

The gift of eternal life (Quality:Good, quiet)

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Preacher: Message, Charles (1904-1985)

[0 : 00] Shall we turn again to the words we read this morning, which you'll find in the 6th chapter of Romans and the 23rd verse.

For the wages of sin is death, but the gift of God is eternal life through Jesus Christ.

Our Lord. You'll find these words in the 6th chapter of Romans and the last verse. I felt somewhat exercised whether to continue this word this evening or not.

I tried to pray that the Lord would give me another word to speak if it was not his will for me to continue this subject.

But as no other word seems to rest upon my mind with any degree of power, I feel I must again turn to this word.

[1 : 21] It doesn't mean to say that the subject is exhausted, because it is a tremendous subject, is it not?

Especially when we consider the 2nd half. But the gift of God is eternal life through Jesus Christ our Lord.

But I would just repeat a few things I said this morning, as there are a few here that were not here this morning.

But I do not want to unduly repeat what I said this morning. But we mentioned that there were two things that stand out in this word.

Two things which are important things. And that is death and life. What is more solemn than death?

[2 : 39] And what is more important, shall I say, than life? Every day, thousands of people are dying.

They are passing from time into eternity. And every day, thousands of people are being born.

Born into this world of sin and soul. So that we are reminded, are we not, daily, of the reality of death and the reality of life.

And now true it is, it's a saying, but it's not a scriptural one. In the midst of life, we are in death.

There isn't many days for what we hear of someone passing away. If we did not know them personally, we knew of them, or knew someone connected with them.

[4 : 01] Oh, death is all around us. Yes, it is, my friends. And you and I are dying mortals, fast hastening to a never-ending eternity.

I stand before you, a dying man. And I address you as dying people. Death is, of course, the moment that our lives begin, we all begin to die.

Death is stamped upon everything here below. It's a dying world. It's a dying world. As Mr. Fankarston used to often speak about, this dying world.

I've often heard him use expression. And how true it is. This dying world. Death is all around us. And we feel often the death within us, do we not?

Paul did. I know this language is only the language of a child of God when he cries out, Oh, wretched man that I am, who shall deliver me from the body of his death?

[5 : 27] Oh, he felt the death that was in him. The death of indwelling sin. He felt the conflict between the old man of sin and the new man of grace.

And every child of God knows this conflict, do they not? Paul speaks about having the sentence of death in himself. That we should not trust in ourselves, but in the living God, who does deliver, who has delivered and does deliver, in whom we trust, who yet delivers.

And our text tells us that the wages of sin is death. All sin, my friends, is a solemn thing.

Don't let us treat it like it. But let us consider how solemn it is. And to think that each one of us are sinners.

Sinners by birth. Sinners by practice. The word of God declares, concerning sin, the thought of foolishness is sin.

[6 : 55] And now many foolish thoughts often crowd into our minds. Even in one short day, or even in hours. Oh, the death then. We often feel within because of sin.

The wages of sin is death. Solemn, isn't it? Oh, death is a solemn reality.

And it's a solemn thing, my friends. To enter eternity. Unprepared. Unsaved. Oh, how solemn it is.

Without God. And without hope. I try to stress the solemnity of this sitting this morning. And although perhaps some of my words are almost identical with what I said this morning.

Yet, I think it will bear repeat. We cannot think too often about the solemnity of death. You may think I'm somewhat gloomy.

[8 : 03] But, my friends, this is a reality. It's well for us if we consider these things. If we pause and ask the question.

As William Gadsby in one of our hymns. Which is so often sung. That beautiful hymn. Pause my soul.

And ask the question. Do you pause? Do you ask the question? Am I ready to meet God? Am I made a real Christian?

What? Washed in the Redeemer's love. Have I union? With the Church's living sin. If death would come to us in this chapel.

Even at this moment of time. Or in a few minutes. If death would come. Where would it find us? Would it find us prepared? Would it find us ready?

