

Christian Life on the Inside - Sermon 3 of 5

by Roy Hession

The victorious life is a life lived in the power of the Holy Spirit, where the flesh is crucified and the life of Jesus is received.

Duration: 44:56

Scripture: Romans 7:14, Romans 8:3

Topics: "Christian Life"

Description

In this sermon, the speaker discusses the importance of facing and addressing the works of the flesh in order to experience true deliverance. He emphasizes that the law alone cannot provide righteousness before God, as it is weak through the flesh. Instead, God sent His own Son in the likeness of sinful flesh to condemn sin and fulfill the righteousness of the law in those who walk after the Spirit. The speaker also highlights the need for continual death to self in order to receive the life of God and experience victory in Christ.

Transcript

We continue of course with our studies on what the Christian life is on the inside. If you like, what the victorious life is. But that phrase is so bandied about, we usually use it with some caution, because we sometimes have wrong conceptions as to what the victorious life is.

We're going to read from Romans chapter 7. And once again we have to break into Paul's argument. Seems such a pity, but if you go further back and further back to where it begins, well you have to start at the first verse. So we just have to break in.

Romans 7, verse 14. For we, and I shall read of course from the authorised version with some little corrections as we go along, little emendations, culled from other versions. For we know that the law is spiritual, but I am carnal, sold under sin.

And then he gives you the picture of a carnal man trying to keep a spiritual law. And he doesn't get on very well, as you can imagine. For we know that the law is spiritual, but I am carnal, sold under sin.

For that which I do, I know not, don't understand myself. For what I would, that do I not. But what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good.

Even a carnal Christian's own capacity for agreeing with the law of God. Now then it is no more, if then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, the merely natural soul of me.

But something that's captured me, but sin, that dwelleth in me. For I know that in me, that's in my flesh, the natural dominated by the flesh, dwelleth no good thing. For to will is present with me, I am willing, I can promise.

But how to perform that which is good, I find not. Years ago my dear friend David Tryon wrote a little booklet that's gone all over the world. What a blessing it has been to so many, and it's entitled, But How, based on this verse.

To will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not. But the evil which I would not, that I do.

Somehow he's able to dissociate these two parts of himself. Now if I do that which I would not, it's no more I that do it. But sin that dwelleth in me, he's learning to look at himself objectively, and take God's side against the flesh that's operating.

I find then a law, a principle, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind, I myself serve the law of God, but with the flesh, the law of sin. There is therefore, going back to a former verse, that therefore.

Whenever you see a therefore, you ask yourself, what is it therefore? And incidentally it goes back to verse six, for your interest. There is therefore, because of what he says in verse six, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

And this is the verse I want especially to underline this morning. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and as an offering for sin, that's what it means, condemn sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. We have seen in previous studies that man is a tripartite being, originally, body, soul, spirit.

And we saw that that topmost faculty in his makeup, the spirit, by means of which he was able to be in touch with God, perished when sin came, and thereafter, although he was alive to earth, he was dead to God. But not only did that happen, but another principle entered into his being, which Paul calls the flesh, which is that self-centred spirit, which is the very heart of sin, S-I-N. And that flesh captures the soul, the soulish, the natural part of the unregenerate man, and it is the flesh which is activating him all the time.

But when we are born of the spirit of God and Jesus saves us, wonderful things happen. That dead spirit is resurrected, and he's able to be at home in that other unseen realm in a way he never was before. Things which were foolishness to him now become clear and plain.

The Bible becomes a new book, the songs of Zion almost sweep him off his feet, and he's caught up in many a blessed ecstasy of praise and worship to the God he's come to know, because his spirit has been born anew. But not only is his faculty living, but the one who's done it all, the ancient, the Holy Spirit himself comes to dwell within him. But alas, the flesh is still there.

He hasn't ended with that, not till he gets the glory. But this much has happened, a new element has happened. He's alive, the Holy Spirit's come, and as we saw the other day, the spirit lusts against the flesh, but the flesh lusts against the spirit.

And the purpose of their fighting, one with another, within you, is to capture the essential youth, the ego, their beautiful personality. Everybody's got a beauty about their personality. If it can be captured by the spirit, and activated by the spirit, and if Jesus expresses his own lovely way through you, there's a special expression of Christ that only you can give.

Don't try and copy somebody else. Be yourself, and the more you are yourself, uninhibited, with Jesus in control, the better it will be for everybody. We'll love it.

