

20. Mon. July 9, 1972 A.M.

DOUBLES

I Cor. 15:49

*A Lady said, The Doctor gave me four pills + now I'm seeing Double" and said  
You are blessed indeed, now when they bring you your meals you will think you are getting double,  
when you count your money you will see twice as much.*

You have heard "double trouble" - and of course in tennis they have what is called "doubles". And in baseball there is what we call a "double" - making two bases, at once. There are lots of money schemes which invite people to *coach church team to learn how to make profits* double their investment. You have seen eggs with double yokes.

*"Beds - King Size"*

There is a saying that every man has his double. Something that strikes us as strange and yet it is hard to see why when we reflect on the human population which stands in the millions - that each human being has on the front of his head a patch of skin roughly 6" x 4" where the topography apart from variations due to race, sex, age - is all pretty much the same. We have double eyes - two eyes, two ears, and it would scarcely odd if in this vast multitude of people that we didn't see people who were almost duplicates.

Sir Thomas Browne, how among so many millions of faces there should be none alike. So there are some who differ but every man is declared - has a double.

It is most frequently seen in families - similiaries. They are the product of heredity - the results of biological relationship. And I suppose a true example of this would be identical twins. Twins of this type are often the exact replica of one another. Even their parents have trouble at time in telling them apart.

Silas K. Hocking wrote about two brothers in Monmouthshire who were twins. Their names he thinks was Roberts. The absolute image of one another as children. They became in adult life the remarkable resemblance. Both became

distinguished men. One a doctor of divinity, the other a doctor of medicine. A man who knew both men well was walking one day down the street in a town. When he saw a Doctor Roberts approaching. But he was not quite sure which Doctor. Going up to him with great affection, he held out his hand and said, awe, Dr. Roberts. "When you were coming along, I could not tell for the life of me which it was - you or your brother. Now I see it's your brother."

H. S. Leigh wrote a verse on the twins --

"In form and feature, face and limb,  
I grew so like my brother  
And folks got taking me for him  
And each for one another."

Sometimes in families, there are similiaries as close as that. And these life-like resemblances are to be found beyond the bounds of a particular household. People who are careful to discern have discovered that people living in different periods of history. It is said that John Henry Newman was almost a duplicate of Julius Caesar. That he had the striking appearance - his head was large and his face - and the forehead, the shape of the ears, the nose were almost the same. The lines of the mouth were very remarkable. And exactly the same.

They say that you can study the (bodily) likeness of Mussolini and Napoleon. That they were very much alike.

There was a man during World War II, (Mac James) who was a stand-in for field marshall Montgomery. He was Monty's double.

Can you imagine a monkey at prayer? Can you picture an ape on its knees in adoration? Can you? Of course, you can't. And the fact that you can't proves beyond a shadow of doubt that the contrast between the human and the animal is infinitely greater than any physical similiarity which may exist.

The question, is it wise to be always insisting in our likeness to the lower, and saying never a word about our likeness to the higher. Is it sensible to be continually pointing out our similiarity to the animals of the jungle. Yet, strangely, never pointing out our similiarity to the divine. Our bodily resemblance to that which is beneath us - men talk about, but they are silent about their spiritual resemblance to Him who is above us.

One of the nieces of Charles Darwin, not long after his publication on the "origin of species" said, but uncle, if you tell people that they have come from monkeys, won't they begin to live like monkeys?

A fair question, for after all if we are accustomed to conceive of our more distant ancestors swinging by his tail from tree to tree, we haven't got much to live up too.

If we habitually think of ourselves as owing our being to the will of a personal creator, good and truth, we have something to live up too, which may well cause us to be ashamed of our moral mediocrity.

Now the Bible does not deny that man is like the brutes - for that which befalleth the sons of men, befalleth beasts. As one dies, so dies the other. They have all one breath and man hath no pre-eminence above the beast. For all is vanity. Ecc. 3:19.

Yes, the Bible does admit our kinship with the lower order of life but that is

not where it lays the chief stress.

Always it's (main emphasis) is on man's likeness to his maker. That likeness, it says, it no accident - it is the result of divine design. And God said let us make man in our own image after our own likeness. Man has much in common with the beasts - but the particular thing that makes the difference is he is the resemblance of his creator in his image.

✓ First, personality. Man, like God, is a person.

This means intelligent - he has a mind. He has the ability of thought.