[9 : 02] or would it find us unprepared? Oh, it's a solemn thing to enter eternity unprepared without any hope beyond this night.

But oh, how blessed is the alternative to be found in Christ and to have a hope beyond the grave for the child of God, the true Christian.

He has a hope beyond the grave. This is not his rest. And he feels it and he often confesses it. It's polluted. But he has a hope beyond the grave.

He has a better rest to come for the remainder, therefore, of rest to the people of God. Yes, he has a better country in view, a better home.

Oh, this is not our rest. Oh, I do feel thankful often for my home comfort. I can honestly say of late, especially during this cold weather, how thankful I have felt for my home comfort.

[10 : 22] to think that I have been spared in my wife to enjoy the comfort of our home.

We know not how long this blessing will be continued to us. None of us know. But I do feel thankful, I hope for it.

These things come from God. They are the blessings that Eva stowed, but this is not our rest. The time will come when we shall have to say goodbye to these things.

The place that we now call our home will know us no more. Perhaps we have been a familiar figure in the district for many years, as I have.

Yes, many of the people I've known in our district, they've gone. Most of the people that I knew have gone, and strangers have taken the place of those who used to live there.

[11 : 31] But soon, the time will come that the place that knows me, and has known me so long, all my days, will know me no more. It will be so with you, my friends.

Oh, it will. The wages of sin is death. Sin, death or rather, is the solemn consequence of sin.

As I said this morning, if there had been no sin, there would be no death. But God permitted the fall. He permitted sin to enter, and death following sin.

But oh, my friends, think of the grace that is magnified in salvation, in this life which is in our church.

We said this morning, not only was there life and death in our church, or death and life, but there's a remedy, the malady and the remedy, sin and salvation.

[12 : 37] These are the two things we must continually preach. We must preach about the fall of man and the goodness of God, the grace of God.

I know in these days in which we live, the modern gospel doesn't want to speak of sin and the fall, but my friends, if we stick to this Holy Bible, if we stick to the blessed truths that are contained therein, we must preach sin as well as salvation.

We must speak of the solemnity of the sin and death. Oh, we must. God forbid that we should recite the old path.

Oh, you'll never value the gospel, never value salvation unless you're brought to feel that you're a sinner. The wages of sin then is death.

Not only for poor your death, but eternal death if grace prevents us. Oh, think of it. Think of it. Ponder it over.

[13 : 52] Don't forget about the solemn words that we are speaking of. Whatever you may forget what I have said, don't forget this text because it's the word of God.

It's not my word, it's the word of him who cannot lie. And holy men of God wrote as they were inspired by the Holy Spirit. Paul, in writing this epistle to the Romans, he wrote as he was inspired and moved by the Holy Ghost.

Therefore, we do well to take heed to it. It's not the word of man, but it's the word of God. God used human instruments to write the scriptures, but he was the author of it.

It was the Holy Spirit that prompted us, that inspired us. Oh, I do believe in the inspiration of the Holy Scriptures.

We're living in a day when the word of God is despised and rejected, set at naught. But oh, may we ever stand for the truth of it. You dear young people, when you hear people speak against the scriptures and tell you it's not true, may the Lord give you courage and grace to stand up for the word of God and to defend the scriptures and above all, may he give you a lot to it.

[15 : 21] May you be made wise unto salvation. May you like Timothy, of whom we read, how he searched the scriptures, those scriptures which had been taught him by his godly mother and his grandmother, which were able to make him wise unto salvation and to make you wise unto salvation through faith which is in Christ Jesus.

Oh, my friends, the word of God is a living word, especially when it comes in the power of the Spirit. The wages of sin is death for the gift of God is eternal life through Jesus Christ our Lord.

But I want to speak more this evening upon the second part of the text, eternal life. Are you after it? Are you seeking it?

Do you know the truth of what Abundance Pilgrim expresses? Do you remember when Christian left the city of destruction?

