

1 [p1] You will find the words from which I propose to speak to you in the name of the Lord as they come in Galatians 2: 20 "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me. The life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me".

2 My dear hearers, I desire now to address, you the Christian as a living [... ...] member of the body of Christ, [... ...] the statement which the [...] new [...] we shall first have our attention engaged with the actual condition of the Christian and that out of which his being in that condition arises. First, he is one who says of himself that he is crucified with Christ, yet that he lives, that not he but Christ lives in him.

3 And second, the manner of this life in that it is by the faith of the Son of God, and he loved him, and gave himself for him. The condition itself you observe is that he is crucified with Christ – that yet he lives but that it is not he that lives, but Christ that lives in him – this is his condition, and the history or explanation of his being in this condition is that he lives by the faith of that Son of God who loved him and gave himself for him..

4 I would first explain to you **the meaning of the word life** as it is used in the word of God, in reference to this subject.

5 There is a life which is to the flesh and a life which is to the Spirit and I trust many will be [... ...] before... [... ...] [p2] either be in the one condition or in the other and show you what is said of a man when it is said that he lives, and when it is said that he lives to the flesh, and when it is said that he lives to the Spirit. If you just consider this – when I see a human being before me, I see a being who is a distinct person – who has a consciousness of existence, and who is in a condition of enjoying, or of being conscious of feelings of joy or sorrow, of some kind or other. He is alive in the sense that he is conscious of life, that he is feeling that there are certain things affecting him – that there are certain things giving him pleasure and certain things giving him pain – this is to be a living man in the general sense of the word life.

6 Now when I enquire how this person comes to have feelings of pleasure or pain from any source I have my attention directed to his nature – to his capacities of pleasure or pain and I find that he has pleasure or pain through some capacity of feeling, or of understanding which he professes. If I enquire what this capacity is, I will find according to the scriptural distinction, that it is one of two things, either the flesh or the Spirit that the capacity which a man has naturally of feeling interest in anything is the flesh in the carnal mind – the nature which every man has when he comes into the world – the nature which he received from his parents - that which is born of the flesh being flesh – and when I enquire into his life, [... ...] he is conscious of [p3] [... ...] of fears of various kinds of [...] all [...] he has through this flesh.

7 But I understand from the word of God that it is not only the flesh that can give a man the capacity of feeling or of hoping or of fearing but that there are capacities of feeling, possibilities of being made joyful or sorrowful which arise from having the Spirit. And by the Spirit I am taught to know something, quite distinct from the flesh, something which is within us another thing from the flesh and when you, a person who has [... ...] kind – [...] the flesh [...] capacity of a [... ...]. [...] a man [... ...] in the [... ...] the [... ...] to [... ...] the [... ...] this man [... ...] them [... ...] came into the world.

8 I wish you to see the Lord's will as about you and understand what I am to state afterward – that a man [... ...] a man may have no capacity of feeling and enjoyments but the natural capacity which he has through the flesh but that there is another capacity which is in the Spirit which he may have also – that to live is to be conscious of feelings – to live in the flesh is to have feelings entirely the result of what the flesh is – to live in [... ...] result... [... ...]. [p4] The man is

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carnal when his hopes and fears are referred to the flesh, and spiritual when they are referred to the Spirit.

9 Now the account which the apostle gives of himself here is that he is crucified with Christ. This expression has reference to the flesh of Christ – it was crucified – he was put to death in the flesh – it was in the flesh that he died – he was quickened in the Spirit but put to death in or by the flesh – it was through having the flesh that he died. He took our nature and it was under the curse because of sin, and he came under the curse for us and died under the operation of that curse under which he had voluntarily put himself.

10 Now the fact that Christ was crucified is not what the apostle states, but the fact that he himself was crucified with Christ. It is not saying, Christ in dying was crucified, and when thus speaking you are not to suppose that it is only the last closing scene that is referred to, but that Christ through his whole life was crucifying the flesh. It was accounted of by him as a dead thing, because of sin – and he ever presented himself through the eternal Spirit without spot to God. But the expression while it refers to the closing scene includes all that went before. To say that Christ was crucified is to say that Christ's flesh was given up to death, and to say this is to say it was by the voluntary deed of Christ himself and not of necessity; to say that Christ's flesh was given up to death, or was crucified [... ..] his own flesh [... ..] deed to death [p5] that Christ accounted of it as a thing that was sentenced to die – that Christ was willing it should die. We are not speaking of it merely as a fact done to himself outwardly by others, but inwardly done to him every day of his existence in the flesh and we are to consider him as one who looked on his flesh as a death doomed substance, because of sin; and therefore he rejected every movement of it, treating it as a thing which had no claim on him that he should love it.

