

A N A D D R E S S

delivered by

J. S. G.

in

LYMINGTON HALL,

West End Lane, N. W.

on

LORD'S DAY EVENING,

15th. December, 1929.

Scriptures Read:-

Romans, Ch. 7. Var. 18 - 25,
Ch. 8. 1 - 4,
9, and
28 - 29.

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As I announced last week, dear friends, my thought was to go on to the 6th. chapter of Romans. But considering the importance of the second half of the 5th. chapter, I concluded it would be wise to go over a few of the thoughts once again. Now to get the benefit of what is in my mind, I will ask you to remember a remark I made that the whole Bible is just a history of two men. Those two men are Adam and Christ - the first man, and the last Adam. And, you know, if you can read right through the history of men - right down from the beginning - it is only the expression of what Adam is. All the black deeds, everything that has ever taken place is simply what Adam was - manifested and seen in the eyes of God and man. Now on the other hand, if you go through and see anything that is of God (take for instance, Abel, Noah) did you ever notice this expression? - "the Spirit of Christ which was in them". When you see Abel, and he is moving in a right direction, that is the "Spirit of Christ". And it is not what Abel was naturally, because Abel naturally, was simply the same as Cain. But God's grace had made him different. So that to sum up, the Bible simply presents two men; and if I want to see what I am naturally, I can never learn it by myself. I sat at many a table during the war and I heard many denounce the Germans ; "those horrible fellows". Ah! my dear friends, and there were horrible things done. But I noticed one thing with all the people that made much of it, they forgot one thing and that was:- what the Germans did was only a manifestation of their own hearts - that is all. I can read the history of Israel to see what I am, and it is no good for me to denounce them and say how black they were; that is myself? I look around and see the most terrible things taking place. I must say:- "that is me". So that wherever I look, whether it is Heathendom or corporate Christianity, wherever there is anything contrary to God, I only see what I am by nature. You will remember some years ago when a man saw another who was going to hang, said:- "There goes so-and-so - but for the Grace of God". If we have been preserved, it is only the Grace of God that has done it. If we have not gone wrong, it is only because we have been mercifully preserved by the Grace of God. Well now, the Bible is only the history of two men - not one.

Just for a little this evening, first of all I will take Adam, the first man. Mark! he was the first man. But you say:- "Rubbish! there was a race of men before". HE WAS THE FIRST MAN. "But scientists can prove -" Scientists! a lot of fools when on that! and I will tell you why. They leave God out - leave God out. And, as I was saying at a table on Saturday, the scripture says not exactly "the fool hath said in his heart there is no God". "There is" is not there. "The fool hath said in his heart - no God" "no God" "no God". He does not say it with his lips - no - but "in his heart". That is the language of our hearts:- "no God". Ah! dear

friends, it is not thinking of someone else. Let us take warning by it. Let us remember, scripture says he was the FIRST MAN. Now evil did not come into the ~~max~~ Universe of God by the first man. How could evil come into the Universe of God when there was no one but God? I will tell you - I cannot understand or explain - or attempt to. I can only just tell you it did, and it was found in a beautiful angel. You can read it for yourself in the 28th. chapter of Ezekiel. When this beautiful angel begins to think of the very beauty God had given him - he was fallen; that is how evil came in. And evil made tremendous strides; so much so, that when we read in the Book of Genesis we find that this globe was covered with darkness.

And now, dear friends, God commences to move. And God makes a man; and man is lower than an angel. And God was going to overcome evil with good - by man. I want you to notice that God did not make some wonderful being to beat the angel that had fallen; He put a little weak man in that Garden and says:- "I am going to overcome by man". Satan says:- "I will see you don't overcome by man". That is the whole - just from the first to the end. God says:- "I am going to overcome by man" and Satan says:- "You shall not overcome by man". And so, dear friends, there is an immense struggle between good and evil; that is going on. I will ask you to notice that when Adam was placed in the Garden of Eden, every advantage over the enemy was given to Adam. He was surrounded by everything that shewed the goodness of God. And there was only way by which he could fall; and that was "disobedience" He had ~~every~~ everything a good Creator could give him. And there was only one avenue by which Satan could succeed in the fall, and that was - as you know - the way that Adam took. In the midst of the Garden there were two trees. The first tree was the "Tree of Life". God's great thought for man was "life". That is the great thing that God desired man to have. Now I am afraid directly I mention "life", I mention a subject that people very little understand. I don't mean scientifically. I cannot explain life scientifically, but I can tell you the idea of what "life" is according to God. If you lift your eyes to Glory tonight and you see a Man in the Glory, living by all the blessedness of what God is - that is "life". ~~the~~ Life that we are occupied with is simply the "vital spark" and scripture never calls that "life". Scripture does not say it is not life - and you must not. It is life - but it is not what scripture calls life. The vital spark is there, but it is shewing all the blessedness of God Himself. Look at the vital spark - if you will - in the Person of Christ. He is in all the blessedness of God; and that is "life". God's great thought for man was "life". But for every man to have life, good and evil must be developed, and good must triumph over evil. So God not only placed the Tree of Life in the Garden, He placed the Tree of knowledge of Good and Evil. "Now" he says, "you are not to take of that tree".

