

# If so be the spirit of God dwell in you (ii) (Quality: Good)

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[ 0 : 00 ] The Lord's help, I will venture again to read the text you will find in the Epistle to the Romans, the 8th chapter, verses 9 and 10. The Epistle to the Romans, the 8th chapter, verses 9 and 10. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness.

We are reminded from the Scriptures of the purpose of the Scriptures, that that which is written aforetime is written for our learning, that we, through comfort and patience of the Scriptures, might have hope. This will have a particular reference to the subject before us. With the experience, which is a daily one, in the hearts of the children of God, of the flesh lusting against the Spirit, and the Spirit against the flesh, so that sometimes the issue may appear to hang in doubtful scales, it is very important that we should know where we stand and how we stand, particularly that it will be well with us when called to die. This question must ever, should ever, should ever be before us, and sometimes it is forced upon us, and a deep conflict instills, and a serious concern is developed when there seems to be so much strength in the flesh. It has pleased God to set certain things on record, whereby we may come to some conclusion as to whether we are those that are in the flesh or those that are in the

[ 3 : 33 ] Spirit. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Whilst we observe the morning briefly, some of those parts which trouble us in the activities of the flesh, yet we endeavour to set before you that which is the result of the Spirit of God dwelling in a person.

We noticed several points regarding the Spirit of God, that he was the Spirit of life, and being the Spirit of life, and that life dwelling in us, we should be made aware of that which is written in the sixth verse, for to be carnally minded, for to be carnally minded, is death. We can be carnally minded, but unless the Spirit of life is in us, we shall not be aware of the death that results.

And then, the Spirit of God dwelling in a person would bring us to consider other aspects of divine truth.

Some of these we mentioned this morning. Some of these we mentioned this morning, but we would now come to consider, if so be it, that the Spirit of God dwell in you as the Spirit of truth.

And if that is so, we are not in the flesh. We are only too familiar with the prevalence of lies and deceit in the world today.

[ 5 : 42 ] If we are born again of the Spirit of God dwelling in the world today.

The Spirit of God dwelling in us, the Spirit of God dwelling in us, will be the Spirit of truth, and being the Spirit of truth, it will bring to light that which is deceitful, and that which is of the devil, which is lies.

Now, what goes on in a person's heart, by the operation and power of the Spirit, is indeed a secret to that person.

But nevertheless, what appearances may show, may be at some times different to what the truth really is.

Now, are we concerned, feeling the forcefulness of the deceitfulness of our hearts, and the lying disposition that is in the nature of people, and we should not, we must face the fact that it is in our nature as well.

[ 7 : 26 ] Then, we may sometimes wonder whether, after all, we are in the flesh. We shall need, then, a distinctive and encouraging word to show us clearly.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

If the Spirit of God of truth dwells in us, then it will manifest our own sinfulness in respect to the heart as it is, and the propensities as they are.

And hence, we shall discover that which is of God, the fruit of the Spirit, which is the Spirit of repentance. Now, have we felt the Spirit of repentance?

That we have felt the movement and power and working of the flesh may be, alas, only to evidence. But, can we say to you the seed this evening, but ye are not in the flesh, but in the Spirit?

[ 8 : 38 ] If so be that the Spirit of God dwell in you, who has brought you to godly repentance, produced in your soul godly sorrow, caused you to mourn over your sins and after him.

Then, ye are not in the flesh. Whatever power you may feel of adversity, working against your soul's prosperity, ye are not in the flesh.

If the Spirit of truth dwells in you, to bring your attention to your sins, not the sins of others. Many people are occupied in recognizing the sins of others.

And they may well be in the flesh in so doing. But the significant and distinctive feature of the Spirit of God dwelling in you will be that your sins will be revealed.

Not to other people, but to yourself. And thereby, the outcome will be the spirit of repentance.

[ 10 : 01 ] Repentance is very necessary if we are to have a clear persuasion that we are not in the flesh.

There is no repentance when a person is in the flesh. That is, godly repentance. Repentance that needeth not to be repented of.

What does repentance do in the soul? It comes and says, I hate the sins that made thee mourn. And that is the spirit of repentance.

Now, we cannot bring this about, except we find and prove and have the evidence that the Spirit of God dwelleth in you.

In our closing remarks this morning, we referred to the Spirit of God as bringing into our souls the spirit of expectation.

[ 11 : 12 ] That is, the spirit of hope. Now, may we not hope for those things that we see not, and hope that we may have the evidence of the Spirit of God dwelling in us because the Spirit of God works in our heart the spirit of repentance so that we are sorry for our sins.