So we like people to be themselves as long as Jesus is activating that self, and not the flesh. And we have to choose, not once, but continually, flesh or spirit, flesh or spirit. In each situation, as it arises, you can react to it in the flesh, or you can dive to that and let the Holy Ghost, the Lord Jesus in you, react to it.

It's a choice. Now too often, we make the wrong choice. Sometimes the flesh has taken over before we've had any time to choose.

All right, all right, all right, but you've got another choice. You can repent. As I said about jealousy, sometimes I've got no time to choose, but I can choose afterwards, immediately afterwards.

And God counts when I repent of a thing and that I've never even done it. And in his sight, my walk has been victorious. Such is the power of the blood of Jesus.

But all too often, we don't, and our precious personalities become dominated by the flesh and are acting now in that self-centered way. We saw too, yesterday, that conscious of these things, the natural thing for us is to resort to the law and make our promises and espouse higher standards for ourselves. But we saw yesterday the law is no help.

Instead of subduing the flesh, it only draws out more than ever what is there all the time. And we saw yesterday what does come out. And we saw the 17 works of the flesh.

It would have been very easy to have made it 26 because we could then have gone on to the fruit of the Spirit and looked at them in penitence. The fruit of the Spirit is love, but the flesh knows nothing of love. The fruit of the Spirit is peace and long-suffering, but the flesh is bitterly impatient.

We could have made it 26, a hundred. Its forms are manifold. Now, that wasn't a very pleasant morning yesterday.

And I know some say, where's the victory, where's the praise? You may well ask, where is the victory and where is the praise when we're looking at the flesh, which you have got, friend? And perhaps you need to look at it. The first time that I took this theme, the first time and the only time, was a month or two ago at our great international conference at Lesart. And a brother, and I had to speak by interpretation, every

word, every sentence had to be translated into French and German, and therefore every message at least lasted an hour, if not an hour and twenty minutes.

They really had to listen, and they're willing to. Well, if you're really hungry, nobody minds. And a man came up to me during the series.

He said, you know, that day when you talked about the works of the flesh, I got so restive. I said, isn't he going to talk about the fruit of the Spirit? It's the flesh, it's all so negative. But brother, I want to thank you for doing it.

Oh, I was... And I saw myself. I thanked God for that morning when we took a look at the flesh. And he was rejoicing in a new and precious deliverance.

As a result of God making him face himself. So this is God's precious therapy, and the end is always, be assured, blessing, liberty, and rejoicing. Now, at the end of yesterday, I did just touch on the way in which the flesh is to be dealt with.

As we touched on that phrase, they that are Christ's have crucified the flesh with the affections and lusts thereof. Thereof. And from there we go on.

God's purpose with regard to the flesh is not that you just suppress it. Because if you suppress all these things, it doesn't remove them. Only people don't know about it, and you try and bite your tongue.

But these things, because they're there, still go on condemning you. And that's the great thing about the suppression of sin. They still go on condemning you, even more because they're suppressed.

Nor is his answer eradication. As if this flesh can be withdrawn by some work of grace like a bad tooth is extracted from a jaw. But what God's answer is for this flesh, this natural fallen self which captures us and uses our personalities, his purpose is crucifixion.

Not dedication, but death. This is God's way. But as a result of this death, this crucifixion being worked in us, another's life, another's power, another's love, emerges and takes over the life of the Lord Jesus Christ.

No more let it be my working, nor my wisdom, love, or power. I see that as judged, but the life of Jesus only flowing through me hour by hour. There's only one victorious Christian life in the world, and it's not mine, it's yours.

It's the life of the victorious Christ. But that is only experienced and understood in the death of self. The life of God is received continually through the continual death of self, and in no other way.

Now especially I want to concentrate on verses 3 and 4 of Romans 8. I read them to you again. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and as an offering for sin, has condensed sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. It begins by saying these words.

For what the law could not do. And it tells us why the law could not do it. What the law could not do was to give us a righteousness before God.

And if you haven't got an adequate righteousness before God, you have no peace with God, you're at ease with God, you feel condemned by him, disapproved of him. But were your righteousness adequate before God, you would have peace with God. I'm using Pauline phrases.

This word righteousness is a Pauline phrase, and you know how children get to know the meaning of words? You don't take a dictionary and explain words, you keep on using them in their different contexts, and then you see it. And that's what we who try and share the word of God to do. It's sometimes useful to stop and explain in detail what a word means, but better keep on using it, brother, in all its varying contexts.

And you'll see, that's what Paul does. I know what he means, I think, I'm sure, by righteousness, but by only seeing it. Otherwise I might think it's my personal righteousness.