He has a will by which he can choose. He has a choice.

He is moral in that he can discriminate - he can re-act when he comes in contact with righteous and unrighteous things.

✓ Second, as to spirituality - this is another way in which man is like God. The idea of our ability to respond to God. He can reveal himself to us and we fellowship with him.

✓ Third, immortality. We will say more about this later on in the message.

✓ Fourth, authority and power. We are one with God in subduing the dominions. Gen. 1:26, 28. But when we subdue without God it becomes self-destructive.

We must make Christ essential in the world today and one must not try to out run the other. So this image, God is in the form or features in his immortality.

Of course he is not like God as past, as well as future - eternity being. But he has been constituted and subject to God's law. And he is capable of knowing God.

II. DOUBLES AS TO THE SINNER - Gen. 5:3

And Adam begat a son in his likeness after his image. This is an appalling descent - what a tragic and terrible deterioration.

From the image of God to the image of the sinner. Yet, in man, as we know him - the two likenesses are plainly seen. Upon him on the one hand is the stamp of divinity, on the other hand the brand of depravity.

Words in his own likeness after his image must be understood - moral and spiritual, as well as in a physical sense. Adam did not transmit the divine image pure without sin as he received it from God. But corrupted and marred by sin - in which he voluntarily fell. The transgression of Adam involved his off springs. In it's consequences.

In the Gospel we have the story of the Herodians, who came to Jesus with a question, about taxation. Master is it lawful to give tribute to Caesar or no. And Jesus asked someone to give him a coin. When it was handed to him, he held it up for all to see. Whose image and inscription is written thereon. Instantly, they answered, Caesar's. Why, yes, of course. Caesar's head was on the coin. And so the coin belonged ultimately to the Roman's treasury.

But there is a prior question - who gave Caesar his head in the first place.

Quite often in films, or great men in high places will have doubles or people to double for them because of the resemblance.

However there are people who do not have doubles, and who do not even have a likeness of themselves. I heard somebody describe a woman like this -- they said that this woman was this, and that, and the other. And at church, each time that the doors were open, but she had one fault. She don't know right from wrong.

Now we could carry this resemblance over into the highest realm. And I want you to examine with me very briefly this text from the Bible which speak about doubles.

### I. DOUBLES IN REFERENCE TO THE CREATURE

(Gen. 1:26.) "And God said, let us make man in our image after our likeness." We are told that God is just and pure and holy. And if we speak to the deaf man of hearing, or to the blind man of light, he knows not what you mean. But this verse tells us that in creating man there is a resemblance to God.

Now (modern man) is keenly conscious of his likeness to the lower order of creation. Even from childhood he is taught to regard himself as some sort of superior animal. And that idea dominates a lot of people. Well, there is no doubt, the likeness is there.

As the poet said, The ape in the sanctuary  
Who swings by his irreverent tail  
All over the most holy place.

Beyond all doubt, the coin belonged to Caesar because it bore his image. But whose image had been defaced by sin. Did Caesar bear - and to whom therefore did Caesar belong.

Now this was Caesar of Tiberius, at that time, he was a wretched old man from whose desolute character, practically all the divine likeness had been removed. That is what sin always does. It tends to deface from the human soul the image of God.

The French have a proverb - that sin makes ugly. How could it be otherwise. Anything that makes us unlike our creator.

One of the most romantic figures in Scottish history is Prince Charles Edward Stewart. Bonnie, prince Charles, as he was familiarly known. He was the champion of a lost cause. People regarded him as a perfect specimen of a man in his youth - he was. But what about him years later. Once, when visiting a Scotman in an art gallery in an English city, he saw on the wall an oil painting - resembling a human face. So ugly as to be fascinating. He went over and he studied it - Bonnie, prince Charles, (age 59). Sin, makes ugly. That is the consequence.

A man on a winter's night passing along the street in London, all at once was met by two drunken men fighting. These men had come out of a public house - and they crossed his path and one gave the other a terrific punch and sent the other sprawling in the gutter. Before anyone could help the man up, the man who struck the blow followed up his advantage by running to where he was lying, and with his heavy boot - kicked him in the face. It made the observer sick to see it. But as he thought - this is the true nature of sin. Assault on the image of God in man. It is an effort to blot out from human countenance all the resemblance of

the divine. The image, or double, of the sinner.

