

SB  
265  
1363 u  
Lx P812

LIBRARY OF THE  
GOSPEL STANDARD BAPTISTS

Sermon preached by Mr J K Popham  
at Galeed Chapel, Brighton  
on Sunday evening 20 October 1935

Romans 8 v 9

But ye are not in the flesh but in the Spirit  
if so be that the Spirit of Christ dwelleth in you.  
Now if any man have not the Spirit of Christ he is none of his

I read, as you know, this Scripture for our text this morning but scarcely touched it because I felt it would be best that I should as helped treat a little of the doctrine of the Holy Ghost who is a Person in the Godhead equal with the Father and the Son, and I pray it may please God that we may never lose sight of the doctrine of the Holy Ghost. It is essential to salvation; we could quite as easily dispense with Christ as we could dispense with the Holy Ghost. No salvation without Christ and no knowledge of salvation without the Holy Ghost. Therefore I entreat you who have faith and know God to be constant in your attention to this doctrine and cry mightily to God that you may have the Holy Ghost in you. John in his first Epistle says this - "Hereby know we that we dwell in God and He in us by the Spirit which He hath given us". O the wonder that a poor sinful creature should dwell in God and that God should dwell in him, and that he should know it by the indwelling in his heart of the Holy Ghost. People talk about dry doctrine; there is no dry doctrine in the Word of God. You may have doctrine in your head and hold it drily; it may be dry to you; but this is God's doctrine - "My doctrine shall drop as the rain and my speech shall distil as the dew". That cannot be dry; rain, dew are not dryness. So no doctrine of itself can be dry but all doctrines may be held drily, they may be without moisture, in your head. But if the Holy Ghost puts them into your hearts they wont be dry. This doctrine of the Holy Ghost - let us look then as enabled a little at what the Apostle here says to these Romans. He says - but ye are not in the flesh. From the first verse of this chapter to this verse, flesh and spirit are set in opposition, not two experiences in the same person but two

peoples, different peoples, godly and ungodly, living and dead, in the flesh and in the Spirit. We may say that two experiences grow out of this, but the truth is that the Holy Ghost in these verses sets forth two peoples, God's people and the world. Says he to the Romans - you are not in the flesh, you are not dead in trespasses and sins, you are not blind. God has given you His Spirit; the Spirit of God dwelleth in you. How am I to know that, says one? By His operations, His teaching, His leading. Does He rebuke you? Do you tremble at the Word of God? Do you feel an opposition to the uprising of sin in your members? Do you feel that you can honestly follow Paul in his conflict and say "The evil that I would not that I do and the good I would I do not." Can you say honestly with the Psalmist - "As the hart panteth after the waterbrooks so panteth my soul after Thee O God. My flesh thirsteth for God for the living God. When shall I come and appear before God". Are you enabled at times to commit your troubles, your perplexities, your burdens, your uncertainties into the hand of God? Do you feel at times that you must pray for the sanctification of the Spirit, for manifestations of Christ, for communion with God in Christ. If you can say, yes, then can you trace in those feelings the operations of the Holy Ghost. Can they rise in you of themselves? Can a godly thought give birth to itself? No - If so be that the Spirit of God dwelleth in you. Why do you sometimes tremble at the Word of God? Why do His rebukes make you shake? Why do you feel an awe on your spirit? What makes you wonder that God has spared your sin-forfeited life? What is it that enables you to go and freely, fully, humbly, groaning over it, make confession of all your sin? Yea, two things often are in confession; one, the confession of a fallen nature, a wicked nature, a depraved nature, a polluted nature, an unjust nature, an ignorant nature, a nature distant from God; that is one thing in confession. The other is your sins; what you have done; your thoughts, your intentions, your wishes, your gaddings, your unbelief, your hardness of heart, your fretting; that is the second part of confession. These two things are with me. I am obliged to make the distinction and in confession I find myself making these two confessions, my nature, my practice. Do you find that? Now did these confessions rise

