

A F F A D D R E S S .

delivered by

J. S. G.,

on

THURSDAY EVENING,

17th. November 1929,

in

LYMINGTON HALL,

West End Lane, N.M.

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Scriptures Read:-

Genesis, Ch. 1. Ver. 25.

Genesis, Ch. 2. Ver. 8 to 9.

Genesis, Ch. 3. Ver. 2 to 3.

and

Romans, Ch. 5. Ver. 18 to 21.

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I was saying, dear friends, in the last few Sunday evenings that the Old Testament was like a picture-book and that it contains many instructive pictures. Now these pictures are types; they vary a great deal and some of them include much larger ideas than others. And if you take Adam, for a moment, he - we are told - was a figure, or type, of Him that was to come. He was one of the greater types - probably the greatest - that is found in the whole scriptures. David, he was a beautiful type of Christ as King; but only as King. Take Solomon; he was a type of Christ as King - but as King reigning in peace. If you take Moses; he was the Mediator; and if you take Aaron, he was the Priest. But all these are some one idea of which these men were figures of the Person of Christ. But when you come to Adam, right back in the beginning you find Adam was a type of Christ in a much larger sense altogether. He is not a type of Christ as King because there was not that of King then; but he is a type of Christ as Head and Lord. It is a type of Christ as Head and Lord that you have in Adam; and hence you have in Adam a type (in this chapter of Romans) of what will be true throughout the ages of eternity. We reach, in that way, what is eternal.

Now I just draw your attention to the 1st. of Genesis for a few moments: there were four things I wanted you to notice. The first was "light" and I want you to think a little in regard to what light is. The second thing was "rule". And the third was "the person that ruled" and the fourth, that is "the ways of God". Now those four ideas run right through the scriptures and each of them is most instructive to consider. And you know there are many christians and they are very much like a parrot repeating a word - they have no idea of the meaning of the words that they repeat. Now the christian, he should not just simply repeat a word but should say; "what do I mean by that word"? And, as I have stated, many a christian, when he has made a statement - and I have asked: "what do you mean by that?" - he could not explain, because largely, he is dealing with words instead of what the words signify. Let us take the thought of "light". Light is a very big subject in the scriptures. We have one very simple scripture that gives us plainly the idea of light. In John, we read;- "God is light": so light is what ~~is~~ God is. "Light" there stands in contrast to "darkness". And you know there are dark spots in the sun. But there are no dark spots in God! There are dark spots in me. Ah! but there are none with God. Now I will just for a moment try to show you what I mean. I will take a man found in scripture; take John. He was a wonderful apostle and a marvellous man. And you know, dear friends, he was a man that loved strongly. And you know, love leads to jealousy; and jealousy ~~is~~ is as cruel as the grave - as cruel as the grave. He loved the Lord; he loved Him. He loved him so strongly that when any insulted Him he said;- "Lord let fire come down and burn them up".

That is all love but it was misdirected; it would burn up all those that did not love the One that he loved. Well now, there was a dark spot in John. The love was right, but it was not the holy love of God. There is no feeling with God to want to burn people up. "Our God is a consuming fire". And why is He "a consuming fire"? Because He will not have a dark spot with you. So He will consume every dark spot with us until we correspond to Himself; that is why He is a consuming fire. If you take it for the Universe - He must consume everything that is contrary to Himself so that all will be according to what He is. Now that is only the negative side. And - as we said - there are no dark spots with God. Every moral quality is in perfect agreement; that is in contrast to a moral spot. Everything is in perfect agreement. Righteousness, every other attribute of God perfectly agrees with the others and consequently, "God is light". Light is the revelation of what God is in His own attributes.

Now the first thing in Creation was light. God said:- "Let there be light" and light is the revelation of God Himself there in that same epistle of God being in the light in contrast to God being in the darkness in connection with Israel. I will give you one more scripture with reference to the light and then pass on. In John it says:- "He was the True Light that lighteth every man that cometh into the world". Now follow it up and set the two together and you will see clearly what light is. It is the revelation of God and that is in the Person of His beloved Son and consequently He is in the Light.