As he journeyed, he cried, life, life, eternal life. Is that our cry, my friends? Life, life, life, eternal life.

[16 : 50] And where did he find eternal life? Oh, he felt death was all around him. He felt dwelling in the city of destruction that the judgment of God would descend upon him.

And so he escaped for his life. Yes, he escaped for his life. Carry not in all the flames.

We read in Genesis about Lot and his daughters. Escape thy life. But you know Lot's why she looked back.

Solemn's case, isn't it? Her heart was still in Sodom. She looked back. And the judgment of God descended upon her.

She was turned into a blot of salt. Remember Lot's why, the Lord said. Oh, think of it, my friend. How solemn it is to trifle with the things of God.

[17 : 52] Remember Lot's why. But how blessed it is if we have a concern about these things. And if our desire is for life, eternal life.

And where did Christian find life? Where did he lose his burden? And that burden which was on his back, which weighed him down, which impeded his progress, that burden, my friends, was sin.

It's sin. Is sin a burden to you? Is it? It has never been a burden to you. I hope it will be. Because I believe all the Lord's people are burdened on account of sin, more or less.

I know some may be more deeply than others, but I feel sure in the case of all those who are taught of God and convinced of the Holy Spirit, sin becomes a burden to them.

The poet says, with my burden I begin. Lord, remove this load of sin. And where did Christians lose his burden? At the cross.

[19 : 10] At the cross. The gift of God is eternal life through Jesus Christ our Lord, through the cross. Yes, it was in Jesus Christ at the cross.

He lost his burden and he found life, eternal life, endless life. And that's where you'll find life, at the cross, in Jesus Christ.

Because every blessing flows through him. The poet says, every blessing, great or small, flows to Zion through him, through Jesus Christ.

There's no real blessing apart from Jesus Christ. life. The gift of God is eternal life through Jesus Christ our Lord.

I want to just make some reference before I pass on any further to the woman of Samaria. You remember we read it for that woman of Samaria and the Lord spoke to her about life, didn't he?

[20 : 30] He must need go through Samaria, we read. He must need go through Samaria. There was a divine purpose in it. Yes, he knew why he went through Samaria.

All his journeys here below, when he walked this earth, there was a divine purpose in it. we read of Zacchaeus, he was to pass that way and so on, and other cases.

But in the case of the woman of Samaria, we read he must need go through Samaria. It was his divine purpose in it. And that was to manifest himself to this woman of Samaria.

first of all, he showed her herself and then himself. He asked first of all, we read how he was wearied with the journey.

He sat on the well. He sat on the well. As God, he knew no weariness, no weakness, but as the son of man, he knew what it was to be healed.

[21 : 53] And himself buried our sicknesses and carried our impermanence. And being wearied with the journey, he sat on the well.

all. And you know, when a person is weary with a journey, they're usually accompanied with being thirsty.

And no doubt the Lord was thirsty. And so he said to this woman of Samaria, give me a drink. She would come to the well in order to draw water.

Give me a drink. And she was so surprised, so amazed, to think that she, being a woman of Samaria, that he, being a Jew, should ask drink of her, who was only a woman of Samaria, for the Jews had no dealing with the Samaritan.

She was amazed to think that he spoke to her. Oh, it must have filled her with wonderment and surprised. How is it that thou being a Jew, have to drink of me?

[23 : 07] And then he began to speak to her, did he not, about the living water? Oh, he began to tell her things which he had never heard of before.

And I believe, I'm sure then, that there was, although this woman had been a great sinner, and no doubt had lived in sin.

Yet the Lord taught her, did he not? Then the woman of Samaria, then said the woman of Samaria, how is it that thou being a Jew, ask this drink of me, which I am a woman of Samaria, for the Jews have no dealing with this man?

Jesus answered and said unto her, if thou knewest the gift of God, the gift of God is eternal life, I take to her. If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou would ask of him, and he would have given this living water.

He asked her for material water, natural water, but he had living water to give. And the woman saith unto him, Sir, thou hast nothing to draw with, but where is he?

