

A N A D D R E S S

delivered by

J. S. G.

in

LYNINGTON HALL,

West Hampstead, N.W.

on

LORD'S DAY EVENING,

8th. Decr., 1929.

-o)O(o-

Scriptures Read:-

Numbers, Ch. 21, Ver. 4 - 11.

Romans, Ch. 7, Ver. 1 - 25.

Romans, Ch. 8, Ver. 1 - 4.

---o---

Last Sunday evening, dear friends, I was pointing out that in the epistle to the Romans - in connection with every section - you have the Person of Christ presented in a new way. Next, you have the doctrine livingly presented in the Person and that is, you see, one wonderful thing in connection with this Person. God has been revealed and you have, in Christ, a Man according to the mind of God. I mean everything that is according to the mind of God is livingly presented in "the man Christ Jesus". That is, practically, the meaning of "objective truth". What is "objective" is - God has made it good in one Person, "the man Christ Jesus". Then it is put right in us; and that is called "subjective". It is in Christ objectively. It has got to be brought to pass by the working of the Holy Spirit in Divine grace in us. Every christian understands, more or less, that Christ has died for his sins. But christians generally do not understand what is unfolded in connection with the work of God within us. In the 7th. chapter of Romans it does not raise the question of acts, but it simply deals with what is inside the christian. Now that is of the greatest moment, and if you do not see that you will miss the object of the chapter and misunderstand the teaching. I will repeat:- the 7th. chapter of Romans - it is what goes on within and not what is allowed without. For instance, take the man, he wants to please God - his whole desire is to please God. This is not a man that makes allowance for sin. "If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me".

This scripture has been used to teach the worst wickedness that could be. But all this shews there is not a care in looking to see what is the true meaning. I have known such people. There was a man, a professor of christianity, and he used to sit in the public-house and get drunk and defend it by this scripture. People told lies and then said it was not them but sin in them. It is wickedness of the worst kind. I will try to make plain what is the teaching of the chapter. You must remember that Paul brings no personal experience. It is not exactly the experience of Paul or anyone else, because no one ever had this experience. But Paul, he thought the experience so that he could write it. Thus, in the 7th. chapter, a man never does the right thing; but in the 8th. chapter, he never does a wrong thing. Well, there is no such man on the face of the earth. There is no person that never did ~~anything~~ ^{nothing} right and there is never a man that did ~~anything~~ ^{nothing} wrong.

Why does he speak thus? To present the ~~thing~~ properly, it is:- you must judge your own experience. Paul was a man, outwardly he was a blameless creature - so he tells us. The law said;- "You must not steal". Paul could say:- "I never have stolen". Something else? "No, I never did that". Nine points of the law, that is how Paul could talk. But then there was the tenth commandment and that commandment said;- "Thou shalt not covet" Paul says;- "I am done" "Death is my portion". And now, dear friends, what is coveting? "Coveting" is "just desiring". "Thou shalt not have a desire". Was the desire something that he had outside or something inside? Now that is just it in this chapter. He personifies the inward movement and he deems that, rightly, as SIN .

That is, you are walking along the street and you see a person who has a beautiful little pony. You say:- "I would like that". If you really desire that pony, that is coveting; that would be sin. But this is entirely inside of you. Now the real plague to every true christian is not what is outside - but what is inside and it is what is inside that troubles him. And he says:- "If I were truly converted, would I desire that pony"? Now that is just what you have in the 7th. of Romans. Now remember he is speaking of anyone's emotions - feelings, and not sins committed. I will tell you what took place some years ago in Toronto. I was there and gave an address. (I think it was on this very scripture). And you know, at the close of the address, a man walked up to me. I could see he seemed very upset. So I said:- "Good evening". He said:- "I never told a lie". "What do you mean"? "I never told a lie". "Well, I don't understand you". "You said I told a lie". "I haven't said so". "It was sin in me told a lie". "I am sure no sin in you ever told a lie! It was you: sin couldn't tell a lie"! Why! my dear friends, how could sin tell a lie? If a lie is told, your lips move and therefore it is you and not sin. Don't you see?- that man had sinned and would excuse himself; he would justify it from this very scripture of excuse himself. He took the address home to himself. Now if he had been right with God he would not have said:- "sin told a lie". He would have said:- "Yes, brother, I did lie". That is simple confession. The other is all wrong. Now look, dear friends, supposing you are in difficult circumstances and there is a suggestion to say something which would be a lie. Ah! what can you do? "Oh", you can say, "that suggestion is sin". And you do not allow your lips to move. Now dear friends, that