Now, dear friends, if you take the spiritual universe the first thing is light; light, the revelation of God ~~is~~ just the same as light is a great thing in connection with this Universe that we all know.

Now the next thing I wanted you to think of was rule. And, you know, we are so accustomed to think of rule in the sense of kingly rule. That is not the way the Son rules; that is not the thought of rule that we have in connection with the Son. I don't know if you ever read - when you were young - a fairy tale. One day the wind and the sun had a contest and it was to see which was the stronger. And you know there was a man and he was ~~wearing~~ wearing a great-coat. The wind started to blow and it blew harder and harder to get the coat off the man. But the harder the wind blew, the tighter the man held on to his coat; and the wind finished. The sun came on the scene and took up the cudgels. He began to break forth and the man began to feel the heat and the man had at last to strip his coat off; so the sun won. Now dear friends, force did not take the coat off the man; influence did. And the great thought in connection with rule is ~~that~~ "influence" - not force. Force, you can connect with kingly rule; and if you think, kingly rule was the principal of Nebuchadnezzar, the first emperor.

"Whom he would he slew and whom he would he kept alive". But if you think of it - "influence" is the great idea (in connection with scripture) of rule. Now look at the sun. The sun rules by influence - there are hundreds of bits held together on the one principal, the "law of attraction" and that is all connected with that of "influence". Ah, dear friends, the law of attraction is a law that guides the whole Universe, you will see that very beautifully in the sun, so "rule" in scripture is "rule by influence". I carry that a little further. Now in the future, Christ will reign over this earth as King. That will be in connection with Israel, and the sword will be carried perfectly - everyone will have justice, everyone will have what is right. And, dear friends, what about the ~~heavens~~ heavens? The heavens will influence the earth and the ~~earth~~ earth will respond to heaven, and heaven will respond to the earth. That is the law of influence. The Church, she will not rule by the sword, not reign with Christ on earth exactly as King (though He will be King) but she will be His partner by which the whole Universe will be ruled by influence - by influence. And if you follow that up, you will find it is a most instructive study. Let me go a little further still. In the world to come, it will not be simply influence in the eternal condition, it will be entirely influence and everything will be on the line of "rule by influence" - the "law of attraction". Christ will be the centre and everything will move around that One Who is the Sun. Let me give you a little illustration. Everyone knows what a magnet is. You know a magnet attracts little pieces of steel. Christ is God's magnet and Christ will attract the whole Universe of God and hold everything together upon one principal - the law of attraction. At the present time - as it were - little pieces of steel are being attracted and held by Him; and by-and-bye the Universe will - and everyone, they will be attracted to the magnet and held together by it and find their place in the Lord for ever and ever. Now if you think for a moment, you will see that "rule" - the great thought of it is "influence".

Now you come to the third thing. You have the person. God created them male and female. And then we are told in this chapter how He placed them in the position of dominion. And if you notice, twice - the fish of the sea are put ~~in~~ first. Let me ask you, did Adam - or as anyone else ever since - had dominion over the fish of the sea? Never, Never! Had he ever dominion over the fowls of the air? No! Or over the beasts of the field? No, dear friends! But that was the position Adam was placed in. He was to have dominion over the fish, the fowls, everything else. He was to represent God; he was the image of God; he was ⁱⁿ the likeness of God morally, spiritually. He reflected the handiwork of God, he was the representative image and, dear friends, he was in the likeness of God, setting forth in some feeble way - and only a very feeble one - what God was. Especially in this, Adam was given that position but he was not able to occupy it.