It will be a clear mark because we shall be only too conscious of our inability to be sorry for our sins.

One of the most solemn instructions, revelations, lessons that we have to learn is our own inability and of the strength of the hardness of our heart.

Now, if the Spirit of God is in us, we shall recognize that inability as sinful inability. And that will be an alarming thing that here we see our sin, we know confession has to be made, we know that it is needful for us to depart from our sin, and yet there is nothing, no movement in us of ourselves to do anything.

But, if we are in the flesh, we may settle down. And say, well, I can do nothing. On the contrary, if we are to say to you this evening, but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you, and it is God that worketh in you both to will and to do of his good pleasure.

[ 13 : 16 ] Whilst we therefore find the fruit of the Spirit of God dwelling in us, in repentance being sought and obtained, we shall also know the Spirit of Confession.

Now, the confession, where the Spirit of God dwells in our heart by faith, will be not just so many words, but it will be that which is really felt.

Now you may begin to say, ah, now that is a point that often troubles me, because I wonder whether I really feel what I feel, or whether it is hypocrisy, or whether it is imagination, or whether, despite all my feelings, I am only uttering empty words.

in the chapter that we read this evening, we were born to try the Spirit, but God tries the reins, the Spirit of God within us will try the reins of the heart, but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you, truth will manifest many things.

Shall we know then that our Spirit of confession is right, that our Spirit of repentance is right? Well let us come back to this point.

[ 15 : 06 ] Ye shall know the truth, and the truth shall make you free. In other words, the Spirit of God dwelling in you, will enable you to believe that by grace we shall be, by the grace of our Lord Jesus Christ, we shall be saved.

Is not that worth our pondering? The words of Scripture need a good deal of pondering sometimes. Faith, the Spirit of faith which we referred this morning, will have its application here.

It is not we believe that by the Lord Jesus Christ, by the grace of our Lord Jesus Christ, we are saved, though that is perfectly true.

But, the Scripture says in one place, we believe that by the grace of the Lord Jesus Christ, we shall be saved.

Here, we may revert to our earlier point of hope and expectation. And so, we are bound to say that if you have hope and expectation, that the day will surely come when you shall clearly see not only that he shed his blood, but he shall say for me, then, it is a case of that we shall be saved through the grace of our Lord Jesus Christ.

[ 16 : 55 ] Christ. If so be, if so be, that the Spirit of God dwell in you.

The Spirit of God will dwell in a person's heart as the Spirit of peace. My peace I give unto you, not as the world giveth, give I unto you.

let not your heart be troubled, neither let it be afraid. It is one wonderful and blessed evidence that the Spirit of God dwells in us when we enjoy the peace of God and prove that the Spirit of God is the Spirit of peace.

Much is talked about in the world in regard to peace. It is elusive. We may venture to say this, that in the world, as long as sin dwells in the world, it will never be found truly.

things may seem to lapse into some kind of cordiality for a time, but peace has been elusive all these years.

[ 18 : 31 ] And if there has not been actual warfare with arms used, yet how much war, what has been referred to as a cold war, is continually rampant in the nations of the earth, in families sometimes.

And so, as the psalmist said, I am for peace, but they are for war, and so we find it. But then, there is a secret which remains to the people of God, where they know something about peace.

And that peace is important because it is peace with God. Now, if we are faced with the prospect of eternity, the prospect must include these views.

Either we shall meet God in all his wrath, and that will be terrible, or we shall meet God pacified.

Pacified by and through the death of our Lord Jesus Christ. Peace, then, we refer to as the feeling in the soul of knowing that God is pacified toward us.

[ 20 : 10 ] Now, if that is known, then may we not with boldness and blessed anticipation look forward to the day of our death, because then we shall meet a God who is pacified toward us.

Now, we may truly apply the words of our text at this point, but ye are not in the spirit, but not in the flesh, but in the spirit, if so, be that the spirit of God dwell in you, and by a gracious experience, you feel that you have peace with God, that you are reconciled to God.

We cannot know anything about reconciliation to God unless the spirit of God dwells in us. Neither shall we be concerned about it.

But are we concerned about being reconciled to God? Are we concerned to know the God of peace? Are we concerned to feel that there's nothing between us and God himself?

Simple as we are, subject to all the powerful influences of the flesh, yet there is that within, which, being of the spirit of God, seeks to know that we, know that God, who is pacified towards us, and therefore to know the peace of God, which, as the word of God declares, passeth all understanding.

[ 21 : 57 ] No, yet not in the flesh, if you have known anything of the peace of God, which passeth all understanding. And the meaning of that, surely, is this, that the feeling with which the soul is blessed, cannot find words to describe the utter peace, the absolute peace, that was enjoyed for a time, longer or shorter, as the case may be.

