied.

Well, you could forgive him for lying, but could you forgive the principle in him that led him to do it? Oh no! you could forgive the bad thing done but you could not forgive the principle of sin in the person so that he did the things. If you speak of the figure, for a moment, of a tree. You can gather apples off a tree and you can do away with the apples; but how about the nature of the tree? You know that there are crab-apples in America. I have come across them. But in this country they are said to be what people do not like. I will suppose you have a crab tree in your garden. Well, you can take the crabs off and you can bury them in the ground; but next year - there will be crabs again. Supposing you want something you can eat and enjoy, what must take place? The only way is, that tree must be grafted and you can graft a tree to bring forth good apples; then you will have fruit that you can appreciate. See the distinction between the nature of the fruit. Now the principle of sin is the nature that cannot be forgiven and God never forgives it. He never forgives sin; but He does forgive sins. The sin-root - that produces the sins - God never forgives. Now what does God do with the principle of sin that He does not forgive? He condemns it; and that is what the 3rd. verse of the 8th. of Romans says. And that is seen in the Brazen Serpent. It is the condemnation of sin so that we might live. It is not the death of Christ to meet our guilt so that we might be forgiven, but the death of Christ in which sin has been condemned so that we might live. Let us follow that figure up a little more. If we are bitten by the serpent, why, who brought in all the trouble? The serpent: the serpent seduced the woman and the woman gave to the man. The result was that the poison of the serpent - the sin that had come in by Satan - that came into man. "By one man sin entered the world". Every one of us that has been born into the world from that time - we have received, inherited, from our forefathers, we are born with the principle of sin in us. Some know better than I do how soon little babes will manifest "temper". Why? - because sin is there. How very soon "will" is manifested. Why? - because sin is there. People talk of "innocent babes"; there is no such thing. Everywhere, every babe that has ever been born into the world has been born with sin in it and "shapen in iniquity". There is no innocent babe. There was an innocent MAN once and that man was Adam. He ceased to be innocent and became a fallen sinner. And every one born into the world is born fallen and lost - not born guilty but born lost; not born guilty, but guilty through practice. But before ever there is practice there is that by which the person is guilty. Why? - because sin is there. Now, dear friends, in the 6th. chapter of Romans sin is looked upon as a greater principle that came into the world. And then it says to believers;- "Reckon yourselves dead unto sin" - dead to that master, dead to that king - "but alive to God in Christ Jesus". Now in chapter 7 it is no longer sin outside of me but sin INSIDE of me; a tyrant in me, and that tyrant is sin. Now you know it is a bad thing to have an enemy outside, but it is a far worse thing to have an enemy inside. What makes it worse?

Well, there is peace between that enemy in you and your greatest enemy outside; there is peace between sin and Satan. And so, dear friends, that caused caused the trouble that is seen in the 7th. chapter of Romans.

Now in the 7th. chapter of Romans Christ is presented as the Husband of His people; and every one of us wants to learn more of Christ as "Husband". The very state of things in which we are found today gives young people - I say young people because those who were brought up fifty or sixty years ago would not have modern ideas - but because young people today have modern ideas which are from the devil and not from God at all. You know some years ago there came into this country that a woman, by right, should have property separate to her husband. "Quite right" you say. Is it? Well, it is of the devil; it is departure from God. What property did woman have? Man had it all and the woman was brought in to share everything. That is the Divine idea and that is what it will be in the world to come. I am not raising the question as to whether it is thught wise in these days, I mean God meant man to possess everything and the woman to share - two pigs or two purses. When you have Christ presented as the Husband, it is the Husband according to God. It is not as it is in England because the wife, she gets her own living and has anything in her own right. According to God, the husband supplies everything to the wife. There is the thought of "husband" and you must keep that in mind if you are going to understand the 7th. of Romans. Now God has come in in the gospel and we believe the gospel and that is, we are to bring forth fruit to God. How can we bring forth fruit to God? Only by Christ, the Husband of His people. Just see how beautiful that is. Now, dear friends, what do you and I bring? - Crabs! How can we bring forth those beautiful luscious apples? Only by the knowledge of Christ as the apple-tree; and if there are any apples it must be because the sap from the "Apple-Tree" flows from Him to you. Now modern ideas suit us and just as the woman thinks she can manage better than the man (and every woman thinks so) well, that is just what I think as a fallen sinner, I can manage a little better than Christ and that is the whole cause of the difficulty. Instead of being in obedience I want to be master. In the first part of the chapter the truth is presented and it is presented in this way; - "Don't you know this, for I speak to them that know the law. how law has dominion over a man as long as he lives"? That is, it refers to the husband and connects that of husband with law and with Christ. Now let us first of all look at the law. What is the law? It shewed good and evil. What did the law demand? It demanded everything and it supplied nothing. Christ makes no demand and supplies everything; that is, Christ the Husband of His people. "Don't you know you have become dead to the law by the body of Christ"? You are dead to the principle. You are dead to that tyrant. Let us put it a little plainer. Here is a woman and she is married to a man and he keeps her and provides everything that is necessary while he is a downright tyrant. That