[24 : 38] From whence then I saw that living water. And so he goes on to speak about himself being the water of life.

Whosoever drinketh of this water, he says, this material water, this natural water, to thirst again. But whosoever drinketh of this water that I shall give him shall never thirst.

But the water that I give him shall be in him, a well of water springing up into everlasting life. Oh, he spoke to her, did he not, about everlasting life, about that living water which he alone can give and which he came purposed again.

He came to give life, as I said this morning. He came for that express purpose, to give life. The Lord Jesus Christ is spoken of as the prince of life and he died that poor sinners might live.

If we have spiritual life it's because of his death. He said, did he not, because I live, ye shall live all times, all things of him.

[26 : 05] The gift of God is eternal life through Jesus Christ our Lord. And he goes on in that chapter to speak of himself.

And she said, I know that when Messiah cometh, he would tell us all things. Although she was an ignorant woman in many ways, she was a sinful woman.

She was no doubt living in open sin. For the Lord told her all about her life. It so astonished her. She said, I perceive that thou art a prophet.

Thou art a prophet. He showed her herself. And then she said, when the Messiah cometh, he would tell us all things.

And then he said, I that speak unto thee, and he I am the Messiah, I am the Christ, I am him of whom Moses and the prophet did say should come.

[27 : 19] Oh, what a revelation that this was to this woman. Oh, I feel persuaded that this woman was made a partaker of eternal life.

For did she not say, come and see a man that told me all things that ever I did. Is not this the Christ?

The gift of God is eternal life through Jesus Christ our Lord. Oh, my friends, there's no life but in Jesus Christ.

When he came to this world, he came as a babe, incarnate. Think of his incarnation. Oh, think of his condescension.

What love moved him to come to earth and to take a body like our old that in that body he might die.

[28 : 33] Wasn't it love, amazing love? And then think of his life, how he walked this earth. He spake as never man's faith.

His words were living words. They were words of power. They were words of divine authority. Why, even those who were sent to apprehend him, they said, never man's faith like this man.

His words were with authority and not as a spy. The reason was, my friends, because he was a god-man. He was god as well as man.

He was man, but he was divine. Therefore, his words were words of power, yes, words of life.

all things then, how he trod this earth, how he brought out a righteousness for his people. He fulfilled the law in every shot and tittle.

[29 : 36] He is the end of the law for righteousness unto every one the belief. The gift of God is eternal life through Jesus Christ our Lord, through his incarnation, through his holy, spotless life.

And then let us speak a little of his death, of his agony. Think of how he groaned in Gethsemane. Oh, my friends, there's light in those groans, light in those groans.

Oh, if he had not groaned and bled and died, we should never have lived, should we? He wept, he bled, he died for you, what more, ye saints, could Jesus do?

What more could he do? The gift of God is eternal life through Jesus Christ our Lord. Oh, how he agonised when he said to his father, if it be possible, let this cup pass from me, but not as I will, but as thou will.

But he drank the cup, he bore all incarnate God could bear with strength enough and none to spare. Think of it.

[31 : 01] Oh, and think then of how he went to the cross, how he was nailed to the accursed tree.

Oh, my friends, think of it. They led him away unto a place that is called Calvary, and there they crucified him.

He died an ignominious death. He died the death of a criminal, not that he had sinned, because he knew no thing, but he was made sin.

He died the death of a malefactor, although his life was innocent, pure and holy, but it was for sinners he died.

He died that we might live. Yes, we used to learn that simple hymn in the Sabbath school many years ago now. Jesus, who lived above the sky, came down to be a man and died.