I do feel that this is an important sign to look for in our experience, because the word of God declares, there is no peace to the wicked.

If we should therefore enjoy one moment's peace, when we felt that our God and this sinner was reconciled, what shall we say to you but, ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you and has given you the capacity, the capacity to enjoy peace.

But then, where will this peace be discovered? we think of the lines of one who said, peace by his cross hath Jesus made the church's everlasting head.

And that is the place of peace. Here, we see one standing, hanging, as it were, representing us, and bringing about peace.

[ 23 : 53 ] Have you ever been favored to realize that when the Lord, our Jesus Christ, was hanging upon the cross at Calvary, he was the ambassador of peace.

And he was engaged in a great work that would produce peace. Not only peace outwardly, but a peace that was to be conveyed inwardly, if so be that the Spirit of God dwell in you as the Spirit of peace.

There may never be a time when we shall feel such evidence of the Spirit of God dwelling in us as when peace is felt in the soul, since then love, will flow out of our soul unto God who gave it.

From that experience, we shall be able surely to say and agree ourselves, I'm not in the flesh of this moment.

That is certain, because the blessings of the cross, the glory of eternity to be enjoyed, the depth of the love of God to my soul has become so great that it has overwhelmed all the desires of the flesh, so that I can with all humility say, but ye are not in the flesh, I am not in the flesh, whatever I might have felt at sometimes, at this particular time, I'm not in the flesh, because I'm enjoying the peace of God, and I'm enjoying the love of God in my soul, that is, that part of me wherein the Spirit of God dwells.

[ 25 : 58 ] then it is, that we shall not only love God, but we shall love his people, love Christ in his people, and therefore we shall be drawn to them, and being drawn to them, we shall have a desire to do what they do, spiritually considered, if they have walked in the commandments of the Lord, then it will be our concern that we may also walk in the commandments of the Lord.

If they have felt the blessings of God in their souls, and they tell us something about them, there may be a gracious covetousness, covet earnestly the best gifts, and yet show I unto you a more excellent way.

Now, these things become doubly important when we look at the latter part of this verse.

Now, if any man have not the spirit of Christ, he is none of his. We are all aware that there is such a thing as fleshly religion.

Maybe some of us have been greatly afraid of it ourselves. And this is one reason why it would fill our hearts with thankfulness to feel the application of the former part of this verse, but ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you.

[ 27 : 57 ] But the contrary, now, if any man have not the spirit of Christ, he is none of his. Whatever pretensions he may make, however far he may go in the world, even in the religious life, if he have not the spirit of Christ, he is none of his.

Does this not emphasize the importance of this great question as to whether we have the spirit of God dwelling in us, moving and motivating us, sometimes constraining and sometimes restraining the spirit of God dwelling in us.

Since this is a dwelling in, we ourselves will be made conscious of it. Now, if any man have not the spirit of Christ, he is none of his.

If he should be able to exercise a gift in prayer and yet have not the spirit of Christ, he is none of his.

If he should speak of a hope which is based on anything about the merit of Christ, he is none of his.

[ 29 : 28 ] If he should speak of a faith, and yet that faith is not a confession of Christ, then he is none of his.

But it may be said, I know people that confess Christ. In the chapter in John that we read, a point which John brings forth throughout his epistle is that concerning the confession that Jesus is the Son of God.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.

We have known and believed the love that God hath to us. We read in the scriptures of Jesus being the Son of God in truth and love.

Now the Spirit of God dwelling in us will enable us to acknowledge that point. Not to acknowledge it only, but to feel the love of the Father in sending his own Son to die for the sins of his church and may we go so far as to say our sins or may we come closer and say my sins.

[ 31 : 07 ] We shall get the most satisfaction when we are able to say who loved me and gave himself for me.

Whilst we may get some satisfaction for seeing that the Lord gave himself for the church. Yet when it comes to this personal persuasion who loved me and gave himself for me we shall have greater satisfaction.

Yea shall I say the height of satisfaction.

that was derided from every quarter and yet the one who bore it patiently for he endured.

The Lord Jesus endured. We may well have to say how it was done we can't discuss. A very great mystery a very solemn mystery.

[ 32 : 42 ] It is not a subject for debate because it is beyond us. We are in the realms of the supernatural. But was it done for us?

Can we venture to join with those and say but this we know it was done for us. Now the application to our souls of some of the things that we have mentioned today but ye are not in the flesh but in the spirit if so be that the spirit of God dwell in you will bring us to the point where in that case surely I know that Christ died for me.