in your own nature; grow out of your hearts; or did the Holy Ghost give them? If so be that the Spirit dwelleth in you, you are alive, not dead; you have got a conscience, not hardened, not seared. You have affections, sometimes very poor, feeble, all but dead, but they are there and the cry is "Wilt Thou not revive us again that Thy people may rejoice in Thee". Again, what makes the Scripture to you a living word; whence come those flashes of light, those gracious influences from the Scriptures upon your hearts? Do they give themselves a birth or does the Holy Ghost give them? How is it you are sometimes enabled to fall flat before God in humble submission to His sovereign will, enabling you to say "Thy kingdom come, Thy will be done on earth as it is in heaven" even in my heart. Here is a trouble; nature says I wont have it. Faith says "Thy will be done". Did this come from nature fallen and dead or did the Holy Ghost work it? When you can say occasionally perhaps only - "Whom have I in heaven but Thee and there is none upon earth that I desire beside Thee", whence came that? Was that in your own nature or did it come from the Holy Ghost? When you are enabled to resist sin, some temptation, some dreadful thought; when your eyes have made your heart to sin; when you felt you would rather die than live in sin; you cry for the Holy Ghost to be in you the Spirit of sanctification; when, honestly, as far as you know yourself, the cry of your heart is "I would be holy; I would forsake sin, I would be an overcomer, but I am overcome; now whence did this come? All these things do claim attention and if we are enabled to attend to them we may find some encouragement to believe, to hope, that God has given to us His Spirit. You are not dead in trespasses and sins; you are not walking willingly and constantly and intentionally in the world, not walking after the lusts of the flesh. As in the first verse "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit." Walking here means a constant condition of the soul moving after the things that are in the flesh, that the flesh desires. So it is a great word and a blessed thing if we can say it - We are not in the flesh. You may say I certainly am not what I was once. I was blind to my state, dead to my sins, and in my sins, and dead to God. I am

not that now you may say. Who has made the change? It is a mercy to be enabled honestly to look a word like this text in the face. Am I born again? Has God given to me His Holy Spirit so that this is true of me, I am not in the flesh but in the Spirit. To be in the Spirit is, according to the Scripture in Galatians, to live in the Spirit. "If we live in the Spirit". To live in the Spirit is to be under His light, His life, His operations, His rebukes, His chastenings, His applications of the Word of God, and His manifestations of mercy and glimpses and revelations of the Lord Jesus Christ. Now brethren, look at this then and see if you can come out on the right side of this word - not in the flesh but in the Spirit. "If so be that the Spirit of God dwelleth in you". Dwelleth? That is not being an occasional guest; it is His home. What! says a sinner, the Holy Ghost made my heart, my soul, His home. Unworthy dwelling indeed it is. What saint thinks himself worthy of God's notice? What saint thinks himself worthy even to think of God? And yet, that the divine person of the Holy Ghost should dwell in his heart, O it is an overcoming mercy when you realise it that God should have passed millions by and come to you when dead in trespasses and sins and quickened you and made your living soul His abode. And this indwelling will again and again be known. He will turn out other lords. You will be saying again and again "O Lord, other lords have had dominion over me; now I would fain say they are dead". To dwell; my friends this is very intimate, a very intimate thing; no stranger, but a guest; the Eternal God dwelling with a sinner. And one here may add that the Holy Ghost is not alone in this dwelling, for Christ is in the heart, dwelling there by faith, and the Father is there. I will walk in you, He says; the Trinity in a sinner. But here we have particularly to regard this one divine Person who in salvation, in the operations of God, is first. That I noticed this morning. He is first in the matter of experimental salvation; He begins, He carries on, He leads a sinner to the Father, through Christ. He takes of the things of Christ and shows them to His people. It will then be a great mercy for us individually and as a Church to find the Holy Ghost dwelling in us. It will be a very separating thing and at times it will make you tremble at the

Word of God - "Know ye not that ye are the temple of God and the Holy Ghost dwelleth in you." If any man defile the temple of God, God will destroy him. Did you ever tremble at that word? I have done. O sinner, God give you grace, give me grace, to be very careful here. Israel rebelled and vexed the Holy Spirit and therefore He was turned to be their enemy. A very solemn experience for them. He never will cease to be gracious to a person in whom He has taken up His abode. His rebukes, O they are very solemn. His rebukes in the conscience. That is how he fights against one whose enemy, He, for the time, has become. He rebukes and O when God rebukes a sinner, a child of His, down he goes into the dust and felt ruin. Be careful dear friends. The Apostle Paul writing to the Ephesians says "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption".