Then he was the handiwork of God. And, dear friends, he could not occupy the position that God had for man. He was made from dust, he was the frail man, he was the weak man and he could not take up the position that God had purposed for man. Now, dear friends, what took place? God's Son came from Heaven and He became a man. Was He a frail man? Oh no! at all! He was no weak man whatever. People may call Him a weak character but that is because they are blind. There are different words in the scripture and one means "weak, frail man" and that is never used for the Person of Christ. He was not a frail man at all. He was the Man of God's purpose and He was the man that occupied the position that God had purposed man to occupy and he was the only man that could. And so when God made Adam - created Adam, He created him ~~in~~ after the image ~~of~~ His Own Son was going to be. People ~~may~~ have the idea that Christ came into the scene after the pattern of Adam. All a mistake; So, dear friends, Adam was just a figure of the "Coming One", the One that was to come. He was only a figure-head brought on the scene for the time being. I will just refer you a little to that which took place. I have mentioned the fish of the sea. And when our Lord was here and they wanted a little money, what did He do? He commanded the fish, and the disciple was told to take a hook and cast it in and there was the fish with the piece on money. He was the One that could ~~again~~ occupy the position that God allotted for man; it matters not whether it was fish, fowl or beast. Did you ever notice that for forty days He was with the wild beasts? How long would you be? Why, not five seconds! He was the One that was the Master of them. So, if it was the fish of the sea, the fowl of the air or the beasts of the earth - here was One that had moral power and influence by which all must obey - all must obey. And, dear friends, in the future when Christ takes up His place, what will be true of the fish of the sea? - they will all be at His command, everything that passes through the paths of the sea. The fowls? - yes. It will be the same with the beasts of the earth - altogether different from what they are today. In other words, when you have the restoration of things, you will have everything placed under Christ - not as they were under Adam, but - as the purposes of God had allotted, under "the man Christ Jesus" - under "the man Christ Jesus".

Now, dear friends, when everything comes in - as we know - what will be the very next thing? Do you think God will be able to rest? Of course He will! God will be able to rest when that is brought to pass - because He must be shining everywhere and everything is influenced by what He is as revealed in His Own Beloved Son. God will be able to rest eternally in all the work and love of His Own Beloved Son. Now I think, if you follow me, you will see that the greatest type in the scripture is really Adam. I will just suggest this to you. You have Adam before he fell in chapter two and, dear friends, Ephesians carries right back to that. You have Adam, and the figure is changed to the woman before the fall came in; and that is where you are carried back to the truth of the Epistle to the Ephesians; - Christ and the promise of the assembly of which He is the Head through the wonderful grace of God.

Well now, I must seek just to say a few words in connection with the last scripture. It is a passage of scripture which very few christians have any idea of and I wish you would read it - and read it and read it - because there is no passage more helpful if once understood. Now in the teaching of the epistle to the Romans, to the end of the 11th. verse you have the thought of "sins" - what persons have done. But the moment you come to the 12th. verse of that wonderful unfolding in the 5th. chapter, ~~we~~ while "sins" are mentioned - that is not the prominent thought. You have two men - two men placed in contrast one to the other. And the 5th. chapter of Romans is to contrast the effects that have flowed from those two men. There you have the little word "through" several times in the 5th. Romans - "through" - "through" "through" - through Adam first - certain things "through" the "last Adam". And it has been ~~not~~ said that the whole Bible is a history of two men. The first man, he is the responsible man; and he is what you and I are; - "a bad lot". Let us take the second man, God's Blessed Son - perfect in every sense of the word - all that God desires. And if you, through grace - are taken up by God, then, dear friends, you are connected with that Blessed One who is all God desires. I will just simply state some of the effects brought in by the first man. First of all, he brought in sin. How did sin come into the world? Ah, look dear friends at the world - not at yourself - look at the vast system that is called, in scripture, "the world" - composed of all nations - and all the devilish principals connected with that. Look at it! How did ~~we~~ sin come in and move it all? "By one man sin entered the world". Yes, dear friends; and what is sin? "Sin" you know is just a little "divergence" - that is what sin is. I remember once going along Kansas City in a market place, and I came across a most beautiful *piece of* machinery. At that time it was a power-house. If I remember rightly, it was considered the finest in the world at that time. How true, how beautifully everything ran! Let me just go and take off a little piece of steel from one of those wheels! In a moment - everything out of order! - that is "sin". Sin is a little divergence from the law of God. Yes, dear friends, people think sin is some horrible thing. Ah, of course it is; sin is a perfectly horrible thing. Yes, my dear friends, and you - a very respectable person - you have a naughty feeling about someone; and that is ~~just~~ just as horrible in the sight of God; that is sin. You know, my dear friends, fallen nature would make the law deal with a man in the gutter - just simply to justify itself. Well now, sin is any divergence from the law; that is all sin is. Now then sin came in by Adam. And then, if you notice, there is something else that came in; and that is "death" - "death". Yes, my dear friends, death came in by sin. Those two great things that affect the whole of mankind came in by Adam; sin and death. And remember, death is the solemn judgment of God.