11 The statement here however is that Paul was crucified with Christ. This refers not altogether to the condition which was the object of faith, but to the condition which was the effect of faith. When Christ gave his flesh to death willingly and freely he did it not as an *individual*, but as our head and representative, as having taken on him our sins and borne our griefs, as having come into the place of taking the load and burden of our race upon him, so that in this sense, all died when Christ died, and that as in the judgement of God Christ did not suffer as a private person but as a representative – as a head. And so also all rose when Christ rose as he rose not as a private person but as a Head.

12 In this sense we are included both in the death and resurrection of Christ and so we are not under the Law but under grace – not debtors to the flesh to live after it, but to the Spirit which the living Saviour received for us, that we should live after the Spirit. This is the condition of us all, but the apostle [... ..] not as [p6] the object of his faith that Christ died and rose for him, but as an acquiescence in the deed of God in his dealing with him.

13 As in Christ he had passed through death, so did he himself see and recognise and feel in his heart that it was most righteous that his flesh should die. Now this apprehension of Paul's was just – corresponding to the apprehension of his Lord.

14 It is not as if he had said I am content that Christ should die as my representative and to recognise the sufferings of Christ as the channel of forgiveness to me; but a far deeper thing, even to be myself contented with the condemnation of my flesh which took place in Christ when God, by the sacrifice of Christ, condemned sin in the flesh - contented to see my flesh as condemned in Christ and crucified. Thus I can look back on the whole history of Christ's dealings with the flesh - I can consider all his denyings of it - all his refusings to bow to it - all his treating of it as a thing that was dead and had no claim on him that he should bow to it and I can say, Christ was right in this, and I can put to my seal to the righteousness of this, I can put my flesh on that footing in reference to myself on which Christ put his flesh in reference to himself, and I have fellowship in his crucifixion of the flesh. I share in his surrender of the flesh – in his recognition of the doom of death as a just doom upon flesh [... ..] being I see that [... ..] doomed thing [... ..] indulgence [p7] that I should treat it as a thing to which I shall live. I am crucified with Christ – I am dead to the flesh – I live not in the flesh and my body in respect of life is a dead thing to me. If you

conceive a man linked to a dead body, you will see in that case that none of his feelings could come *through* that body, no emotion of any kind – no pleasure – no pain, nothing whatever could come through this dead mass. In such a case the body was dead not because I wished it to be dead but because it was actually dead – but in this other case the body is not actually dead – it is still alive – it is capable of every enjoyment of which human nature is capable but it is counted dead by me.

15 I treat it as a dead thing – I will not take its advice nor be influenced by its longings. This is the meaning of the expression, that it is a man's seeing the meaning of Christ's treatment of the flesh – a man's seeing this to be done by him as our head and representative and to be the declaration of what the flesh is – it is a man's putting his seal to this deed of Christ and recognising the righteousness of God in it and in the manner condemning sin in his own flesh and accounting his flesh as a thing to which he is dead and which is dead to him.

16 **"Nevertheless I live"**. What is the meaning of this? If the flesh is crucified it requires some explanation to show how these show [should?... ..]. [... ..] let his [p8] flesh be crucified he would then have no enjoyment of any kind. Let his flesh be accounted dead – let it be crucified and rejected as a channel of pleasure or of feeling or of interest – let it be so rejected and the man would become like a blank sheet of paper without choice, feelings or interests of any kind. Therefore the Apostle, having declared he was crucified with Christ – that his flesh was dead that he will not bow to it, tells us that although in respect of his flesh he was as a dead man – as one who had nothing to [... ..] with eternal things. Yet that he did live – "nevertheless" says he "I live" – that is although I have no share in the joy of the flesh – although I treat it as a dead thing I am not on that account without joys, sympathies or feelings. Although I am dead "to" the hopes and fears, joys and sorrow which come through the flesh, I have feelings though not carnal feelings – I have sorrows though not carnal sorrows – I am as a dead man, in respect of this flesh, but I am still a living man.

17 This is what is declared in saying "nevertheless I live". It is just saying you might suppose [...] it is what people often do feel, that crucifying the flesh would make life a blank – a dull and dead thing. They think they can give up a part of the flesh but if you would have them kill the whole they ask what pleasure can they [... ..] the whole [... ..] crucified – [p9] it is dead – so I am a blank on that side but still I am not therefore a blank I live, I live. Mark this – for you who look upon religion as if it was a choosing some of the workings of the flesh and refusing others as if it was a selection from among the feelings of the natural man, and cherishing the amiable and rejecting the unworthy. You who feel as if we were making religion a dark gloomy and dead thing when we refuse to make such exceptions – know that while he crucified the flesh while he was dead with Christ yet was alive.