No, no, no. A righteousness before God, a rightness with God, when I'm counted right. And that's what the law couldn't give you.

It couldn't bring you into a place when you knew you were counted right before God. You see, the law says this. This do, these commandments, these standards, these various things, and thou shalt live.

You can not only have God's laws, but you add all sorts of extra ones of your own. We all do, naturally, we're doing it all the time, I think. And the theory, back of it all, is this.

This do, if I can only do this, I will live and I'll be right with God. But it's inferred, obviously, this fail to do, and thou shalt die. And in the event you do fail to do it, and therefore the only thing the law can give you is condemnation.

That's what Paul means, where he says in Romans 7.10, The commandment which was ordained to life, had thou been able to keep it. I found to be unto death, because I found I never could. And why couldn't I? Because I was carnal.

This law is spiritual. But I, I've got this flesh, and it's activating me. It's the motivating force in my life, this self-centred principle.

And a carnal man cannot keep a spiritual law. There's nothing wrong with the law. The law is not sin.

And the law itself actually doesn't work death, as Paul says. It's sin that works death, but it does it through the law. The law gives sin, indwelling sin, its chance.

And just because I, that flesh, cannot and will not keep the law of God, all I get as a result of my new efforts is death, reproach, a bad conscience, going through life all the time with the feeling I'm disapproved of by God. I'm not making it, I'm not up to standard. It isn't the lack of trying, if you feel like that.

God knows you've tried. It isn't the lack of wonderful high standards. We've got them all.

But they fail. The law fails. What through? The weakness of the flesh.

Now, so it is with us individually. The average message, when you boil it down, well, average, it depends in which church you go to and who's the preacher. But the general message today is at bottom a message of law.

As Paul said, Moses has in every city them that preach him. He has in every denomination them that preach him. In every fellowship there's somebody who preaches Moses and makes a contribution that makes weak people feel bad.

That's always the effect when you preach Moses. This do and thou shalt live. I've done this, this is the way.

But what about the people who are too weak to do it? And the trouble is they seem to forget the weakness of the flesh. They seem to forget the people they're giving this good advice to are too weak and failing to take the good advice and implement it. Sometimes our books on the victorious life have a chapter where you're told about the steps into blessing.

Some make it three, some make it seven. Take those steps and you're there, brother. But you know the fact is I'm too weak very often to take the first step, let alone all the others.

And all I'm left with is a sense of condemnation and self-reproach. But it isn't other people who preach the message of law to us. The real one who preaches it is ourselves.

Ask yourself, what is the message you preach to your poor old heart? And so often you're preaching the message of law, you're a minister of Moses to your heart yourself, and you only gain despair. As a result, if only I could do this, be like so-and-so. Ah, yes, the law is powerless.

When I says here, what the law could not do. Oh, thank God he takes that as read. That's beautiful.

Do you mean to say there's another way of living my Christian life than that way? Of course there is. I wouldn't be here if it wasn't. I was on the way out in 1947.

I don't think I could have gone on in evangelistic work, struggling and striving to be a powerful preacher and suppressing the truth about myself. But thank God there's another way. What the law could not do, grace has done.

Now I deliberately said grace instead of God. Here he says God. What the law could not do, God.

But I'm saying what the law could not do, grace has done. Because, for two reasons. Grace and God, rightly understood, are synonymous.

God, although he's the one who promulgates his law, and understand those standards are never changed. What has changed is the method by which those standards are implemented. That's the difference.

At bottom, he's the God of grace. He isn't the God of grace only since Calvary. He was always a God of grace.

There's a chorus which we sometimes sing, which we don't actually, because I think it's a little bit wrong. It talks about the cross, Calvary, the fountain where the grace of God finds its eternal spring. That is not true.

Calvary is not the fountain from which the grace of God finds its eternal spring. But Calvary finds its eternal spring in the grace of God. Had he never loved us as we were, had he marked our iniquities, he would never have sent his son to Calvary.

Oh, match this grace that Jesus there alone, on Calvary's cross, the sinner should atone. Because you've got to understand that grace is love, yes, but it's a special sort of love. It's love to those that don't deserve it.

The moment you feel you've got to deserve to be blessed, or come up to some standard to be blessed, grace is no more grace. On the other hand, if it be of works, then the other way works. It's got to be wholly of works, or wholly of grace.

And this wonderful God of ours loved us in our sin before there was any procuring cause in us. He's the great God of grace. Back in the Garden of Eden, all the way through Calvary, is but the supreme demonstration of the grace of God to sinners.