husband passes off the scene and she gets another husband. He expects nothing and supplies everything. Ah! that is better. Now dear friends, how important it is to know Christ as the Husband of His people. What does He supply? Oh! He supplies you with the mind that you should have; that is, He supplies you with the power to carry that out. He supplies, in that way, (figuratively) with needed wisdom to stand and then, dear friends, you have all the results with Him. That is Christ, the Husband of His people. Well now, the law - it made demands and gave nothing. Let us take one instance. The law commanded:- "Thou shalt not covet" - not have desires. But you HAVE desires. Then, my dear friends, all that the law can do is to condemn you because you should not have desires. Well, you will not need to steal if your heart is occupied with God. Then you know the last commandment was the one that foud out the apostle Paul. Paul says:- "I never did this; I did that; I kept the Sabbath day" and so he could go right through the nine commandments and could say:- "All right, that does not touch me". Last of all, it was:- "Thou shalt not covet". Paul says:- "I am done; I have desires" "I have coveted". "When you are a lost man as much as a murderer". If you break one you are guilty of breaking all. Because Christ is dead to the law, the christian is dead to the law; he is dead to the whole system of demand. His place is under Christ and, dear friends, Christ is the One who lives and was dead. There He is to enable him to live and live to the glory of God. That is the sixth presentation of Christ in the wonderful unfolding in the book of Romans. In the previous chapter, He is the One that lives to God and now He is the Husband of His people - the One to support us, to enable us - in spite of sin being in us - to live to the praise and glory of God. Now we will, for the moment, just see the result of knowing Christ as the Husband and then we will have a few words with regard to the experience. Perhaps you have noticed the fourth verse of the 8th. chapter:- "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit". Now you see, the law made a demand that I should live to God, but it gave me no power. Christ gives me power so that all that the law demands - the righteousness of the law - is fulfilled in the person that walks in the Spirit. That is the wonderful result of knowing Christ as the Husband of His people. Now we will have a few brief words as to how the soul learns Christ as the Husband. Now there are certain lessons to learn. You must keep in your mind the figure of the man and the woman because there are certain lessons that have to be learned and the first is this;- "I know-" (now mark, not "I believe"; if you went by what people believe - my dear friends, it would be very different) but this time it is;- "I know". I daresay you have often heard that there are two words in the Greek (in which the New Testament was written) for the word "know"; and the difference is very simple. Supposing I said to you;- "We had some rain yesterday" You don't doubt what I say. You go home and say;- "They had rain yesterday at West Hampstead; so-and-so told me". Well dear friends, tomorrow you come to West Hampstead and it rains. You go home again and you say;- "It rained at West Hampstead"; but you don't say this time;- "So-and-so told me". You experienced it. That is the difference in the words. In one case it is Divine testimony and in the other it is from your experience.