18 And therefore I would call on you to enquire what new life is to be got, not how much of the old life you will be allowed to keep. Nothing will be allowed to be kept. Yet look not on this as a matter of gloom or of despair for Paul says he has another life – a new consciousness – a new capacity of enjoyment – a new way of feeling – of hoping, of fearing.

19 Consider that he who said he was crucified with Christ yet said "nevertheless I live". Now what was this life? **"Yet not I"** says he **"but Christ liveth in me"**. What is the meaning of saying "yet not I" after saying "I live"? The meaning is this, that his old life was altogether his own, and there was no person concerned with him in it so to speak, but his new life was not his own but another person was concerned in it and that was Christ.

20 It is Christ within you seeing myself as a [... ..] say "I live" [p10] "I live in the flesh" viewing myself as crucified with Christ I say "I am dead" my flesh is not a thing on which I look as if it had any interest at all, but when I say "I live for all that" I am not saying I have got a new nature connected with me on the same principle as my old nature was. Conceive of a person with one arm cut off or who has for some reason been taught not to use this arm – he says yet I am not helpless for I have another arm on my other side – and his hold of what he got was something like his hold of what was taken away.

21 But if instead of receiving another arm for the arm taken from him he is told of another person who having arm of strength which his will is to act upon and by which he is to do all things – then he says I am not helpless but he says I have got another arm [...] will correct himself and say yet not I but the other person for me. Just so here – the life I have as a natural man in respect of my parents from whom I have received it, but having received it is mine, it is my own independent of them. Now if I got the Spirit of Christ just as if it were mine apart from Christ [...] life be similar [...] the old nature. But this is not the way, for the new nature which I receive never is mine in the same sense in which the old nature was mine, but is as truly mine as it were – as truly within [...] ... man [...] [p11] what I may be reasonably called upon to bow to – to live in – to dwell in.

22 Yet still it is not mine at all in one sense. And therefore the Apostle after having said “I live” says immediately **“yet not I”** as if he has said you are not to suppose this new life is like my old life, as if I had got some new sense as when a blind man gets his sight – but it is Christ who liveth in me – this new power of interest – this new capacity of feeling – this new power of understanding which is in the Spirit is not mine properly but belongs to Christ, and when I am exercising it, it is not I but Christ in me. This is a great mystery to the natural man – that another should live in me but it is the fact that this new life is not like the first - good is it for us that it is not; for the first we had in our own keeping and we lost it, but the second is secure though ours, for it is hid with Christ in God. It is a great mystery that men who have all their lives been accustomed to exercise their own life without reference to another being, are made to know that that nature is to be crucified and that there is a new nature to be received from another being.

23 My dear hearers, I know well that this way of speaking must appear to many of you a kind of mysticism – but you must be taught it for it is the power for the good manifested in the flesh [...] be made to enter into – you must be made to share in, if you would see the Kingdom of God, for “except a man be born from above he cannot enter into the kingdom of God”. Except a man receive this new life – except he be brought into the condition of saying “nevertheless I live, yet not I, but Christ liveth in me” he cannot be a partaker of the kingdom of God and of Christ. Therefore however mysterious and away from the common run of things, and however unlike anything you have been taught in the world, yet it is a lesson you must learn otherwise you will have neither part nor lot in the kingdom of God. Therefore however strange it may appear to you, you must attend to it and you must not make light of Paul’s judgement saying, this is not common sense, this is not a reasonable thing – we cannot understand this.

24 I tell you that common sense cannot make you understand a thing which is supernatural. Attend to it, look to it, and see it. This is what Paul says, what every child of God says “I am crucified with Christ, nevertheless I live, yet not I (let no man that hears me think it is I) it is not I but Christ liveth in me. And I exhibit this mighty work of God, this great mystery”. Christ in me the hope of Glory – I present this mystery, the Son of God taking me up and joining himself to me, through the Spirit – I present this mystery myself having [...] my own which [...] me [p13] another nature which is also mine by the gift of God – which is mine in Christ and which I receive continually from Christ and the actings of which in me are not my actings but Christ’s. I present this mystery of one person thinking through the power of another person – of one person feeling through the capacity of another, this mystery of another which is distinct from me and yet united to me and by whose power I think, I feel and understand.

25 This is the mystery of God in us. None but the Creator could say “I dwell in the creature”. This is the great mystery of godliness and this is the mystery which, however unlike what common sense would have us to expect, is the real history of the condition of every child of God.