Directly man brought in sin, God immediately pronounced judgment. What was God's penalty? "Death". Don't forget, my dear friends, every funeral preaches a sermon - every funeral preaches a sermon. It is the solemn judgment of God. Ah! people don't like death - ~~why~~ they will not mention it; why? Unknowingly perhaps as far as they are concerned, it is the solemn judgment of God. I was going along in a bus in Melbourne, Australia, and in this 'bus there were two real-estate agents; they were talking together. And one said to the ~~next~~ other:- "You sold such-and-such a house the other day, didn't you?" "Yes, I sold it". How much did it fetch? "So-much". "What was wrong about it?" "Nothing". "Oh, there must have been something wrong with it to be sold at that price". "You know yourself that if that house was right it would have fetched a great deal more than that". "No" say the other, "there was nothing wrong about it at all; it is a good house - in first-class condition". "And yet it was sold for that amount? - why was it?" "Well" he said, "I guess that all ~~thru~~ the funerals pass that house and, you know, we don't like to be reminded every day that we have got to go". "That is why I couldn't get any more for it". He didn't like the ~~grand~~ preacher; he didn't like the preacher! So they would not buy a house where they could see the preacher! My dear friends, what ~~is~~ folly! Ah, as sure as you are on that seat tonight, if you are not a Christian, you will have to die; and if you are, you may die - and you may not. But, dear friends, death is the ~~sole~~ solemn judgment of God. It is not, you know, judgment in the sense of the Lake of Fire, nor in the sense of the Bar of God, but it is governmental judgment. And after that judgment is ~~THE~~ judgment and after ~~THAT~~ judgment is the Lake of Fire. "After death, the judgment". That is how people, you know, try to arrive at the conclusion that there is no eternal punishment. They readily say:- "death is the judgment of God" and in their thoughts say that that is the whole of God's judgment. That is the devil's lie! It is not as though that were the whole of God's judgment; as though there were nothing after death. The judgment of God is "after death". There is a great difference; all the judgment covers a great many thoughts. Death is the judgment of God - governmentally. When men have passed through death, they will then have to stand before the Bar of God to be judged. This judgment is the judgment at the Great White Throne - which results in the Lake of Fire. "Death" came in by one man sinning; here it is the death of the body. After that, there is all I have spoken of. " - death passed upon all men, for all have sinned" You know what that is called in theology; but we will not speak about that nonsense. "All have sinned" and because of that, He ordered that you should have a legacy from your forefather; that is "death". You inherited the germ of that because of that sin. People try to excuse themselves and blame God and blame Adam and saying:- I have it through him". In the scripture ~~it~~ it says:- "death passed upon all men FOR ALL HAVE SINNED" If sin and death came in by one man, what comes in by ~~THE~~ one man? "Righteousness and life" - righteousness and life". That is what developed. And this wonderful verse - look at the contrast:- "By one man", he has brought in sin and death with all its terrible consequences; what about the other? - He has brought in "Life" - "Life".