And so I've been here, I've just said this moment, I've talked about grace instead of using the word God. What the law could not do, this grace that doesn't require some pathetic contribution from us first, has done. And I've also used the word grace because right the way through Paul's writings, grace is always put in contrast to law.

Law and grace, law and grace, again and again and again. In God's vocabulary, the opposite to sin is not good. It's not your choice, it's not a choice between sin and good.

The opposite to sin in God's vocabulary is grace. Where sin abounded, good did just much more abound, some people try to overcome that. Where sin abounds, grace does much more abound.

Please turn the cassette over now. Do not fast wind it in either direction. Where sin abounded, good did just much more abound, some people try to overcome that.

Where sin abounds, grace does much more abound. That's the thing. Marvellous grace.

Out of our loving Lord, grace that exceeds our sin and our guilt. And what you've got to ask yourself is, which is greater? In those moments of despair about yourself, which is greater, dear friend, your sin or God's grace? You're acting as if your sin was greater than God's grace. But where sin abounds, grace is a mighty ocean, does more abound.

And friend, he makes, finds no problem in your sin, if you don't acknowledge it, none at all. Indeed, there's a wonderful verse where it says, I've got it out as a thick cloud by transgressions and as a cloud by sins. And the RSV helped me there.

I've got it out as a mist by sin. In other words, that verse is telling us how easy it is for God to deal with sin. Nothing more than a mist.

It only needs the barometer to rise, and it's gone. Until that barometer rises, until God does something about the mist, it shuts out the sun. But it's only a mist.

Grace no finds no problem with human sin, if only we don't hide it. And our choice, listen to this, is not between good and evil. Your choice in this conference is between sin and grace.

Some time ago I was listening to that program of lovely gospel songs on the radio with heart and voice, and they were singing that old hymn, so old it's hardly sung today, Only a Step, Only a Step, Only a Step to Jesus. Then why not take it now as the chorus? And then I noticed in one of the verses there was this line, Only a step from sin to grace. If it was a step from sin to good, I couldn't say it's only a step.

Many, many steps, and I don't think I'd make it. But if the choice is a step between sin and grace, one step of humility, of confession, of honesty before God, and you're on a new ground. You're a candidate, as we often love to say, for grace.

Only a step from sin to grace. And what the Lord could not do, grace has done. Now what has grace done? This verse tells us three things.

First of all, God has sent his own Son in the likeness of sinful flesh. I say, did you get that? That foul, filthy thing, which is God's own, his own Son was made in the likeness of that vile thing. Now there's another similar phrase, but not quite the same.

In Philippians 2, he was made in the likeness of men. When was that? In his incarnation, in the manger, he partook of our flesh and blood in the likeness of men. And there's no thought there of sin, just partaking of our humanity.

But here there's something deeper. After the incarnation, when he hung upon the cross, he was made in the likeness of sinful flesh. This awful thing that we looked at yesterday, Jesus Christ became an effigy of that.

As Brother Chuck was saying to us on Sunday, it isn't only that Jesus died for me, he died as me. It was my likeness, at my worst, as well as at my best, for they're all the same to God, that he was where. Suddenly, he became in the likeness of that vile thing.

What must it mean to him? This is the truth which is brought out in the famous picture of the brazen serpent. They've been bitten by serpents. And the cure, what? What was the cure? If you please, it was a serpent, an effigy of one, made of grass, which always speaks of judgment in Scripture, and then nailed to a pole and held up, brought to the cross.

The cure was in the shape of the thing that had done all the harm, an effigy of that writhing, bitter serpent. And maybe not until they saw it up there did they realize, well, he'd been biting them. These things bit them and got away under the undergrowth.

There they saw the whole length of it in its fangs, its hideousness, in effigy. And that mangled form, forsaken by God and man, on the cross, is me at my best and at my worst. When you snap back, when you're so impatient, when you're so quick to take offense, when you hide sin, we all do it.

That's what I am, on that cross. Jesus wore my likeness. Jesus became an effigy of me, not only dying for me, but as me.

The second thing he did was this. Having made his son an effigy of sinful flesh, he condemned sin in the flesh. He judged him.

He turned away his face so that he had to wail, my God, my God, why hast thou forsaken me? God wasn't judging the son as the son, don't you think it? He was judging the son as me. He wasn't forsaking the son, but he was rather showing his estimate of the one whose likeness the son was wearing and, in effect, judging, turning away his face from that flesh for which God has nothing but judgment, from that flesh that's jealous and resentful, that compromises and all the rest. God has nothing but judgment for him as seen by the cross.