26 **“I live, yet not I, but Christ liveth in me”.** I trust you understand what I say whether you receive it or not – that the Apostle in respect of his flesh, in respect of that nature which he had received from his parents, accounted it as a dead thing, and did not set himself to the work of indulging it in part and restraining it in part, determining what indulgence of the flesh was innocent and not to be called sin, but accounted the whole flesh a thing accursed of God, and so to be crucified. And at the same time while this was the case, he lived, had enjoyments, had feelings, had

interests – though not of the flesh. It was not a doctrine in him - it was not an opinion which was Christ in him. I beseech you understand this. It was that Christ himself was there. As truly as Christ is in glory, so truly is he in every Christian. As truly as Christ is now at the right hand of the Majesty on high, so truly is he now present in the Spirit, in every child of God. And he lives by Christ in him – not Christ thought of – not Christ contemplated, but Christ – the living Christ, at the right hand of God, as my blood is in my hand at this moment. Just as my hands and flesh have in them the same blood that is in my heart, and it is all one blood, so the members of Christ's body have in them one Spirit and that is Christ's Spirit – that Spirit which is now dwelling in the glorified head Christ Jesus and which comes down from this high priest as the oil poured on the head of Aaron ran down to the skirts of his garments.

I wish you to understand this. It is Christ dwelling in me, literally and truly by his Spirit.

27 Now what is the manner of this life **“Christ liveth in me and the life which I now live in the flesh”**?

28 Now my dear hearers, I must explain this expression before going further. I was just telling you that the flesh was dead and yet this life is in the flesh. Now [... ..] further mystery that [... ..] dead [p15] that my flesh is a thing which I must respect, feed and cherish, and yet that it is in my flesh I have the emotions and the feelings, and I am not feeling as if I were disembodied but that I live this life in the flesh. Jesus through the Spirit presented himself without spot to God, and I through the Spirit am made to yield my members as instruments of righteousness, that is, the killing of my flesh is not the ceasing to use it, but using it in another manner and employing it according to the will of God. Thus did Christ present his flesh without spot, it was the fact that he presented this flesh without spot to God while in itself it was still the same flesh just as he took it – yet always presented through the Spirit without spot to God. Therefore it is said “the life which I live I live in the flesh” – there will be another state of the body in which there will not be the carnality that now is – but the statement here is not that the person goes out of the body and lives in another state, but that the Spirit of God makes him live even in the flesh to the glory of God. The capacity of sorrow and suffering which Jesus had did not come from the Holy Ghost in him for the Holy Ghost could not suffer. It was his soul, his human soul which he made an offering for sin and not the Spirit of God, but it was by the Spirit of God that he did so. And the mystery is that the capacity of intelligence is all from man as Christ finds him, but that the [p16] feelings are all through Christ in him. Dare not to say “these matters are dark therefore I need not study them” and remember it is not to the wise and the learned I speak but to every babe that hears me, because the difficulty which the most learned man has to understand these things is just the same difficulty that the most unlearned man has. Spiritual things are to the natural man foolishness. The brightest and most shining light according to what the world calls light the most learned and most distinguished of this world's scholars is on a perfect level with that boy before me as to understanding these matters. It requires that you should see far and deep, but it is with other eyes that you naturally use, eyes which the learned – which the philosophic mind needs to receive just as much as you – the teaching of the Holy Ghost. Therefore be not kept back by this, but give heed that it was human tears which Christ shed. They were such tears as never man shed because they were wholly shed through the Holy Ghost and he spoke such words which never man uttered because uttered through the Holy Ghost [... ..]. And so in regard to the members of Christ's body – they may laugh or sing for joy or they may be in sorrow and [... ..] tears or [... ..] holy [p17] but it is holiness put into human feeling – and beyond this you would find thoughts, feelings and emotions that were holiness to the Lord. And thus it is that I yield my members instruments of righteousness unto God, and through the Spirit I present my body a living sacrifice, holy and acceptable unto God. I do not say the flesh is changed in itself, but it is presented holy. God is bringing a clean thing out of an unclean – light out of darkness – life out of [... ..] – It now feels the opposite of that which it felt before. This is in the expression “I live in the flesh”.

29 This is what makes that we should see the glory of God in the the face of Jesus Christ – what in very truth, the very and eternal God but come into human feelings and human emotions and then was God manifested in the flesh.

30 It may be enquired why it was necessary that Christ should die having had holy flesh – having made it holy continually by the Spirit, but in the death of Christ we have this answer that although the flesh was always presented holy to God, yet it was a continual victory. If the flesh had not been continually constrained by the Spirit – if it had been natural to it, so to speak, in itself to be thus holy, then there would be no explanation of its death, but if its holiness was from the Holy Ghost and not from its own nature then Christ gave the Father glory when he died – he declared by his death [p18] that his holiness was not of the flesh but of the Spirit. If any creature had come to him and said this flesh is different from other flesh and this is the reason why this man is different from other men, the death of Christ would have proved him to be mistaken.