is not you; that is sin. The suggestion within, that- you can say - is sin. But if your lips move, then it is sin; that is, you can not ~~more~~ say:- "it is no more I". The plague to every real soul is the sin within. The "without" is settled in two minutes. The man becomes anxious about his soul and hears that Christ has put away all his sin and he believes it: the whole thing is settled. But the "within" is not settled so easily as that. It is the plague of many ~~anxious~~ a soul. And that was dear friends, in connection with the people of Israel and so they wandered for thirty-eight years. And that, figuratively, as in the present, is the 7th. of Romans. They have not learned this. After thirty-eight years, if you remember, the Spirit tells us, they journeyed towards the sun's rising. That is really, in figure, the 8th. of Romans - from that ~~me~~ moment onwards. And that, dear friends, is just how it is with many a christian; they wander, stumble and all that year after year. Ah! dear friends, it is because the real lesson has not been learned.

Now I wanted tonight to put four things before you. I wanted you to notice in the first verse of the 8th. chapter where there is a new position and condition. It is a new position which saints never had before. In the second verse there is a new principle of life; and the third verse a new condemnation; and in the fourth, there is new practice flowing from it. Now we will go back a little and look at the difficulty so that the man is brought to speak of these four things. The first thing is;- the man learns there is no good in him. What Paul says is this: But remember, he is not speaking of anything he has done, he is speaking of himself.

And he says there is "no good in" him. I was walking through the streets of Birmingham one day and a brother was walking with me, and we were talking. And on the way to the station he said:-

"You know the brethren are not very gracious". Oh! aren't they?"

"No, they are not". "Ah"! I said, "Mr. F----, have you got any good in you?" "Why do you ask me that? You know I haven't". "Well, I thought perhaps you thought you had - because you expect something in your brethren". Ah! you expect something in your brethren because you don't know yourself. My dear friends, that is how we expose ourselves. "Ah" he said to me "it is an object lesson and that is me". It went home and he was thankful. Never expect from any person but only expect from Christ and you will find a great deal will come to you through the people of God. I think I mentioned this last week, but I will repeat it because of its importance.

A crab-apple ~~tree~~ is an apple very different from a nice, sweet apple. I was staying with a brother and I went down his garden. I said:-

"What nice-looking apples!" He smiled; "Are you going to try one?"

No! "Why?" "They are no good". I said:- "they look so good".

"Just try one; aren't you mistaken?" "No" he said; "you try one and see if you like it". I tried. I said:- "Dear me"! He had learned his lesson; the tree was no good. Have you ever been brought to write "NO GOOD" across your own breast? That is the great hindrance to thousands of christians. We have not sufficiently written "no good" across our own breasts and so we are content to speak of others and say all kinds of things. We would hold our tongues if we wrote "NO GOOD" - "NO GOOD" across our own breasts. It is not only "no good" but a positive wicked principle there -

devilish. It was the poison in the serpent, it came from the serpent and you have the effect of that bite in you and I have it in me. And that is what James says is "devilish" - "devilish" - and so it is. Everything that is bad springs from it and that is in us. I remember once in America calling upon a christian - a Mrs. Gillett. I could see she had been crying so I said to her:- "Aren't you well this morning"? "Oh yes" she said. "One of the children sick"? "No. You can see I have been crying"? "Yes" I said, "I do". "Oh well, it is not that I am sick nor one of the children. I will tell you what it is. When I got up this morning I was happy and all of a sudden something terrible came into my mind. I don't think I can be a christian at all". "Oh!" I said, "is that it"? "Yes". "Well, Mrs Gillett, supposing you saw a man out there that you knew to be a most profane man, and you invited him into this house; would you be surprised if he swore"? "Do you know that man is in you - in every one of us"? "What do you mean"? "You have him in you". "Everything that emanates from him is bad, and he is in you; his name is "sin". This morning that was seen creeping up and Satan acts upon sin and this suggestion came into your mind". You want to say:- "that is sin in me". That is the lesson learned in the 20th. verse. There is "no good" in the 18th. verse and in the 20th. well, there is the terrible principle of sin in us which is called, in James, "devilish". What does the person seek at once? To overcome it. Now what have you to learn? You have to learn that you are powerless. What can you do when sin is stronger than you are and you cannot overcome it?, Let me ask you - have you tried for one single day to pass through the day and not for