Then it says:- "Knowing our old man is crucified with Him" - that is the first thing. You know that by Divine testimony. Then it is:- "For I know that in me, that is, in my flesh, dwelleth no good thing". That is, you "know" - by experience. When I went to America some years ago they grew some very beautiful apples - in appearance. They were red, most attractive apples. And I said to the man as I was going through his orchard:- "What beautiful apples there!" "Yes, they are grown for the English market". "They are known under different names; 'Ben Davis', 'New Yorkers' - and they are grown entirely in view of the English markets". I said "Yes? I think I will try one". "Well" he said "do". I tried one. "What do you think of it?" "Well" I said, "I would just as soon have a potato. The thing is a regular fraud. Grown for appearance; grown to look nice!" "Well" he said, "I thought you wouldn't like it". Do you think I wanted any more "Ben Davis" apples? No! all the time I was in America! Just as soon have a potato! Not that I dislike potatoes; potatoes are good. But if I have potatoes, I will have potatoes - not apples that taste like them! That is the "know" of experience. You say:- "No, not that apple!" Or you can apply it to the crab-apple - "Oh no! I have tried them too many times!" And now now, dear friends, let me solemnly ~~ask you~~ ask you:- do you solemnly believe there "is no good in" you? Supposing somebody told you there was not - would you be upset? That shews you don't know there is no good in you. No good, my dear friends, whatever. And if somebody says:- "You are no good" they are telling you the truth. It is:- "I know that in me, that is in my flesh, dwelleth no good thing" Then he goes on and tells us something more. That is a more bitter lesson to learn. If there is no good in you I will tell you there is a positive devilish principle in you and that principle, enemy, in you is "SIN". And you know, directly we are converted we find this sin in us. We say we will overcome it. I often wonder how she got on, but I was in the Orkney Islands and I remember a sister and she said:- I have sin in me and I will overcome him". Oh! will you? Well my dear friends, let me tell you the victory does not lie in learning that you will overcome him; it lies in learning that you cannot overcome him. You cannot, you know; he is more powerful than you are and there you have to succumb. You see, there is only one hope for you and that is:- to be supported by your Husband. Then we come to know the 7th. of Romans. And there is no hope in anything else but to be supported by the Husband. Then we will know, dear friends, the secret of living for Christ - just to be supported by Him, to be maintained by Him so that we can be in absolute, continual dependence, and there is no other way by which we can live for Christ. If you notice the 18th. verse:- "For I know that in me, that is in my flesh, dwelleth no good thing" And if you notice the 20th. verse, you will find that he looks upon this sin as a distinct enemy - distinct from himself, but in him. And if you look at verse 23, you will find that the enemy overcomes him so that he cries "Oh wretched man that I am, who shall deliver me from the Body of this death"? Now dear friends, if a person does not know Christ as the Husband, if he does not ~~ask for~~ ^{know} deliverance - "Oh wretched man that I am, who shall deliver me", the person never cries that cry but once, because he knows the secret at once. Directly you learn who shall deliver you, you learn that God has done everything through Christ, and the result is - you begin to know what it is to be supported - maintained, by your Husband

the Person of Christ, the One that lives in Heaven above - in Heaven above. And it says in Nehemiah:- "The joy of the Lord is your strength". It is just as we enjoy the Lord - as we are occupied with Him to enjoy Him - it is just to that, that we are found living for Christ here. And as we are brought to cry;- "Who shall deliver me"? - ah! we never ask that question again when once the lesson is learned. Many times we say:- "Oh wretched man that I ~~am~~ am", and so the deeper the sense of sin, the deeper I will say:- "Who shall deliver me"? Christ, we may know Him as the Deliverer- the Husband of His people.

Well, dear friends, I must leave this third lesson with you. We have to learn:- "no good in us" The enemy is sin and the enemy, dear friends, is within you. Don't fight him; don't attempt to - you will get the worst of it. But, dear friends, just draw on the Lord, the grace of your Husband, the support of your Husband, the wisdom of your Husband and, dear friends, you will be living for God down here. It is a practical lesson and a very wholesome one. And may everyone know, through grace, a little more of the practical results to the praise of His glory.