31 The flesh was the same but it was holy through the Spirit, and it was given up to death to prove what flesh is in itself, and so it is appointed unto all men once to die.

32 **“The life which I now live in the flesh I live”** – he takes it home after all. After having attributed his life to Christ he takes it back to himself – it is Christ and it is I. It is here that you behold the astonishing condescending love of God. My dear hearers, people feel when I say you can do no good thing and yet command them to do good as if it were inconsistent and unreasonable because they don’t know that it is God that is to do it in them – the Apostle does not give us to understand that when Christ wrought in him, it was like another man working in him – that he was so to speak idle, as if his will had nothing to do with it – as if his inclination was in no respect concerned in it. But after he has said it was Christ in him that lived still [... ..] himself with it and comes [... ..] lived [... ..] [p19] that lived Christ the living head acts in living members, not in dead members, and therefore they in acting can say that they act while he acts – they feel while he feels in them. Now observe this great mystery is the mystery of our participating in the nature of God, without our being God.

33 My dear hearers, friends, I know that some of you are startled – when I say that a Christian has the mind of God – that he has the joy – the peace of God – that he sees as God sees and feels as God feels.

34 Now see the explanation of all this, and that I am quite right in saying it, and that I might not only say he sees and feels as God sees and feels, but in one sense, I might say it is God in him that sees and feels for it is the Spirit of God in him – the Spirit of Christ in him. And this is the way in which God can make me share in God’s joys and still be but a man. By the Spirit of Christ in me he gives me to share in his own feelings and joys and this is the great mystery and this is God’s manner of love. “Behold what manner of love” not what amount of love. And it is no fiction to call us sons, no idle speech – it is a plain and literal fact that as I am the son of Adam so also am I the son of God while I am not God but a different person, and so through the second Adam it comes to pass that men have the divine nature, not a likeness of it but the [... ..] has the [... ..] [p20] he has the divine Spirit in him at the very time that he is not God but a creature, and this is the way God brings out the greatest depth of his love. It is a wonderful and glorious thing to see God making creatures and giving them various capacities of pleasure, various sources of enjoyment, but it is a far higher – and far deeper – a far more glorious thing to conceive of God as setting his eyes on you and me and saying ‘I shall not merely make them capable of being happy, but I will give them a share in my own happiness – I shall let them into the secrets of my own heart – I shall make them conscious of the very joys of God’.

35 People will say this is great [... ..]. Is it presumptuous? to say that God will do a thing that is [... ..] love – that because it is a far higher love therefore it is not likely God will do it? I answer the more high – the more worthy of God. And surely if it is a thing to the praise and glory of God that he makes creatures for happiness – it is still more for the glory of God that he will not grudge them his own happiness – they never can be literally God – that is mine alone – power belongs to God alone – but they can receive, and God gives them to receive the Spirit – the heart – the feelings – the enjoyments of God. This is what is implied when it is said “Behold what manner of love the Father hath bestowed upon us that we should become the sons of God”.

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36 My [...] this [...] together because of our low [p21] notions of dignity and of greatness that men can ever think it dignity in God – to deny us his nature [...] to keep us at a distance from him. This is the little meek dignity of human pride, and it is like the pomp and state of an Eastern Monarch who keeps himself above his subjects by throwing them at a great distance. This is not true dignity – this is not the dignity of love, whose greatness is that it will come down and dwell with the lowly. The high and lofty one that inhabiteth the ?fringes? of eternity yet dwelleth with the humble and contrite Spirit, and it is the glory of God that God will dwell with man who are meek – that he will call them his people, yea make them his children, heirs of God and joint heirs with Christ.

37 I do live with a new life in the flesh. It was in the flesh, observe. It was not perhaps God will meet my labours on earth with some distinction hereafter but in the flesh, he lived the life of Christ. Christ was the Son of God from eternity, Christ was the Son of God when in the flesh. Christ was the Son of God when he was manifested as such by being raised from the dead. But just as truly was he the Son of God when in our flesh as before – and as truly the son of God after our flesh in [...] so the [...] [p22] from that very moment in which Christ enters him – from that moment in which the Spirit of God is in him – from that moment in which he became a living member of the body of Christ – and it is in telling and what God has done for him, and in giving praises to the Lord that he confesses that he is a child of God – that the Spirit of God is in him – that Christ is in him.

38 Oh my friends do you think this the work of a man? Do you think it any praise to me that Christ should conquer my flesh in me? Certainly not – what then is presumption? I sit taking praise to myself to ascribe this work to Christ? Oh I would have you know yourselves.