Now we can lay our head upon our pillow and have peace with God. We can die in the arms of Jesus and feel a complete composure and we can look death in the face and feel assured that as we sleep in Jesus so we shall wake up in heaven.

But this point is emphasized. Now if any man have not the spirit of Christ he is none of his. How searching a world. None of his.

No part or lot. We may at times have cremples lest that word that Peter spoke to Simon Magus might be spoken to us.

[ 34 : 14 ] There is no lot and part in this matter. There are still in the gall of bitterness and in the bond of iniquity. Well it will not be said to us if it can be said that the spirit of God dwelleth in you.

We shall feel an attraction to the son of God. And we shall feel a love to the son of God. And as we feel attracted and as we have a love to the son of God so we shall enjoy the peace of God which passes all understanding.

have you felt peace sometimes in the action shall I say of loving Jesus Christ. Loving Jesus Christ that he should have been willing to stand in your place.

Loving Jesus Christ when he should have been willing to take your case in hand. I sometimes think and feel that there is a sense in which we can enjoy peace at the throne of grace.

Now have we felt sometimes peace at the throne of grace when by faith we've looked upon the son of God not with our mortal lives but we felt such a peace flowing into our very spirit because our faith believes in the son of God the son of God that we are praying unto the son of God now there is a benefit there is a comfort and a consolation in praying unto the son of God what does it mean we pray unto one that is able to do exceeding abundant above all we can ask or think we may ask favors of men reliable men capable men that they may fail us because they are restricted in what they can do they do not wish to fail us they do not intend to fail us but nevertheless they do fail us occasionally but what a blessing to know the

[ 36 : 49 ] Lord the son of God who when we commit our cause unto him are coming to one who does not fail who cannot fail our cases are difficult sometimes especially when it's a matter of our personal salvation especially when it's a matter of the management of our carnal minds and evil hearts deceitful natures but we are coming to one who is able to manage manage the unmanageable that will be a hard case for any person if we should come and say this is unmanageable I am unmanageable but we can come to God with that kind of speech with that kind of plea and we can say Lord I am unmanageable

I cannot manage myself but I come to thee because thou art the son of God and I believe that through the grace of God I shall be saved because thou art able to manage me but ye are not in the flesh but in the spirit if so be that the spirit of God dwell in you and it prompts you to come to God with your hard questions and your hard cases but what a situation if with all the pretensions of a man or woman they should be without destitute of the spirit of Christ and therefore destitute of the spirit of true faith of true hope of true life of the truth itself of true expectation what is the what must the result be surely a despairing dark outlook but then we would look just for a moment or two at the benefits that accrue to those that in whom the spirit of

God dwells we refer to the first verse of this chapter there is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the spirit if God therefore dwells in us we shall have that ability to walk after the flesh after the spirit and not after the flesh how shall we know this blessed is the man who condemneth not himself in those things that he doeth but we have a greater word here there is therefore now no condemnation to them which are in Christ Jesus can we believe this no condemnation to them that are in

Christ Jesus because they are washed from their sin in his own blood they are clothed with his righteousness and there can be no condemnation now this condemnation though it may sometimes be felt in our heart yet it is that which issues from the covenant of grace there's no condemnation what a word to be applied to the soul that seems to be filled with condemnation and then God says now look at it from this side see light in God's light and the spirit of God is the spirit of light see light in God's light see how you stand in my view see how you are accepted in the beloved listen to the words in the song of

Solomon there thou art all fair my love there is no spot in thee if we hear such a word as that and we are melted by it we are overwhelmed by the wonder of it then ye are not in the flesh but in the spirit because the spirit of God dwelleth in you and you enjoy this blessing from God of feeling that there is no condemnation now God's word is an eternal word and therefore if God says to any soul there is therefore now no condemnation whether it is today whether it will be in ten years time whether it is fifty years past yet

[ 42 : 35 ] God's word is eternal and let the word of God dwell in you richly and the word of God contains the declarations of God contains the promises of God how rich they are in truth and love there is therefore now no condemnation this now refers to your present experience the receiving of the truth into your soul and feeling the overwhelming nature of the truth conveyed and the deep love of God in that there is therefore now no condemnation to those that are in Christ Jesus and as we have read in the epistle of John it works as it were both ways hereby we know that we dwell in him and he in us working both ways as it were we in