"Now if any man have not the Spirit of Christ he is none of His." Here is a searching, solemn word. If the Spirit of Christ is in us He will do certain things. Certain operations, we shall have an experience of if the Spirit of Christ dwells in us and if He does not we are not of His; we do not belong to God. First He will be a Spirit of conviction; He will give views and feelings of our ruin, utter ruin, so that confidence in self, hope in self, help of self, will die. Then, as the Spirit of Christ, He will lead the soul to Him, and thus Christ becomes all and in all; never, otherwise. People can talk about Him and prate as if they knew Him, but if they have not the Holy Ghost, whatever they know of Christ is of no avail to them. When the Holy Ghost gives a view of Christ, you cannot express it; I cannot express it. It is very wonderful; the veil taken from your heart, your eyes opened, and turned away from what you have been looking at. You have been looking at the law and been looking at yourself. The law has killed you and you have looked at your own poor, dead condition as under the law, and then the Holy Ghost comes and turns your eyes, turns your faith to another object and that object is Christ and the sight of His fulness, of His suitableness, of His greatness, of His love, of His blood, of His righteousness, of His holiness, will so affect the heart,

so captivate the affections and so win the will that it is true as Paul says in the Corinthians "Every thought is brought into captivity". Every thought; O when a man is under the law all sorts of thoughts come into his mind. He tries to please God, to obey God, to refrain from sin, to kill sin. He cannot do it. Then the gospel comes and as Paul says "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, casting down every high thing that exalteth itself against the knowledge of God, casting down imaginations and bringing into captivity every thought unto the obedience of Christ." Now, it is not that you think what can I do to help myself. No; every thought runs to Him, a perfect Saviour, a willing Saviour, a loving Saviour, a suitable Saviour, and so the heart is brought down and you know what I mean when I say you are brought to God's terms; O, so easy, O, so hard, so impossible to nature. What are God's terms? That you should be nothing but a poor, lost sinner, and Christ all and in all. Now that is one evidence of possessing the Spirit of Christ.

Another evidence is this, that the divine Spirit, called the Spirit of truth, guides into truth. You cannot get into truth unless He guide into it. You may know the original languages of truth, but that knowledge wont lead you into truth; it may make you proud. But though you are illiterate, though a man may be hardly able to read a chapter in the Bible yet the Spirit of Christ leading that person into the truth gives him a knowledge of it. O, he sees Christ in it, the beauty of Him, the glory of Him, and the word is made over to him. His cry was "That which I see not teach Thou me" and the Holy Ghost teaches him. He sees more in five minutes, more that affects his heart, wins his affections, unites him to Christ, than a year's study, (if he were able to study), yea a lifetime of study would do. The Spirit works effectually, leads effectually, teaches effectually. That is the evidence of possessing the Spirit of Christ. He leads you into the precepts and you see them to be wonderful, beautiful; not legal, no, they fit you, they express what your heart desires. "Walk in love." Why, says a sinner, that is exactly what I want to do and pray to do it. "Pray without ceasing" Why, says a poor sinner, I

grieve over my prayerlessness, and I wish I could pray all the day. "Casting all your care upon Him for He careth for you". And that comes home and the sinner says - "Lord, that is just what I want to do, to be a prayerful sinner, without care; to cast the care of my immortal soul, of my family, of my business, of the Church of God; to cast all on Thyself." The burden bearer is seen by faith as having first been the sin bearer of that person and now he says "I would fain cast all my care on Him". So it is a blessed evidence that the Spirit of Christ dwells in a person when He leads him into the truth, the doctrine of truth, the sweet spirit of truth, and the precepts of truth, and they all unite most beautifully; they blend together, in a way that no man could cause them to blend. The Spirit of God causes them to blend and be as one truth in the heart.