III. THE DOUBLE OF THE SAVIOUR. Col. 1:15

// Christ, who is the image of the invisible God. // God sending his own son in the likeness of sinful flesh. This was the great problem confronting God in all ages. And it was that of restoring sinful man the lost image of his nature.

It was as Dr. Chalmers said, a problem fit for a God. And only God could solve it. To its solution - two things were necessary. First, there had to be a perfect representation of the divine image. So that men who had forgotten what God was like might be reminded, by an actual image.

Second, that image thus revealed had to be reproduced - in those who through sin had forfeited it. In other words, the problem was to be solved by the sinlessness and by the sacrifice of Jesus. The sinlessness of Jesus - what do we mean by that. Sinlessness, we must never forget, is a term set forth of the moral perfection of Christ. To praise our Lord for his sinlessness, is rather like praising Shakesphere for observing the laws of grammar. It is a poor tribute to the world's great poet. And it is a poor tribute to Jesus Christ, to say that he committed no sin.

Still the word of God uses this term - sinlessness. It tells us again and again that Jesus was sinless. That he knew no sin. 2 Cor. 5:21. He did no sin. I Peter 2:22. In him is no sin. I John 3:5. And it is declared that all though tempted in all points, like as we are, he was yet without sin. Heb. 4:5.

Nothing could be plainer or more emphatic - nevertheless when we proceed to ask precisely how Christ was sinless. We find ourselves in theological debates.

What exactly does the truth mean. Is it that Christ was not able to sin?  
That he was able not to sin.

Jesus is God. And God cannot sin. Therefore, Jesus could not sin. Jesus, as man, to be truly man - he had to be tempted.

Romans 5:3 - God sending his own son in the likeness of human flesh. Those who follow Christ then are destined to bear his image. This is their goal.

A man once living in a town in South Wales had the misfortune of being involved in an accident which necessitated the amputation of his right leg. After a period in the hospital, he went to a surgical out-fitter and was supplied with an artificial limb. When this had been strapped onto the stump of his leg, which was all that remained of the injured leg, the attendant begged him to get up and step across the floor. Awkwardly the man struggled to his feet. He staggered a few paces. Then dragged himself painfully back to the chair, and slumped into it utterly exhausted. That is not how to do it, said the attendant. Watch this.

So saying, he walked briskly across the room. Awe, explained the man, it is alright for you - you haven't got my disability.

Oh haven't I, returned the attendant. Look - pulling up the legs of his trousers, he disclosed that he was wearing not just one artificial limb - but two.

Sometimes when I think of the perfect character of Jesus -- his sinless splendor, I am inclined to say - awe Jesus, it was easy enough for you. You were God and could not sin. You never knew the intensity of conflict which I perpetually engage.

But with the open Bible, I know in my heart that that is not true. I know that he was tempted at all points. I know that he was exposed as I am, to the powers of sin.

If you ask me how such a thing could happen to one who being God - could not be tempted to evil. My answer is that it is a paradox. That it can only be resolved in the misery of one both divine and human. To illustrate such a mystery is almost impossible.

It is an axiom in geometry that parallel lines never meet. Even though they are suppose to run - so long as they are strictly parallel they can never converge. It is a matter of common experience when you stand in the middle of a railway line - looking along a stretch of straight track. The lines, do seem from our standpoint, to run together in a distance.

In the same way, our conception of the sinlessness of Jesus, it was not possible for him to sin - and he did not sin. But it was required of him. It was necessary that he should not sin. And this was a part of the divine problem of sending his only Begotten Son, in the image of the sinner, that it might be replaced by the image of God.

#### IV. THE DOUBLES AS A SAINT. I Cor. 15:49

As we have born the image of the earthly, we shall also bear the image of the Heavenly.

Earthly, no one acquainted with human history and the human heart will be likely to dispute this. The tragic evidence of the fact is that we bear the image of the earthly.

But what a thrilling prospect to be able to bear the image of the Heavenly. And this double is God's final purpose for the race. This is God's final plan. This is God's first plan. And in this direction, you cannot fail. Sin is no essential part of us in this part. The upper image in Him is divine. Now the saint has the upper image of a sinner - but the deeper image is God.

