

## Living and Dying with the Lord Jesus

Preached at North Street Chapel, Stamford, on Thursday Evening, November 25, 1858  
(A Posthumous Sermon)

"It is a faithful saying: For if we be dead with him, we shall also live with him; If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself." 2 Tim. 2:11-13

These striking words are introduced by an expression which occurs two or three times in the epistles of Paul, and always bearing with it something remarkable. For instance, in the 1st chapter of the 1st epistle, *"This is a faithful saying and worthy of all acceptation,* that Christ Jesus came into the world to save sinners: of whom I am chief." And in the 3rd chapter *"This is a true saying,* If a man desire the office of a bishop, he desireth a good work." What is the import of the expression, *"It is a faithful saying?"* It means, *"The word I am about to speak unto you is faithful,"* in other words, *it is to be relied upon, worthy of all credit.* It is not a matter you may set aside as of little importance whether you attend to it or not. But the matter I lay before you is a matter of the greatest weight and deepest importance, and must have your implicit attention. So we may well listen to a word heralded by such a declaration. If you came to me or I to you, and you were to say to me or I were to say to you, "I have something to tell you of importance," I or you would naturally think it was not a mere trifle, but that there was a deep importance in it. So when the Holy Ghost says by the pen of Paul, *"It is a faithful saying,"* he evidently means something of importance. Thus we ought to take the more earnest heed to them lest at any time we should let them slip. If the Holy Ghost has seen fit, by the pen of Paul, to usher in these

words by such an important declaration, the least we can do is to give the more earnest heed. In opening up these words, I shall take the clauses as they are revealed by the Spirit, and as the Lord may give me ability and feeling in my soul I shall endeavour to lay them before you. "It is a faithful saying: For if we be *dead with him, we shall also live with him.*" We hope to live with him. There are times and seasons in your soul when you look beyond the narrow isthmus of time into eternity, and hope to be with Jesus; and you say with Job, "I would not live always;" and fixing your eyes upon the eternal weight of glory, you hope to live with Jesus. The thought would almost kill you that when your body sinks into the grave, your soul will lie under the wrath of God; that you will not be with Jesus when body and soul are separated. But what is necessary in order that we should live with Jesus? That we should die with Jesus, as I was endeavouring to open up in the exposition. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." For a little while he was made a little lower than the angels that he might taste death; so if we are to be conformed to Christ's image hereafter, we must be conformed in a measure to it here below. We must die with him in this time and state. Well, let us see how Jesus died. I was showing you in my exposition that he did not die by the violence of man, not by the nails or spear; nor did the pains that he endured in body or mind separate the body and soul of the Redeemer on the cross. But he died. How? Under the law, because he bore its curse and penalty. As it is written, "The soul that sinneth shall die." Jesus had to endure the penalty. He stood as his people's representative with all their sins upon his head, and thus enduring the law's curse and penalty, he died under the law. So the saints of God must die under the law as the Lord Jesus Christ died under the law. The law must *kill* him as it did Jesus Christ, and it

kills him when it takes hold of his heart with a killing sentence, and to use the expression of the inspired apostle, "When the commandment came, sin revived, and I *died*." When the law works, the soul becomes guilty before God, when the commandment comes, and the soul dies under the sentence, condemnation and curse of that most holy law, it dies with Christ; for it is in the conscience the curse came that the Lord Jesus Christ endured, when he was made a curse for us. And as Jesus died under the curse of the law, so does the soul die virtually when it is killed, as to any hopes of righteousness, as to any legal obedience. When he died under the law, he died also to the law, it never could have harassed him again; when it had spent upon him all its violence it could do no more. Just as in a natural sense the criminal having endured the sentence of the law is discharged; so the Lord Jesus Christ died under the law, and then to the law. As the Apostle says, "I through the law am dead unto the law," the curse, the spirituality of it, "that I might live unto God." We are also to die with Christ by dying under the wrath of God, not but what the wrath of God was taken away by the death of Christ; for it was expiated by the sacrifices and sufferings of the Lord Jesus Christ, and viewed by the eye of man he died under the wrath of God, the wrath of God as revealed against sin; but what the saint of God endures in his conscience and soul, every killing feeling in the soul, every condemning sense of guilt, and everything whereby the soul is slaughtered and killed as to any hope of salvation by legal obedience, is dying under the wrath of God, as Jesus died under the wrath of God.