On the 5th of November every year, we commemorate the discovery of the gunpowder plot, don't we? Of course, our American friends won't know anything about this. You'll have to tell them about that afterward. It's a great story, isn't it? How they discovered Guy Fawkes in the vaults of the House of Commons where the thing was full of gunpowder and when the whole government was in session above, he was going to put a match to it and the whole thing would be overthrown.

And he was discovered and on the 5th of November, what happens? Well, the children make an effigy of Guy Fawkes, a penny for the guy. And what do they do with that effigy? They put it on the bonfire and they burn it and they judge and they burn Guy Fawkes every year in effigy. That's what happened at the cross.

That's an effigy of me, even at my best, thinking I do quite well sometimes, hope people think well of me, think well of you. That's me. But that judgment doesn't fall on me, it should fall upon one who voluntarily wore my terrible rifle.

In other words, that message says this, ended, not meant. That man whose self, whose centre is himself, that old man, is ended. God doesn't intend to mend him, to improve him, to make him a better this, that and the other.

His purpose is end, death. And he's declared that death upon us in the one who wore our likeness. So that's what he means, Paul, when he says the old man, the man of old, was judged and crucified with Christ.

That's what he meant, he said, I, I, this I that I know so well has been judged at the cross. And the third thing, in order that the righteousness of the Lord might be fulfilled in us. That's what he says.

He's judged you in order that the righteousness of the Lord might be fulfilled in you, not by you, but in you by another. How can you do it when God's given you up? He's finished with that man whose centre is himself. He'll never be any different.

We see that man whose centre is himself trying to keep the law in Romans 7. And he couldn't disentangle it. And he never kept it. So God has judged that I that you might, that the righteousness of the Lord might be fulfilled by the Lord Jesus Christ.

As I said, there's only one victorious Christian life in the world and that's a life with a victorious Christ. He's the only one who can love. He's the only one who can fulfill the righteousness of the Lord.

As someone else has said, it isn't enough for our lives to be Christ's, that Christ must be my life. He must be the doer of all that's done, the responsibility on us must be on him. He doesn't want to help me live the Christian life, he wants to take over the whole business, progressively, continually, in every task.

And he does so, as we've said, in the dead. No more let it be my working, nor my wisdom, love or power. I see it all crucified, but the life of Jesus only flowing through me hour by hour.

Now how is that to be experienced? This is how it is, from God's side, the Son, in the likeness of sinful flesh, and when he judged his Son, he judged that sinful flesh. You know, he doesn't expect any good from you. And happy is the man who doesn't expect any good from himself.

Happy is the man who expected nothing, for he shall not be disappointed. And he won't be very surprised when the flesh operates as it does. Of course, that's me.

That's what I've learnt myself to be. That's the man that God judged, and I agree with it. Ah, that's it.

You have to agree with the judgment of the cross upon that self whenever it appears. You've got to consent to that judgment. And this must be the heart of all repentance.

It's not enough just to say, oh, I'm sorry. You must see the man who did it as a man worthy of death, and that death sentence has been passed upon him in the Lord Jesus Christ. You must say, I deserve that death.

When you had, as I had the other day, I was preaching last week here, and suddenly I sort of lost something in the middle, and I faulted. And do you know what it was? I saw Chuck listening so intently, I saw John Collinson listening so intently, I said, my, I think they think this is good. I don't know, I lost something.

And God showed me, that's what it was. That's what it was. Oh, what a rest, to say, Lord, I judge.

And you know, you can repent as you preach. Did you know that? You can repent as you preach. You can preach one thing and say, sorry, Lord.

And the Lord comes back again. Oh, that's fresh. And we're to accept, and as we repent, we're to go right deep down and say, I accept that man is judged and deserves that judgment.

And it makes it all the worse that you didn't have to bear it, that he, the innocent one, did. You died, you were judged with Christ. And in that way, you give place to Christ.

Jesus doesn't want to help us, but progressively supplant us, so that progressively it's he who's looking out through those eyes and speaking through those lips, has got that caring heart. It wasn't always so. But you know, you've repented.

Oh, how different it is when you've had a new visit to the cross. You emerge with Jesus reigning in a way he wasn't before. And it's got to be reiterated.

And as I say, it must be that. Now, with regard to repentance, it varies where you begin. Some people, God deals with the whole issue of their life, and they've seen, mine has been a self-dominated life.