one word to be uttered with your tongue but what is for the glory of God; have you ever tried it? If you have not, you try, and you will soon know the result! Now, dear friends, every word I utter should be to the glory of God. Well now, who can enable me to do that? Only Christ, that is all. I am powerless of myself. In the 20th. verse he learns he is helpless. Directly he learns he is helpless, the tone of the man is changed. Up to the 23rd. verse he has been asking:- "how can he do it"? Now he says:- "Who shall deliver me? I cannot do it myself". Then his eyes go outside, he looks away from himself - helpless - and as he looks his eyes fall upon Christ. "I thank God, through Jesus Christ our Lord". God is my Deliverer; God is the One that delivers me from all that I am; but it is "through Jesus Christ our Lord". Now dear friends, "Saviour" is a bigger word than "deliverer". "Saviour" includes deliverer, because "Saviour" takes in the whole. "A deliverer" - it is a question of what is within us. Now he says:- "I thank God through Jesus Christ our Lord". As far as my mind goes, I do the will of God; that is my mind. But with the flesh in movement all what I am is only sin. Now have you got that? Now when you look outside you see that Jesus Christ the Lord is your Deliverer, but, dear friends, your mind is simply to do God's will. But if you do anything - no matter how nice it may be in the flesh - then, dear friends, that is sin. You may know a very poor man. "Oh, he has got no dinner". "I will cook a dinner and send it to him". I cook the dinner and send the dinner to ~~me~~ him. Then I go and tell someone about it and then I say I was a very good person for doing it. That is sin; that is sin. You see, the credit is taken to self instead of God.

Ah! dear friends, sin is so subtle and often, you see, we don't see the sin when the sin is there. Well now, don't forget, you can do two things. According to your mind you want to do God's will. But remember, think in the flesh,,act in the flesh, speak or anything else, well - it can only be sin; and flesh can do nothing but sin. As to the bent of your mind, it is to do the will of God.

Now let us come to the first verse of the eighth chapter:-

"There is no condemnation". Now I want you to think a little of "condemnation". What is condemnation? "Oh" you say, "not judgment" Quite different to judgment - much stronger than judgment. "Judgment" is to stand before the Bar of God;- "after death the judgment". But if the Judge finds that which He disapproves of, he condemns it - he condemns it. That is "condemnation". Where it is rendered "condemnation" in the gospel of John, Ch. 5, ver, 24, rightly it should be rendered "judgment". Here, it is "condemnation". There is nothing upon me that God can condemn. "Why! you don't say that"? Well, that is what it says. "There is no condemnation to" (who?) "those in Christ Jesus". There is nothing that God can condemn. Now remember it is the contrast to the 7th. of Romans. The man is always condemning himself because of what is inside him; he is always condemning himself. But in the 8th. chapter he says:- "For those in Christ Jesus there is nothing God can condemn". Then I am quite sure I cannot find anything that God can condemn. If there is nothing God can condemn, then there is nothing I can condemn.

Now, dear friends, as I said - there is a new position. ~~Then~~ Then it is not a question of what you have done, nor a question of Christ dying for your sins. He HAS died for you and risen again.

But you are "in Christ Jesus" and as in Christ Jesus, there is nothing God Himself can condemn. There never can be anything upon you that God can condemn - "no condemnation to them that are in Christ Jesus". Where was Noah? Was he outside the Ark or inside? He was inside the Ark. Where is the believer? - in Christ, going through judgment? No! in Christ who has gone through judgment on the Cross and up there in triumph! the believer is in Him. And under the eye of God, and for fact, he is in Christ there and, dear friends, there is no condemnation. Now let us see how that answers every desire within. You want to be holy according to God. That is just what I am then! I am not trying to be something - I AM. "I must be very proper, you know, so proper. I must be quite sure to speak right". Oh dear, dear, dear! Well, dear friends, get rid of all that humbug; there is no christianity about that! There is Christ; I am in Him. "There is no condemnation" - nothing upon a person in Christ that God Himself could condemn. That is new position, new condition. You take Adam; he begat a son - as you know - Seth, a son in his own likeness and he was only a fallen man. Now, dear friends, we are in Christ Jesus and in that position and in that condition there can be nothing God can condemn. "Now wait a bit ; I am sitting on this chair". You are; but you are in Christ for all that! You had better look at yourself in Christ - not in those chairs.

"For the law of the spirit of life -" Oh! whatever is the meaning of this? The learned, they dispute a great deal over this verse:- "the law of the spirit of life" Like all divine things, it is quite simple - easy as A.B.C.; it is learning that makes it difficult. And their learning - well - it is remarkable for making difficult the most simple things. An old lady in the country who never had any learning, she can easily understand what it means. What did God do in the beginning? God breathed into man's nostrils the breath of life. And what did Christ do when He rose from the dead? He went into the midst of His own and breathed into them. What did they get? "Life" - direct from Him. Now this verse tells us WHY "the law of the spirit of life that is in Christ Jesus" has set him free. In that life, I am free, free, free! Free from what? - "free from the law of sin and death". Is there any need for me to sin? No! not at all! never should sin! Is there any need for me to die? If the Lord comes, I shall not die. Neither sin nor death is a law to the christian. He may die; he may sin; but it is no law to him - why? Because he is under the law of grace. He has life from Christ. That life - received from Christ - ah! dear friends, that has set me free from the law of sin and and death. It was in the 7th. of Romans that man had not got power. Now there is power in this life to enjoy the One through Whom God speaks. He says that He is in Him and says that His life operates in Him. As that operates in him, he is free from the law of sin and death.