Well that was the test as to whether he would be obedient. Adam could not solve the problem of good and evil and so he was not to take of that tree; he was to leave it alone. Adam was like many of the scientists today - he thought he could solve it. But no man can solve it - no man of Adam's race. Now, dear friends, I am very briefly going to prove to you how God has solved it. This whole world was filled with wickedness and everyone that was born into it was born under the power of evil. And there was a virgin and she had a babe and that babe was a holy babe. That is the first triumph of good over evil. She was fallen, the reputed father was fallen. As you know, he was not the father, he was the legal father - simply the legal father - not the father in reality at all. No, dear friends, Mary was simply (what we would say in our language) "engaged to Joseph". And because she was engaged, the seed belonged to Joseph. So He was Joseph's first-born and heir to all everything Joseph had - but only in that sense was he the father. The moment that babe was born, there was a babe, and there was only good there. And the good was brought out - I might say - from an unclean woman. Good has triumphed. Job said: - "who can bring a clean thing from an unclean"? Ah! God has. Mary, intrinsically, she was a fallen woman just the same as your mother; but she was taken up by the Grace of God, and what Grace did, that made the difference; that babe was a holy babe. Have you ever noticed the first thing told us about Him? "Thou didst make me hope while I was upon my mother's breasts". Here was One, dear friends, that could hope while he "was upon his mother's breasts". But His childhood is passed over in scripture. We see a little glimpse of Him when He was twelve; and we have to go ~~on~~ on a further eighteen years - till He was thirty - and then we have a few words summing up the whole: - "This is My beloved Son in Whom I am well pleased". Now I will ask you to notice that was not spoken at His birth but spoken of Him when He had been thirty years upon this earth. As a babe, as a boy, as a young man, as a man - He was the One that God delighted in: - "This is My Beloved Son in Whom I am well pleased". Good was there and good triumphed so that He could be owned and greeted "Son" because of WHAT He is; not merely WHO He is. Now at thirty, He offers Himself to become the Victim - to go into death; and that is why He was baptised. He was baptised because He offered Himself as the Victim to go right into death. Directly

He has been greeted, someone else appears on the scene - Satan. Now look, The Lord is driven into the wilderness. Look at the contrast. Every advantage in connection with the struggle is given to Satan this time; no advantage to this holy Man. He is in the wilderness amongst the wild beasts. And there is Satan coming with all his power: - and Christ, fasting for forty days.

You could not have a greater contrast to the Garden of Eden; everything is reversed. Every advantage was given to man in the Garden of Eden and he was sheltered. Every advantage is given to Satan when the Lord is tempted. And you think of forty days among wild beasts - forty days tempted by Satan. At the end of that forty days, Satan comes to make his final effort. "Why" he reasons, "Look! you are the Son of God and you, being the Son of God, have only to speak to make these stones into bread. Why be hungry? There is no need for it". Christ, He says:- "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God" "I have no word from God to do it. I cannot make bread unless He speaks". "Well" says the enemy, "doesn't the scripture say so-and-so"? "You will be kept in all the ways you take". "Just cast yourself down and see if God will keep you". "Then, if you do that, why! all the people will at once recognise that you are the Messiah". "If you cast yourself down, they will see at once that you are no ordinary person and they will receive you as the Son of God". What a subtle thing! But how is he met again? - by the word of God, by the word of God. "Well" says Satan "He will not be turned aside". "I will do it. He has to go through most terrible suffering; I will offer to save Him from the lot". "You are going to be over all the world - I will bring it to you. Just own me and the kingdoms of the world will be yours at once". (You know, dear friends, that little word "worship" - we use it in a broad sense; but in the original, it is "homage". So when Satan said "worship", he meant "homage"). "I will bring it about for you". Again what is His guide? - the word. "It is written, Thou shalt worship the Lord thy God and Him only shalt thou serve". Good has triumphed over Satan. He, who was the personification of goodness, overcomes; how? - by an act of power? No! - by being sustained by the word of God. Good has gained the victory.