39 If you look at what a man obtains by dint of human exertion – if you look at the wealth and the learning which he acquires from the exercise of his natural. However, to say that I am a son of God in that sense would be to say that I have acquired a great deal – I have reached a great way – I have made great exertions – and great attainments but if it be a thing for a babe to be a child and son of God, then it is no praise to me to say I am a son of God – it is merely saying I yield myself up to the Holy Ghost and be possessed by God. I beseech you let the tendency so prevailing to separate between themselves and Christ and overturn the whole benefit of that word that he left an example that we should follow it.

40 [p23] Let this tendency be not counteracted and overcome by the words of Paul. Men will say Christ is God. Yes he is God but it was not as God he did these things. He laid aside his glory, he humbled himself, he was contented to take the place of a servant. If he had done them as God then he had been no example to me, but if as man then he was an example. If it was because he was God that he was what I saw him and not this, his humbling himself and continually receiving the Spirit from the Father, then he was no example to me. He was an example because he took my very flesh, just as I have it, and received from the Father the very Spirit which he himself is willing to give to me.

41 Let the case of Paul correct this – and if any man should, under the apprehension of a false jealousy for the glory of the Redeemer, refer his perfect and spotless holiness to a wrong cause thinking that he is jealous for God when he talks of the human nature of Christ as in itself different from ours – it was not that the flesh of Christ differed in one particle from mine – but that Christ did present his flesh, which was even my flesh, without spot to God through the eternal Spirit. If any man forget this and that he came down for the very purpose that he should be within our reach – and that we should look him in the face and know him as our brother – if any man is losing sight of this (and this false jealousy for Christ is Satan transposing himself into an angel of light) it is putting Christ as [p24] far off from us as God before the incarnation. Look to Paul. He said I am crucified with Christ. He did not say, I have this sinful nature and Christ had it not. Paul says “And now I am crucified with him”. He did not say I need not to expect to follow his footsteps – he says I do. And not I myself but Christ takes the burden of it.

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42 This is what I desire to press most especially upon your attention, that we are taught here that the holiness which is in the child of God is the work of Christ Jesus, as truly as his personal holiness was, and that where the Spirit of the Lord is, there and there alone is there liberty; and that Christ in us does that for us, which he did in his own person. O! this is a great mystery – the secret of all strength – of all liberty – of all victory over the world, the flesh and the devil – the secret of all correction of that delusion and false feeling – as if I was to be contented with some low standard of holiness, suited to my circumstances, and lay aside Christ as if he were not a proper standard for me.

43 But how is it that Christ comes into any one? This is the most important enquiry – how comes any one to be able to say “I am crucified with Christ nevertheless I live”? This is Paul’s account [....] which I live [....] of the [....].

44 [p25] Now my dear hearers, I would just take this opportunity of putting faith and good works on their distinct footing. Paul had this life by faith in the love of Christ. People expect to get their life, that is, their enjoyment of the things of God, by looking to their good works. That is not the arrangement of God. You must get the life through faith, and the life will be fruitful of good works. They are all dead works. He had a life, by which to do good works – he had the flesh and this he did not use – he crucified it.

45 He did not take it as people think they can take their flesh and by restraining it do something with it to please God. He did not take his natural man and get the Spirit of God in consequence of the good use he made of the natural man. This is the feeling of many, they think if they exert themselves then God will help them. This was not the Apostle’s way, he never thought of using his natural strength. He crucified himself – he crucified the flesh and laid it aside, and accounted it as dead, and lived by the faith of the Son of God.

46 how the power of the Son of God comes to be power in me. The answer is it is by faith – “the Spirit is received through faith”, it is in receiving the truth concerning the Son of God, that Christ dwells in our hearts by faith.

47 [p26] My dear hearers, observe that the life which the Apostle had and which wrought in him all manner of godliness was a life which was not his own, but the life of Christ in him, and this life of Christ came into him by faith, that is, it was in believing the record concerning the Son of God that the life came into him.

48 The truth was in the blood – the life was in the truth – “these are those that bear witness the Spirit, the water, and the blood”. The Spirit is the Holy Spirit – the water is the water of baptism – and the blood is the blood of Christ, all testifying to one thing.