It's been for my own glory. My Christian life has been done in my own efforts, and I've been the initiator of it. And we see that's the thing.

We go to the root, and we judge it and confess it. Now, Lord, take over. But you mustn't stop at the root.

You must go on to the works of the flesh, because that principle has demonstrated itself in all sorts of ways, and other people have been hurt, and things have been done wrong. And I don't only judge self, the root, but the Spirit will show me where I need to put things right. I told you of that Dutch girl, Tarnica.

Do you know what she brought to the cross? Her discipleship. What a mercy. People had suffered, I expect, as a result of her discipleship.

They put everybody else in bondage. It was her. It was her! But God didn't stop there.

There are many things, many letters. And I tell you, there have been some letters written from this conference. And that girl went back to Holland, and as God has been using her in revival.

It's not her. She's on the cross. She's seen herself there.

She keeps recognising that fact, often having to go back there. It's another. On the other hand, very often, the Spirit of God begins not with the root, but with the works.

Those things we've pushed under the carpet, or into the cupboard. That's the thing you're convicted of. Put back that carpet.

Open that cupboard. And you know something's happened recently. You've got to go to Jesus.

You've got to go to the cross. But man, go further. Don't merely deal with the works.

That's the result, that bottom. Yours and mine has been a self-dominated life. Our Christian life has been little more than self-effort, our service for our own glory.

By all means, deal with the works. We must. But go to the root.

This is the thing. And at that point, there's got to be this surrender to Jesus. So he takes over.

It's not my life. It's not my thing. It's his.

It is, as I've said, attending our own funeral. In East Africa, where God has blessed so many, so multitudes really, with such rich experiences of revival, it is sometimes said, you cannot always tell the difference at first between a funeral and a wedding. They're praising the Lord for their dear brother, who's in glory.

You say, what's this? Funeral? Sounds like a wedding. I want to tell you, for the Christian, what we're talking about this morning is both. It's a funeral and also a wedding.

So says the Apostle Paul. For in Romans 7, 4, he says, Ye also are become dead to the Lord by the body of Christ, that you should be married to another, even Jesus Christ, who's risen from the dead. That's it.

A funeral, yes, but a wedding also. And you find yourself in a new union with Christ when there's been a new attending of your own funeral at the cross, and you've died, accepted that judgment of yourself. It always leads to a new union.

The funeral, which is also a wedding. Then come the fruits of the Spirit. I heard when I was in Switzerland, they were telling us about things that were happening in a certain church, and God had visited a certain church with revival.

And sometimes 80% of the dead Christians had been revived, and had gone through this sort of experience. And the news came through, Brethren, we are knee-deep in love. Knee-deep in love, waiting in it, the love for one another.

Only because one another had been to Jesus for the cleansing power. One another had judged themselves, and let Christ take over, and put things right. Knee-deep in love.

And all the other fruits, which you could spend a long time on, are simply emanations of the basic one, love. It doesn't say really the fruits of the Spirit, but the fruit of the Spirit is love, and then it's just amplified. Love.

One for another. Love isn't jealous. Love praises when another does well.

Love doesn't resent. But this is only possible when I know what it is to go to the cross for another to take over, who lives in me, to be my life. But it's a very critical thing.

With this I close. Someone once went to George Muller, the man who was so famous as the one who received vast sums of money for the orphans of Bristol without asking man for a penny, the apostle of faith. And he was known and loved throughout England and revered.

And someone went to him and said, George Muller, can you tell me the secret of your life? He was silent. And he bowed his head lower and lower until his head was between his knees. He said, there came a time when I died for George Muller, his ambitions, his glory, his efforts, his place in the scheme of things.

And Jesus came. Have you ever known anything like that? Or have you ever known it? Has it been repeated lately? There came a time when I humbled myself mightily under the hand of God and I saw self everywhere. And I gave up those ambitions, that desire for praise.

And the blood cleansed me. And Christ himself became my life. Until the next time, you do it again.

This is the oft reiterated path for the saint of God. And as I see it, this is the only victorious life there is on the inside. And it expresses itself, surely, on the outside too.

Let us pray. Lord Jesus, thank you for hanging on the cross for us, being forsaken as us and judged as us, that we might never be forsaken. Lord Jesus, we praise thee this morning for the glorious possibility of you taking over where the flesh has proved such a failure.

And may we not rest in these days until we know it's really so in us. And you banished our darkness and help us to learn to walk this way with thee. For thy name's sake.

Amen.

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