Another evidence I will give you of possessing the Spirit of Christ and that is that you do not consent willingly to sin. We are, some of us have been, very guilty of consenting to some sins, but it is not a persistent, an abiding, consent. It is broken, it is shivered, it is removed sometimes, so that the law of sin is not in your members, does not rule. You have it, but hate it. You can interpret for yourselves in certain cases; you know your own cases, your own particular troubles and lusts and vanities and can say - Alas, I did consent to that, and O how I have smarted for it and now I would fain, by the grace of God in me, consent no more." You can say with the Apostle Peter - the past time of my life suffices me to have wrought the will of the Gentiles. Do you resist sin? Do you resist pride and lust and vanity and covetousness and over-carefulness and drunkenness of surfeiting? If you do really it is because the Spirit of Christ is in you. No resistance of sin by us naturally; we love it, we are in it. But grace delivers, grace rescues, grace gives power to resist.

"If any man have not the Spirit of Christ he is none of His". Further, do you love the Lord? "If any man love not the Lord Jesus let him be Anathema Maranatha". You know what that means - Let him be accursed. How will love to Christ express

itself? How will it show itself? If you love Him there will be movings after Him. "Tell me O Thou whom my soul loveth where Thou feedest, where Thou causeth the flocks to rest at noon". You go about the city if He is not with you and cry to the watchmen "Saw ye Him whom my soul loveth?" And the watchmen may handle you roughly. They will see you, the bride, out on a dark night; they take your veil away from you, that is, the ministry will expose you, rebuke you, and tell you just where you are. Now is there anything under all that that would answer to the word "love". Yes, why should you go after Him if you have no love for Him? How could you pant for Him if you have no love for Him? How should He be the one desire of your soul if you have no love for Him? Why should you want His power to sustain you, His light to guide you, His love to melt you, His blood to cleanse you, His righteousness to justify you, His holiness to sanctify you if you had no love? Love to Jesus Christ is a great blessing and it always has this connected with it, walking with it, love to the brethren and prayer for the peace of Jerusalem. "They shall prosper that love thee". "Let brotherly love continue". So you have in this another evidence of having the Spirit of Christ. If any man have not the Spirit of Christ he has no love.

Another evidence; when affliction is on you, your nature would, if possible, get rid of it, rebels against it. What does the Spirit bring you to? Well He brings you to two or three particular points in respect of affliction. First that you feel you deserve it. You believe that God exacteth of you less than your iniquities deserve. "If with my sins compared, how light". Is not that true in your own case? The second is this, there is a humble confession of that. You do confess that God is dealing with you very tenderly when you consider your sins and what they call for. O you justify God in afflicting you. Another point is that at times you long to be enabled to regard the affliction as a chastening, a divine chastening. "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth". And then, if I may use the word, then the climax comes in this affliction when you can say "Thy will be done"; "Not my will, but Thine be done" This comes from the Spirit. One word more in conclusion



on this point, namely, a good hope through grace that one day you will leave this mortal state with all its vicissitudes and burdens and troubles and enter into everlasting rest. God, we are told in this chapter, has subjected the new creation to bondage but in hope. He hath subjected the same in hope. The creature, the new creature, was subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. And this hope lives in the soul, flourishes in the soul sometimes. Yes, many a child of God has been enabled to sing

Yes, I to the end shall endure  
As sure as the earnest is given  
More happy, but not more secure  
The glorified spirits in heaven

Well my brethren if you look at these things, if you are enabled to follow this you may say comfortably, thankfully, that you believe God has given to you His Spirit. There is much that I cannot enter into; I am not able; I do not want to go beyond my own experience in speaking of things. I mean that what the Word of God is in regard to these matters, He brings to His people in some measure, but what I said before you I know to be true, and I wish you all, who fear His great Name, may also say you know also that these things are so. "Hereby know we that we dwell in God and God in us by the Spirit which He hath given us." And this brings about a sacred union, a sweet conformity to God and His blessed Word. Yes, also to that image which God has predestinated His people to. "Whom He did foreknow He also did predestinate to be conformed to the image of His Son, and whom He did predestinate them He also called and whom He called them He also justified and whom He justified them He also glorified." May the Lord give us to enter into this. It is a very solemn conclusion - "If any man have not the Spirit of Christ he is none of His" If we are destitute of the Spirit we are destitute of Christ. If we have not the Spirit we have not Christ. The Lord make this searching word useful to us and grant that we may be

-10-

brought to this blessed state of experience, having the Holy Ghost in us.

AMEN.