We must go on a little and take Satan once again. You know, at the Cross - or rather before the Cross - the Lord said to His disciples:- "The prince of this world cometh and hath nothing in Me". And He said again:- "This is your hour and the power of darkness". Ah! my dear friends, the Spirit does not attempt to tell us what was ^{involved} in the "power of darkness". The Spirit of God never attempts to tell us what took place in the Garden of Gethsemane. Very little can we say about it. But you know the Garden was not the Cross. But Satan put forth his great final effort to prevent the Cross. What did it bring forth from this One? It only brought forth from that One:- "Not My will but Thine be done". Nothing would deter Him from taking up the question of sin. And if it was God's will, He would take it up; Satan could not prevent Him. Satan did his worst and got defeated - at the Cross. It was at the Cross he got defeated.

Now we will come to man. And in His ministry to man what do you find at every turn? Good overcoming evil; that is what you find. Look at the evil - that poor man that could not speak. He makes him speak. Good overcomes evil. Take what was perhaps the last miracle the Lord ever did on earth - when the disciple cut off Malchus' ear. What did the Lord do? Well, He touched it and healed it. Evil has been overcome by good. Eyes to see, ears to hear - and people saw and heard.

And you know the last public ministry (it was public in the sense that it was done before them that came to take Him - it was at Jericho) He gives a blind man eyes to see. They saw the answer ~~in~~ of perfect goodness to men. Eyes to see, ears to hear, mouth to speak - and all, the expression of perfect goodness meeting evil as it was seen in connection with man.

Now, dear friends, we will go on to the Cross. Now what do we see at the Cross? Man in league with Satan! It is not merely Satan, or man - but man in league with Satan. What did ~~they~~ they do? They did their worst - their worst. When they have done their worst, what does it bring out from Him?:- "Father forgive them for they know not what they do". What would it have brought out from you or I - would it have brought out "forgive them"? No, that it wouldn't! Why? dear friends, immediately that thief that was on the one side of the Lord heard it, he knew at once there was no ordinary person by his side. He quickly decides that this must be the Christ; for no one - unless he was another kind of person altogether - could have prayed such a prayer as that. "Lord, when you are coming into your Kingdom, just think of me". Christ says:- "I will not leave you till then". "I shall be going to Paradise" and "THIS DAY shalt thou be with Me in Paradise". Good has overcome evil. One thing more. The whole question of sin was taken up for God and the whole question of man's lost condition. God triumphed, and there has passed into God's presence this very One - "the Man Christ Jesus". He has overcome evil by good.

Now, dear friends, when there were the two trees in the Garden, one tree was the Tree of knowledge of good and evil. Adam should not have touched it; he was not able to do it. Christ was the only One that could and He has solved the whole question and triumph of good over evil has been manifested - because the Lord Jesus has brought to light all the glory of God. This brings us to the 5th. of Romans. Now we will just look at that verse that we read:- "By the offence of one" (that was Adam, you know) "judgment came upon all men to condemnation ". Now you know it does not say or mean what your theology says; the verse just means what it says. Generally speaking, theology says it means what it does not say. The scripture means what it DOES say. Those translators had to put in words which (as many know) are put in ~~an~~ different print. "Therefore, as by the offence of one - judgment on all men to condemnation". It is a simple statement. What state are you in? You are in a state of condemnation. It is not a question of anything you do - it is a question of your ~~state~~ state. How did you come into that state? Through Adam's one act, you - and every person that has ever sprung from Adam - have been involved in a state of condemnation - the condition that brings forth condemnation and nothing else. Well then so "by the righteousness of One" (Christ) there is for every person tonight "justification of life". Now dear friends, I would like you just to think of that expression. "Justification of life" has a wonderful effect. What is justification?