- [32 : 09] And in the Bible you may see how very good he used to be. He went about, he was so kind, he healed poor people who were blind, and many who were sick and lay.
- He pitied them. all the pity, all the compassion he had towards sinners. I think I said this morning how he hates sin, but he loves sinners, that is, repenting sinners, needy sinners.
- Oh, he loves to hear them cry unto him for mercy. And there is joy in the presence of God over one sinner that repented, more than over ninety and nine just persons who need no repentance.
- But the gift of God is eternal life through Jesus Christ our Lord. Yes, he died of the cross, and he cried, it is finished, it is finished.
- Oh, my friends, he finished a complete, a full, a free salvation for all those who are brought to believe in him. Look unto me and be you saved all the ends of the earth, for I am God and beside me there is no savior.
- [33 : 34] Have you been brought to look to him for life? There's life in no other. It's very true, those lines, there's life in a look, that is, a look of faith at the crucified one.
- There is. look unto me and be saved. Remember the words of Christ when he said to Nicodemus, has Moses lifted up the serpent in the wilderness?
- Even so must the son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. Yes, whosoever looks to him, like those serpents, that serpent of brass which Moses, you remember, was commanded to make and to lift up, so that the serpent-bitten Israelites might look to him.
- And when they look, they live. And so, my friends, there's life in Christ, life in Christ, but the gift of God is eternal life through Jesus Christ our Lord.
- Oh, if you're brought to look to him as a poor, needy, helpless sinner, there's life in him, there is. None will perish, sewing for the Saviour's aim.
- [35 : 05] You can't perish, poor sinner, if you're brought to look to him. You can't. There won't be one among the lost God that ever looked to him for salvation, not one.
- I read this week, I came across a little book, we have a tome about Francis Sparrow, some of you may have read it. Oh, it's a very sad account of that man.
- Oh, he had a most awful death. He tried to repent as it were, he couldn't. he sought mercy, but he never attained it.
- It's most solemn to read, always the most solemn account, but it seemed as if he was left of God.
- He sinned away, as it were, his day of grace, and the Spirit of God left him, and he died in that awful space.
- [36 : 13] He knew he was lost. But you say, isn't there hope for lost sinners? There is. If there brought a true repentance, there is hope for lost sinners, because Jesus came to save the lost.
- The Son of Man has come to seek and save that which is lost. Oh, he has. But my friends, those solemn cases, are left on record in the scriptures as warnings, are they not?
- I refer now to those cases in the scriptures, such as Judas Iscariot and others. They stand out as solemn warnings, and I again refer to lost wife.
- Remember lost wife, the Lord says. She stands out as a solemn warning, does she not? All the death there is outside of Christ, all the life there is through him and in him.
- But the gift of God is eternal life through Jesus Christ our Lord, and he died upon the cross, that we might live.

- [37 : 33] and not only did he die, but he rose again. And I feel I must touch upon this before I conclude.
- Not only the death of Christ, but his resurrection. His resurrection. He died, but he rose. He conquered sin, death, hell, and the grave. He rose a mighty conqueror. He rose victorious.
- The grave could not hold him. Vain was the watch, vain the seal. They rolled the stone over the mouth of the sepulcher.
- And we read how the angel of the Lord sat upon him. It must have been a tremendous stone. But the Lord rose triumphant.
- [38 : 39] He vanquished sin, death, and hell. Yes. And so it is a living Christ we preach.
- All there's life in him. Paul says in writing to the Corinthians, Christ be not risen. Our faith is vain. Our preaching is vain.
- You're left yet in your sins. But he is a risen. I like the way he puts it after he's spoken about the negative things.
- If Christ be not risen, then we're in our sins. But then he says he speaks positively. But now he says, is Christ risen? It's certain that Christ is risen, become the first fruit of them that live.
- And because Christ is risen, and because he has ascended on high, and led captivity captive, it is because of this, that eternal life is freely given.
- [39 : 46] oh, it is life flows through him. Oh, think of him. And he is now living seated at the Father's right hand.
- We sung in our first hymn about the gracious intercession of the Redeemer at the Father's throne, how he lives to carry on his people's course above.
- With cries and tears, he offered up his humble suits and love. When he was here on earth, he was a man of sorrows, and acquainted with grief.
- And that means he was intimate with grief. He was a man of sorrows, and acquainted with grief, but now he's ascended on high, and led captivity captive, and he is seated at the Father's right hand.
- We read in Hebrews how that he hath an unchangeable priesthood, wherefore he is able to save to the uttermost all those who come unto God by him.
- [40 : 58] You may feel to be an uttermost sinner. You may feel to be one of the blackest, one of the vilest, but there's mercy for you, my friends, if you're brought to feel your need.
- There is mercy. I say this on the ground of the word of God. There's mercy with the Lord, for who is a God, like unto thee, said the prophet, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage.
- There is no God like the God of heaven, the God of grace, the triune Jehovah, the gift of God is eternal life, and this gift is freely given.
- None of us deserve this gift. None of us deserve eternal life. We all deserve eternal death. Hell is our just deserve.
- We're all hell-deserving sinners. Whether you believe it or not, you're a hell-deserving sinner. but, my friends, there's mercy for hell-deserving sinners because the Lord Jesus Christ died, that poor sinner might live, not only live in the enjoyment of life here, for he that hath the Son hath life, he has it now.
- [42 : 35] He has the earnest of it now. But, he will have the enjoyment of it in that life of time. Oh, think of it. Endless life, where it will be one eternal day, if we cannot begin to conceive what heaven will be like.