49 See how this mystery ends – it ends in this. Believe and thou shalt be saved – Believe and live – Look and live – and however deeply mysterious in itself – yet in itself it has this simplicity. All we have to do with men to bring them into this life is not to teach them how to perform some deep dark mysterious inexplicable labour, or piece of work, but just to tell them to believe this, the call of the Gospel, that Christ sanctified himself for us, that through the faith of the truth we might be sanctified and that the eternal word of God is now unveiled in the work of Christ so that it can enter into a man, and we are all told that Christ is given to us, and in Christ the Spirit, so that we have given us a right to share in this [....] called on to [p27] receive this truth – to welcome this living word which became flesh – to receive this flesh and blood – to receive God in our nature, by the Spirit in us. So that it is not a thing for man to say “I shall sit down and wait, and if God choose to enter into me, well, and if not I cannot help it”. This is the truth, the Lord hath put life into a truth, and put the truth forth in a word, and that word is a preached Gospel, and that Gospel is preached to me, and when I receive it, I receive the Spirit, and yield myself to be dwelt in of the living God. “The life which I live, I live by the faith of the Son of God”.

50 But my hearers, it is God’s truth that will produce life, and nothing else of any of you, be a father, and your son ask you for bread will you give him a stone, and if he ask a fish will you give him a serpent. That is the manner not of a father but of the Devil, and of every one who will listen to his

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teaching – to give a hungry soul that is without the new life – to give a soul that has no power in it to serve God – to give it a doctrine in which there is no life, this is to give it a stone – this is to give it a serpent. God has put life into his own truth – his truth is life because it is the truth of God. But it is not every one that says to Jesus “Lord! Lord!” who has the life, it is not every one that takes up a notion of Christ, but the man who has the faith of the Son of God, the Son of God [... ..] Son of God [... ..] [p28] not sins’ contrivance – not saviour of man’s invention but that Son of God that loved me and gave himself or me, this is the Son of God.

51 Christ the Son of God loved each of you and gave himself for each of you – and thus there is life for each of you – and I come to you with the bread of life – and set the bread of life before you, and tell you this and if I did not tell you this I would be giving you not bread but a stone – not a fish but a serpent. And God forbid that I should give you any word but the word of life and that I should call on you to love God, and not give you the materials for loving God – God has given me an instrument for producing this love in you for he has told me to tell every child of Adam, this good news, Christ loved you, and gave himself for you – Christ tasted death for you – and for you he arose from the dead – your flesh he took and your flesh he crucified. He rose and has now the Spirit for you. This news is the bread of life. And show me the man that believes it and has not life, and then I will give all up.

52 Show me the man that *believes in his heart*, that the eternal Son of God died for him, and that he has forgiveness through the blood of Christ, and that Christ has the holy Spirit for him – show me the man who believes this and is not alive and then I will say there is no life in this truth. But [... ..] show me the man [... ..] that Christ [p29] died for some but they cannot tell for whom, and I say they are dead, and I don’t wonder at it. They have no quickening knowledge. But show me the man who, in his heart has apprehended Christ as his Lord and Saviour who is seeing him wounded for his own transgressions, and bruised for his iniquities, and seeing him as having received gifts for him, and is understanding that the Spirit which Christ has, he has for him – and that the Kingdom which Christ is to bring about here is one he is to share in – show me the man who is in the faith of this, and when you will show me a living man and therefore that you might know the secret of his victory over the flesh, Paul explains the mystery and says that the Son of God who dwell in him was the Son of God who loved him and gave himself for him – who loved him I repeat, and gave himself for him. Therefore, because of his love to you all, will we, unto the death, testify that the Son of God loved you and gave himself for you. Therefore, because there is no other name that can save you, will we testify of this name that you may be saved – and therefore while we have a being will we thus testify that you may live and not die, that you may repent and not perish, that you may taste of the liberty of the children of God – of being heirs of God and joint heirs with Christ – that you may say, now are we the Sons of God – “we are crucified with Christ, nevertheless, we live” – and that you may thus feel and speak, and not only speak but so be in the sight of God that God may have joy over you, and see in you that which he wishes to see that the world may be benefited by you – that the whole earth may have your cry ascending over it, and the day of the Lord hastened, and the glory of the Lord made to cover the earth, and the blessed time speedily come – therefore will we thus preach that the Devil may be utterly cast out of this very earth and have no profession but of those who choose to give glory to him.

53 Thus will we use this foolishness of preaching, that Satan’s kingdom may tremble – thus will we proclaim this doctrine of pardon to all as a support and a strength for all – thus will we take these truths to conflict with the powers of darkness and to overcome them.

54 And we know that Satan will spread his lies, and stir up his adherents yet will we not regard these things – none of these things will move us, but we will confess that Jesus is that Son of God who loved every human being – who tasted death for every human being – who rose again for every human being – who has the Spirit for every human being – in whom there is this eternal life for every one of you, that you may live to God and not die.

55 [p31] My dear hearers, there is so much before us of the duty of this day that I cannot long dwell on this subject.