Now, dear friends, we must go to the 3rd. verse. There is a new judgment and a new condemnation. When man sinned, God said

he should die. Now what has God done? "What law could not do in that it was weak through the flesh -" The law could not bring deliverance because the flesh was weak. The law could have told you what to do, but it was weak because the flesh could not carry it out. "What the law could not do in that is was weak through the flesh". " - in that the law was weak through the flesh -"

I fall overboard - over the side of the ship and you throw a rope that is one foot too short, you are "weak" to save me. But you are "weak" through the rope - you are weak through the rope being a foot too short. Now the law was weak "through the flesh". "What law could not do God, sending His Son ⁱⁿ ~~the~~ the likeness" (not "in", but "in its likeness") "and condemned sin in the flesh". God condemned the whole of your sinful condition; God poured out His judgment upon it; God has had His say to it. He has dealt with it; dealt with all I am as a sinful being. God has dealt with it - sacrificially dealt with it. Why? So that He may give you the spirit which is the principle of life "in Christ Jesus" so that there can be new practice. Do you see the four "news"? I have a new position in Him in Divine grace "in Christ Jesus"; a new life, for His life operates in me; and, dear friends, a new condemnation; God had condemned all that I am when Christ was made sin. And God's power meets everything so that there can be new practice that I may "walk not after the flesh but after the Spirit". Two men set out one day to walk across the snows and the question was, who could walk the ~~the~~ straightest. And the one started out. How careful he was! and he put that foot down just right, and the other just right. The other man started off and this one said;-

"How careless that fellow is! he will make a crooked one! And the second got across the field long before the first one. The first one thought:- "his will be crooked" "I have been so careful". At last he got across and then looked back. "Why" he said, "you walked straight and look how crooked I walked". "I was so careful". The other said:- "You looked at your feet. I looked at the tree and walked to the tree. I walked to the tree and you to your feet". Ah! dear friends, if you walk to your feet you will make a crooked one. You will pat yourself on the back and think you are "A.1." "I am all right". No you are not! you are walking as crooked as can be. If I want to walk straight across, God tells me I am in Him and His life operates in me. If you have Him before you and you are in the enjoyment of that, with nothing but godly walk, that is "new practice" - "new practice". These four "new's" - they are of Christ Himself. I will just repeat that because the first verse is so misunderstood. I remember in America walking along a road and I got into conversation with a man. That man told me he was a christian. I often do it - I ask christians questions. I said:- "What is the meaning of this;- "there is ~~no~~ therefore no condemnation to them that are in Christ Jesus"? "Well, I don't quite know; but I expect it is 'the blood of Jesus Christ, God's Son, cleanseth us from all sin". "Do you think that is what it means?" "Yes". "Then why doesn't it say so"? "I don't quite know". Does it mean what it doesn't say"? "It would hardly mean what it doesn't say". "What does it say"? - nothing about the Blood in it"

"Well, it cannot mean the blood; whatever can it mean? Well, where was Noah"- In the Ark. And where are you? Well, you are in Christ. Doesn't the verse say so? Well it does. Well then is it true or not? Well it must be true". "What does it say? Well, it says we "are in Christ Jesus". How do you believe it? Are you in Christ Jesus? Are you in that One up there in the Glory in all His perfect beauty and everything else?" "Well, it seems it can hardly be so". "Does it say so?" "Well it must be so". That is what it does say. Ah; dear friends, what a wonderful thing! Look at all the spiritual perfection of that One in Heaven and that is how I am with God. Oh! dear friends, it is not only something negative, it is something positive and because of the positive "there can be no condemnation". You have ~~at~~ a little boy and he doesn't speak very nicely; you condemn it. There can never be anything of that kind in Christ Jesus. Everything is right: every movement right: every thought quite right and there is nothing that God could condemn. It is a wonderful fact. "Ah", you say, but there is so much that is wrong". But you are looking at the man as he is; this is "in Christ Jesus". "Well, you must look at man as he is". "Of course not!". But listen! if you are in Christ Jesus, the life of Christ Jesus is in you; and as that life operates, you are free - free from sin and death. As you live enjoying Christ - and so, in His life - you are free from sin and death and you may not die. Christians are not bound to die. They may, you know, but they are not bound to die. If the Lord should come and take us all to Heaven tonight without dying it is a fact that sin and death is no law because Divine grace has given us the