We cannot begin to conceive what hell will be like. The awful pains of the Lord, the awful anguish of those who are left to perish in their sins, nor can we begin to contemplate the joy, the blessedness of those that are saved, saved in the Lord with an everlasting salvation, eternally saved.

He reads in Revelation that they go no more out. They are eternally shut in, endless life, eternal life.

There is a land of pure delight, where saints immortal reign, infinite day exclusion, night, and pleasure is vanished, have you a hope that one day you will enter that land, that blessed place, where congregations ne'er break up, and Sabbath has no end.

this congregation will soon break up, and we shall, each one of us will go our several ways, to our homes, the Lord grant that we may be favoured with journeying mercy and his protection over us.

[44 : 19] I say this congregation will soon break up, but there won't be no breaking up of that congregation in heaven. It'll be one eternal song, it'll be one eternal praise, will be one eternal worship, because prayer will give place to never-ceasing praise.

Think, what must it be to be there? We can't begin to conceal it. We can't begin to conceal it. For the wages of sin is dead, death.

But the gift of God is eternal life through Jesus Christ our Lord. Remember this, it's all through Jesus Christ our Lord.

It's not through any merits of ours, not through any goodness of ours. All that we merit is death.

death. That it's through Jesus Christ our Lord, through his death, his dying, through what he has done. And he will be all the glory in Emmanuel's life.

[45 : 38] Oh, it'll be not unto us, not unto us, but unto thy name give glory for thy truth and for thy mercy. There was other things I thought of speaking from, but I must leave it here.

And may the Lord forgive all that's been of me and command his blessing. Amen. The closing hymn is number 723.

The tune is Rudland 991. Come ye sinners, poor and wretched, weak and wounded, sick and sore.

Jesus ready stands to save you. Full of pity, joined with power. He is able, he is willing.

Doubt no more. Let not conscience make you linger, nor of fitness fondly grieve. All the fitness he requires is to feel your need of him.

[47 : 03] This he gives you. Tis the Spirit's rising being. Hymn number 723. This he's wedding is sleeved by her, as I am ability to fill thecnief schnell in the canal.

Hymn number 723. Thewed Oinnen Fanager CHOIR SINGS CHOIR SINGS

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Thank you.

Thank you.

[50 : 27] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Please. Wash us and our services in that fountain open for sin and for unclean death.

Take us each in peace and safety. Preserve us as we can, both in our going out and coming in, from this time forth and forevermore.

[51 : 33] And now may the grace, mercy, and love of Father, Son and Holy Spirit abide with us. Amen.

Amen. Amen. Thank you.