An elderly woman once said, to an aged Scottish friend, the more I see of myself, I see nothing so properly mine as my sin. The man of God said, you do not see deep enough. There is something far more properly yours than your sin. And your sin is improperly yours - it is a blot on your being. You do not get rid of it and it will never cease to be unnatural to you. No, the image of God is more properly yours. Though you had no share in the production of it. The goal is to become as Christ. That which makes you more like your master. Through daily communion.

This image has to do with the transforming power - we surrender utterly to him.

God created Adam in his own image. As the climax of his image. God saw himself in Adam - God saw a reflection of himself. And he was destine to be like his creator. And he created man to bear the image of the uncreated God. And Adam is as God. The serpent persuaded Adam, he must still do something to become like God. And Adam acting for himself, trying to unravel the mystery - and what God had already made him, experienced the fall. And he not longer had a God but had forsaken his God. And since that day, sons of Adam have tried to recover this divine image.

And God planned to re-create this image in his own son. And here lies the only remedy. It is not enough to give a man a new philosophy, or a new emotional experience.

Or to even give him a better religion. Every man bears an image. And Jesus was obedient until the death of the cross. And to be conformed to the image it is not as though we had to imitate him. We cannot transform ourselves into his image. It is rather the form of Christ which seeks to be formed in us. Gal. 4:16.

Christ works in us. He is not finished until he has perfected his own form in us. Christ took upon himself this human form of ours. He became man even as we are men. And we recover our true humanity by being partakers of Christ, incarnate.

Now the earthly form of Christ is the form that died on the cross. The image of God is the image of Christ crucified. This life is marked by daily dying, and war between the flesh and the spirit.

There are few, and only a few, of his followers who are accounted worthy of the closest fellowship with his sufferings. With the form of Christ crucified. When Christians are exposed to public insult, when they suffer and die for his sake, Christ takes on this visible form in his church.

Now, if we are conformed to his image in his incarnation and crucifixion, we shall also share the glory of his resurrection. We shall bear the image of the heavenly. We shall be like him. For we shall see him as he is.

Now this is what we mean when we speak of Christ dwelling in our hearts. His life on earth is not finished yet for he continues to live in the lives of his followers. Where Christ lives, there the Father, also lives. And both Father and Son through the Holy Ghost. So the Holy Trinity, himself, has made his dwelling place in the Christian's heart. Filling his whole being - transforming him into the divine image.

This my friends, is where doubles really becomes important.

You remember Isaiah told Jerusalem that they would receive double for all their sins.

In Exodus, a thief, was to pay double for his crime.

In I Chronicles 12:33 the men of Zebulun were experts in battle because they were not of a double heart.

James 1:8 says a double-minded man is ~~stable~~ and unstable in all his ways.

I Timothy instructs, be not double-tongued.

Elisha asks for a double portion of the spirit of God.

*the cream - double dip -*

Therefore doubles is important. Man made in the image and likeness of God.

Man also in the likeness and image of Adam. Christ came in the image - in the likeness of God.

And now this happy and holy thought that the sinner who has bore the image of the earthly, is going to bear the image of the Heavenly. And this will mean that the divine image which was so marred by sin, through the energies of the Holy Spirit, has been recovered. And more like Christ we grow, the less like this world we feel. Perfectly satisfied with Christ.

Alexander Whyte was a great and a good man - and a ~~preacher~~. As I think of him today, I think of spiritual self-dissatisfaction. Whyte, himself, confessed that

for all his praying, and all his studying, and for all his preaching, and for all his good works, he was never content with the state of his heart.

On one occasion, he called himself the worst man in Scotland.

And on another occasion he declared that if people passing him on the street could read his thoughts, they would spit in his face. This is a ruthless revelation. It moves me. Because there is nothing that effects us more than a good man's admission that he is a bad one.

But if you went to his grave and searched it out among the tombs lying in the cemetery, you would discover it in a wall behind a slab of red grannite and framed by a border, inscribed with the (name) and (life span) of the celebrated preacher. Underneath you would read these chosen and wonderful (text) -- "I shall be satisfied when I wake to thy likeness."

Satisfied with thy likeness. My friends let me assure you of this, neither Whyte, nor you, nor I can ever be truly and fully satisfied with anything less or anything else.

Wealth does not satisfy. Learning does not satisfy. Fame does not satisfy. Pleasure does not satisfy. Power does not satisfy. Only one thing satisfies. Sanctity! I shall be satisfied when (I awake with thy likeness).

Better still, God will be satisfied. Doubles is important, in his image.