Ah! dear friends, what a wonderful difference, what a wonderful contrast! You know you get those same differences in the 15th. of Corinthians - worked out from a heavenly standpoint;-

"The first Adam, a living soul; the last, a quickening Spirit". Then it speaks of the first and second. And here it is "one man"; and that idea is "the exclusion of all others". One brought in sin and death; it was sinning against God and disobedience. The other brought in righteousness and life.

Now I must have a little word about what righteousness is. "Righteousness" is everything that is right - taking the standpoint of God's holy nature; that is what righteousness is. Righteousness - you must not take what that is in many minds:- "as long as I pass along this earth and be just etcetera, then I shall be righteous". I am only righteous as I correspond to the nature of God; nothing else is righteousness according to God. Now, "by one man came" one thing; and "by one man came" another. You have heard people say:- how could the death of one man be the means of the salvation of numbers? How did all the ruin come in? "By one man". If the ruin came in by one man - blessing can come in by one man. But the blessing far exceeds the ruin. So there is one expression found five times in the chapter:- "much more" "much more"; it is "excess of grace". Do you know what "excess of grace" means? Supposing, dear friends, you break one of those chairs and then you set to work and repair it and make it as good as ever. There is "Excess" in that. But supposing you transform it and make it a beautiful chair? - there is "Excess" there; that is "excess". God does not simply mend the ruin; He brings in the grace of Christ, and all that excess is presented in the 5th. of Romans:- "much more".

Well now, our time has gone and I must not go any further into this wonderful scripture. But it is a marvellous scripture:- "By one man's disobedience many were made sinners". That one verse is worth your consideration for a week. How? How did you become part of that machinery - within limits - that I was telling you about in KansasCity? How did you become one of them? It is all the effect of "one man's disobedience". But now, dear friends, look at Christ! For all that are blessed and saved by Him, every one will know the Father; everything running perfectly - no disorder whatever. How is that brought about? "By one man's obedience" - all "by one's obedience". You know, dear friends, I think it is nice to notice that although that is the Cross, of course, it is not only the Cross. The word "obedience" there looks at Christ's life and death all as one - just as one act, as it were. By one act, there are all these wonderful results. He is the Sun of Righteousness and you are righteous, dear friends, because you move in your proper orbit by being held by the One Who is the Centre of it; the "law of attraction". That is the thought of righteousness here.

If I just finish up the chapter:- "Moreover" law came in, but what for? "Moreover the law entered that the offence might abound"- shewing up the true character of sin - shewed it was offensive to God - shewed what it was. "The law entered that the offence might abound". "Where sin abounded, grace "super-abounded". Where can you see sin abounding most? At the Cross. Even spit upon

the Creator of the Universe! Ah! that is Who~~s~~ was there! - to save me; to save you. Oh! dear friends, how grace super-abounded - and it did so. "As sin reigned" right up "to death" "so grace" it "reigned" right up "to eternal life through Jesus Christ Our Lord".

Well, dear friends, I must close; but I must close asking:- now are you connected with the first man? I know you are; the grey hairs are proof of that; the wrinkles are proof of that. All kinds of things about you are proof that you are connected with the first man. Are you connected with the second man? I cannot see that, you know; that cannot be seen. Why? Because it is of faith. Well, how can you tell people? Well, the only way is this; if they are connected with the second man you may see a little of the second man expressed; and if I see a little bit of His character expressed - I know there is something there besides another. Now, dear ~~fr~~ friends, there is going to be a great change in a little while. In a little while you are going to have a changed body and when that is effected - the change - there will not be a trace of the first man about you - no, not a trace! Every trace will be left behind - you will be entirely like the second Man.

May God grant that we may be more like the second Man so that when we are conformed to His image, we may be to His glory in a future day.