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I just shortly reminding you of what I have said. I have just shown you what it is that is meant by saying that a man has life, and that he is a conscious thinking being – capable of enjoyments – and what two kinds of life this living man may have, a life in the flesh – and a life in the Spirit, and that I showed you the state of the Apostle – that his was not a life in the flesh, but in the Spirit – and how it came to be so – what his own account of it was – that he was crucified with Christ – and I set forth before you the mystery of God in the flesh in plain words. At the same time I know that no man will receive it unless they are taught of the Spirit of God – but let no one therefore feel as if in that case I might as well have been silent, but rather learn from it where to get the capacity to understand this mystery of God. Christ in your flesh – Christ in the members of his body. And I have shown you how we become living members of the body of Christ – that it is by faith – just by faith – the life comes in by believing the truth – and it is the faith of the Son of God who loved you and gave himself for you.

56 I encourage those who know the love to remember what manner of love it is, [p32] remember that the open door through which the life blood flows into them is faith.

57 I entreat them to remember that as the life is received by faith so it is lived by faith. It is not only that I become alive by faith, but I live by faith.

58 I would again remind every child of God that it is not true that their first feeling of life was through faith, but that every pulse of their life that has ever been in them has been the pulse of faith – that all that is not of faith is sin. So saith the Apostle “That which is not of faith is sin” – Therefore I warn you – you are called to abide in Christ, that Christ may abide in you – you are called to believe in Christ – and this is the work of God – this is the work of God at first and all along, that you believe in Him – that while the light is shining you walk in the light – that you be continually showing it and realising it – and that you judge nothing according to the flesh – but that you give yourselves up to the Lord that he may instruct and guide you continually. Know that if you abound in love then you will abound in giving glory to God – that if you be strong in faith, all things are possible to him that believeth, and that the removal of mountains is a strong expression indicating that I can do with Christ in me all that Christ in himself could do.

My dear hearers, it is the might of Christ not even for health to the soul [p33] but for health to the body, to be going about in the power of Christ doing good.

59 I would now speak to those who have not Christ in them.

Oh my dear hearers, it is awful, it is very awful to believe that Christ died for every one and that Christ rose again for every one and though the Devil may deny it as he chooses and make use of the mists that rise from the world, and the flesh to darken the truth, yet nevertheless as the clouds cannot extinguish the sun, so these mists will not extinguish the light of the glorious Son of righteousness, it is indeed an awful thing that this is the truth, that you are all bought with blood – that you are all redeemed to God by the blood of his Son – that he has set you apart for the service of God – that you all have received in Christ all things pertaining to life and godliness – that there is no one thing in your condition, at this moment – no one barrier whatever – between you and rejoicing in God. Your sin is put away as a condemning, forbidding, rejecting thing – in respect also of its power to keep you back, for you have liberty and strength in Christ.

60 There is power in the Spirit for you to overcome, and if you have the Spirit in Christ – and I say to every one of you look unto God and give him glory and rejoice. I come unto you saying [p34] only what the word of God demands of me that I should say. Therefore it is an awful thing that you will not give glory to God – it is an awful thing that you will deny the Lord that bought you – it is an awful thing that you will allow that he rose again but will say that he did not rise for you – that you will acknowledge that he has the Spirit, but that he has it not for you. Is it not awful when God has bestowed everything upon you for life, you will still remain dead, because you will not believe? Oh yes! God will be a righteous judge, and the cobwebs of your own sophistries and delusions by which you try to fence yourselves about and say who can be sure that Christ died for us? These shall all be swept away by the besom of destruction. Your refuge of lies cannot stand. The covering is narrower than that a man can wrap himself in it – and when the dark and cloudy and stormy night

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of God's judgement has come upon you – then will you know what you have been rejecting in this day of peace – of mercy – of remission of sins. Is it possible for you to go on in such a day, and to say peace, peace when there is no peace – because Christ has put away your sin, therefore is it possible for you to live as you are doing – but when God has come forth in judgement – when he will arise out of his place to punish the [... ...] of the earth [p35] for their iniquities – when God comes to see what trees bring forth fruit after he has so long time been digging about them and dunged them – when Christ shall say of them that rejected him – they were borne with and spared through me, for when I said suffer it this year yet, I got the year for which I asked. I have digged about it and dunged it, and it is not my fault if it be not fruitful – then will the husbandman come forth as the treader of the winepress of the fierceness of the wrath of Almighty God. No one can tell how soon – how soon the Son of God may come forth to tread the winepress – to pour forth his fury on your poor miserable souls.

61 Oh! may the Lord give you to know and to feel these things now – and oh let not my warning voice which is not my voice but the voice of the Holy Ghost speaking by my lips – let not my voice be heard in vain. Repent! Repent! And give God glory, that ye perish not. Turn to the Lord! Seek Him while he is to be found. Call upon Him while he is near!

Amen!