Christ and Christ in us what a firm bond exists between the church of God and God himself between each individual member of that church do we feel sometimes that we are bound up in the bundle of life bound up in Christ Jesus himself and that Christ Jesus is in our heart twixt Jesus and the chosen race subsists a bond of sovereign grace and such a bond it is that it will last through all ages and the strongest enemies will never be able to destroy it that hell with its infernal train shall ne'er dissolve nor break in twain we may find this word to be comfortable as the emphasis may be laid upon it this sacred bond shall never break though earth should to her center shake rest doubting saint assured of this for

God has pledged his holiness yes you're not in the flesh but in the spirit if so be the spirit of God dwell in you and the spirit of God receives what God speaks are you able to receive what God speaks would you be able to receive this evening what God speaks to his waiting people rest rest rest doubting saint assured of this for God has pledged his holiness peace for but once the deed was done to a settled by the great three one Christ was appointed to redeem all that his father loved in him how firm a foundation ye saints of the

Lord is laid for your faith in his excellent word what more can he say than to you he has said you who unto Jesus for refuge fled now what a solemn situation now if any man have not the spirit of Christ he is none of his well may it be ours to search out the matter that we may feel that we are of Christ that we have the spirit of Christ now if but if so be that the spirit of God dwell in you another outward sign of the spirit of God dwelling in you will be when the spirit of God is the spirit of humility one remarkable evidence of the spirit of

God as we see it in Jesus Christ is his humility I am among you as one that serveth we do not understand humility humility to be in line with servility though a person may serve with humility they do not serve with servility that is with a slavishness upon their spirits and you're not in the flesh you're not in the flesh but in the spirit when the spirit of God in you is a spirit of humility so that you're willing to serve the Lord with trembling and with godly fear and to listen to what he will say you know the great point in our lives as the children of god should ever be what is the will of the

[ 48 : 33 ] Lord now the will of the Lord may so often be different to the will of the flesh and I've sometimes looked at that word and sometimes drawn your attention to it those that are strong ought to bear the infirmities of the weak now you know what the flesh will say about that sometimes but you are not in the flesh but in the spirit if so be the spirit of god dwell in you and you are made willing to serve and to be of service for christ's sake this is the overriding word for christ's sake and what shall we see in the fifteenth of romans for even christ's please not himself what an evidence of his humility even christ please not himself and if there was one that ever came into the world that we should say could please himself surely that would be christ but what an example and why didn't he please himself well in this sense there were souls to be saved souls to be saved there were people to be healed there were prayers to be heard there were those that needed their sight restored and there were those that needed their ears opened and he pleased not himself you know the lord jesus in his life had no spare time no spare time there's not the least indication of it he was working all the time the crowds were round about him and in the night time well the mountains and the midnight air witnessed the fervor of his prayer and yet here was his life here as it were was his life communion with his father shall we not find the same strength communicated to us in prayer unto god now if any man have not the spirit of christ he has none of his what a distinction the spirit of christ makes it has salvation at the end of it and without it then whatever pretensions or positions may have been reached yet there is destruction at the end but then we have the witness of the spirit as we mentioned this morning that will bear witness with our spirit that we are the children of god and not only the children of god but heirs heirs of god and joint heirs with christ if so be that we suffer with him that we may be also glorified together there is one more point that we would like to mention that will bring us clearly out of this but ye are not in the flesh but in the spirit if so be that the spirit of god dwell in you and that is the spirit of adoption and farther down we read about this but ye have received the spirit of adoption whereby we cry abba father and what is the contrasting spirit for ye have not received the spirit of bondage again to fear the spirit of adoption is a blessed spirit to enjoy and it gives us the liberty not the presumption but the liberty of drawing near cruelly to our father which art in heaven now when you are favoured with this spirit of adoption upon your spirit we shall you will say and we shall be able to say ah ye are not in the flesh but in the spirit enjoying the blessed assurances which are conveyed to a soul when they know that they are one of



God's children adopted adopted chosen of God sought out lost but now found strayed but now recovered a sinful wretch but now saved come ye sinners poor and wretched lost and ruined in the fall Jesus ready stands to save you and who of these must be adopted sons of the most high now if any man have not the spirit of Christ he is none of his therefore he is not an adopted son so you see the issue can be very serious is serious oh that the spirit of God may favour us with the application of these words but ye are not in the spirit oh what a silencer for all your fears and all your doubts because God will bring forth the evidence for ye are not in the spirit but not in the flesh but in the spirit if so be that the spirit of God dwell in you now if any man have not the spirit of Christ he is none of his may we be favoured to be blessed with the spirit indwelling that we may not come into the sad place of failing in the end if we have the spirit of Christ we shall surely gain the victory for it is written nay in all these things we are more than conquerors through him that loved us and if we have the spirit of

Christ the spirit of God we shall love him too and spend a long eternity in singing God is love