"Justification" - as it were - that is "clearance"; but not simply clearance. "Justifying" man is not simply "clearing" him. Suppose you brought a charge against me of owing a thousand pounds. I pay it next week; I am cleared from that charge. But I may owe another thousand pounds next week. "Justification" means - "I can never be brought into debt". "Justification of life" is - Christ places you where a charge can never reach you. You are placed beyond the reach of one! You think of a life that sin and everything of that kind cannot be occupied with. It is a life that places you in eternal favour with God - a life that places you in the eternal favour of God; that is "justification of life". Is there a man on the globe tonight that Christ does not offer justification of life? Not one! Not one! Every individual is offered justification of life. Here is the Tree of Life for you and you have only to partake of it. Eat and live for ever. Will you have Christ, dear friends? The moment you have ~~like~~ Christ you have the Tree of Life. All what He is Himself - that life is yours. That involves eternal freedom from sin. If He is the Tree of Life, He is the Tree of knowledge of good and evil; that is the next verse. "For as by one man's disobedience many were" constituted "sinners". This time it is you, the sinner, "constituted" You have the constitution of Adam. "So by one" - now this does not go ~~as~~ far as your constitution (that is chapter 3) but ~~you are~~ you are "constituted" - you are placed in relation to the Centre - and you only move in relation to that Centre. If you want to understand the word "constituted" here look up at the heavens. Every one of those stars move in relation to their centre and the moment the centre does not attract them - they are falling stars. Christians are held in their proper orbit; I mean - without Christ you can never move in your right orbit. As far as the flesh, the body, goes - it is all the old Adam. As regards the Divine work in your soul you are "constituted" righteous because you are placed in relation to Christ. He is the Tree of Knowledge of Good and Evil because the whole question has been solved by Him. Good has triumphed over evil in and by the Person of Christ.

Now, dear friends, we must have a few words about the last few verses; - that "moreover". Can there be something beyond justification of life? Can there be something beyond - more than - being constituted righteous? Yes, something more! "The law entered -" What did law enter for? It shewed up the offence; it shewed it up in all its terribleness. But something else has taken place. "But where sin abounded" (specially at the Cross) "grace super-abounded" in order that "as sin reigned to death" - What did sin bring? Sin brought death. And what is death? Death- you know- is not ceasing to be. Don't run away with that idea. Death - for a beast IS ceasing to be; but death for a man or woman is never ceasing to be. Death for a man - for a woman - is ceasing to enjoy - but not ceasing to be.

Supposing death came tonight to me; supposing I was called tonight and you looked at me in my coffin tomorrow morning - would you bring me a beautiful bunch of grapes? You could not tempt me with grapes - why? I am dead of course; but I am fond of nice grapes - and other things I am fond of. But that moment I have no place for anything of that kind. Why? The vital spark has passed out from where I can enjoy those things. But being a Christian, I can pass into the presence of ~~that~~ Christ and just enjoy everything in connection with Christ. But I cease to enjoy everything in connection with what is natural.

Now shall we take it for the unconverted. Ah! for an unconverted man, death is ceasing to enjoy everything in connection with this life. The second death - he has passed beyond the enjoyment of everything that is of God. But is it ceasing to be? No! For they are to be "tormented day and night for ever and ever". Ah! death is - the vital spark is recalled and the person passes out of the scene of enjoyment - never to enter there again. Death is the solemn judgment of God. Now what is life? Well, we have had "justification of life", but what is "life"? We must look up again, and there you see that Blessed Person, "the Man Christ Jesus" in the bright Glory of God for us. A MAN in the Glory of God - Himself living in all the blessedness of God fully made known. Does He know Good and Evil? Yes! But He only delights in good. He has had His say to evil and has overcome it; overcome it with perfect goodness. And now, dear friends, He is the manifestation of that perfect goodness. He has solved all the problems in connection with it and He lives entirely to enjoy the blessedness of what God is; that is, "Eternal life". That is the eternal life for you and for me; that is eternal life for the heavenly saints. Israel will come into eternal life and they will be in the enjoyment of Jehovah on the earth. Ah! blessed and wonderful - but nothing like this. This is to live in the Blessedness of God - fully revealed in Heavenly Glory. Christ reigns through righteousness, maintaining righteousness, that blessed One living eternal life in God's blessed presence. Well, dear friends, how wonderful! you can go to the 2nd of Genesis, to the 3rd. of Genesis and there - under God's eye - see Christ. He was the Tree of Life and the Tree of Knowledge of Good and Evil. And notice, "life" is placed first - because life was the great thing for man, so that, dear friends, the Tree of Life is put first. And then man, you see, got occupied with evil. The next thing was - he got under the power of it; and so will all those who take that course. The only way for us is what is seen in the Blessed Person of Christ. He lived by the word of God - by every word of God. Oh! may we know more what it is to live by the word of God and the result will be - the triumph of good over evil.

Now, dear friends, I have got to close, but we must have a little word in closing. I said I might be in that coffin tomorrow - so I might; I don't know, God knows. And if I am in that coffin tomorrow and you look at me you will say: - "Ah! there he lies, there he lies" I was passing along here and living as those today but that is all ended. Ah! it is in connection with spirit and soul; "with Christ" -

"with Christ". They all live to God; they don't live to us. Every saint of God lives to God and every saved person that dies lives to God - but doesn't live to man. Now look, dear friends, if I am in that coffin and you are in a coffin, where would you be? where would your spirit be? Would your spirit depart to be with Christ? Would you be with Christ? And if I should not go into that coffin and you should, should I be able to look upon your face in that coffin and say:- "Ah! thank God, she is with Christ - with Christ - with Christ"? Would that be true of you? Let me refer you once more to what we have already alluded to. That thief, he listened to that prayer. No wonder he concluded at once that here was no child of Adam. There was no child of Adam who could pray like that. He was a King - He was a King. He was certain that He was to reign. "How can a King be on the Cross? I don't know, that is nothing to do with me". Satan may have said:- "You are making a mistake". "I am sure He is a King. He could not have prayed like that". But remember the other thief was not attracted by it. It was nothing to him. What attracted one was only darkness to the other. But this one said:- "Remember me". The Lord says:- "Today, today, shalt thou be with Me in Paradise". The Lord went first - Christ did - and as far as we know, the first one to enter Paradise after Christ was there, was that thief. The thief never went to Paradise at all!! No! no thief can ever get into Paradise! A saint of God went to Paradise - cleansed by the precious Blood of Christ - as clean as Christ Himself. What! the very one that had been a murderer? Yes! dear friends, the thief - everything that was bad - he was cleansed by the precious blood of Christ and then he went, a saved sinner, into the presence of a holy God. Are YOU ready to go? Are YOU prepared? If not, why not, why not? Oh! dear friends it is very easy to be saved. Christ has done it all. It is very dangerous to go on in uncertainty. Be wise! this very night - trust the Blessed Person of Christ and you will be able to repeat, join in, these wonderful words:-

My hope on nothing less is built
Than Jesus, and the blood He spilt;
I dare not trust the sweetest frame,
But wholly lean on that great Name.
On Christ, the Solid Rock, I stand,
All other else is sinking sand.

Do you pride yourself a little on your goodness - on your uprightness? When I was in Bonnie Scotland there was a godly Presbyterian minister and you know, dear friends, he cared for his people. And there was a self-righteous old woman there. Many times he visited her, but never seemed to do any good with her. And one day he went in and sat down on a three-legged stool she had there. And she was awfully upset because the parson sat on the three-legged stool and she began and said a great deal. And at last he got up and said:- "You are as rotten as that three-legged stool", and passed out.

Wasn't she angry? Ah! that she was! "The idea! the parson saying that to me!" I don't know what she wouldn't have done to him. "He, a kirk-goer! as rotten as that three-legged stool!" It was no good. At last after some days she began to get quite miserable. She sent for him. Shall I tell you rather a queer thing? - he didn't go! "Oh! many times I have gone after her - and she is always open to come; may she learn how bad she is". She got so miserable and when the ~~par~~ parson would not come she got worse. Shall I tell you what she did? She fell on her knees and said:- "Lord, if the parson will not come and I am as rotten as that three-legged stool, I just trust Thee". Ah! dear friends, that is it. You are as rotten as that three-legged stool; there isn't a sound place in you; but you are just the one for Christ:-

My heart is fixed, Eternal God,
Fixed on Thee;
And my immortal choice is made,
Christ for me!
He is my Prophet, Priest and King
Who did for me salvation bring,
And while I live, I mean to sing
Christ for me!

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