Again, Jesus died under the wrath of man. Guilt, shame and ignominy were the attendants of the last moments of the Saviour himself, the scorn of ungodly men, and his disciples even forsaking him, as though the enemy had gained his last victory. Again, he died apart from all human consolation, so the saint of God has to die in the same manner. He has to

die alone as the Lord Jesus Christ died alone on the cross. Again, he has to die to the world as the Apostle speaks, to the strength and power of sin, the gratification of the flesh in a thousand forms, he has to die to all that the world calls good and great, to everything which is the world's life, and so far as he does that, he dies with Christ. When a man is taking no more interest in the things of time and sense than a man upon a cross, carrying his life in his hand, and dying to everything, then that man has died with Christ. If we have no union and communion, no sympathy or feeling with a dying Christ, so as to die virtually as he died actually, experimentally and feelingly as he died in open act, if we do not die with Christ we never can sit at the cross and receive blood and love into our conscience. We cannot live with Christ as long as we are boasting of anything in the flesh: as long as sin and the world move and act in our hearts, and the things of time and sense have the chief direction of our affections, there is no dying with Christ. And if there is no dying with Christ, where is there any evidence of living with Christ? "Death and resurrection" go together. We must know both. We must know what it is to die more or less daily, and that is the reason the Lord sends so many afflictions, this is why he strips his children of property, allows sickness to come upon their body, and suffers Satan to harass their souls. It is all to show them they must die with Christ, and then they find as they die with Christ they live with Christ, they gain heaven, even in this time and state, for he who lives at God's right hand says, "As I live, ye shall live also." We begin then to live with Christ, as we die with Christ. Life is opened up on the ruins of death. To die is to give up sin daily, to die with Christ crucified is to learn the mystery of living, and in the same proportion as we die with Christ we shall also live with him. Life cannot be known except as we learn to die. We have to learn first to die, then to live. We have to learn first what the misery of sin is, and then the

blessedness of salvation. We have to learn first how deeply fallen and awfully sunk in ruin we are, and then what a hidden life there is in Christ, and thus it is that we begin to live the life of faith in the lion of God. The Apostle says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and 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." Here he speaks of himself as being *crucified* with Christ, in other words dying with Christ, and he adds elsewhere, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Here is a crucifixion and mortification of the old man of sin and death, and as the soul gets into the death of the Lord Jesus Christ it begins to live with him. This is the true life of a believer, *to die and live*. And if we have anything of this life of faith, this union and communion with Christ, prayer and spiritual joyfulness in the things of God, any goings out after the Lord Jesus Christ, we live with him. But unless we know what it is to live a life of faith, grace, hope and love, what right have we to think that we shall live with him in life everlasting. Heaven begins below, and the life that is to be consummated in heaven is given here below; therefore, "He that believeth in him *hath* everlasting life" not, *shall have*. Why? Because life eternal begins in the soul now. *Spiritual* life and *eternal* life are the same, and only as we know what it is to die with Christ do we know what a living with Christ is. Have not you been surprised that when you were most pressed, and when most harassed, you cried most? When pressed in circumstances, low in body, and the things of time and sense were most against you, just in proportion the life of faith began to spring up. But when the things of time and sense went on well with you, and providence was blessing you with prosperity, then you got careless. It was because you were living to the world, and thus you knew less what it was to live with Jesus. *"If we be dead with him we shall also live with*

*him.*" How opposed to the flesh! How it wants ease and comfort! How unwilling to die! Willing to do anything rather than carry the weighty cross! *"If we suffer, we shall also reign with him."* You hope to reign with Christ. Does not that fill your soul with the anticipation of blessedness? Poor christian, though harassed by Satan, trampled down in your soul, a poor sufferer in mind, body and circumstances, and it may be in soul, yet you can look forward to a day when you will live and reign with Christ. Now your path is a path of suffering, then you will be out of the way of suffering, you will be reigning with Christ. No cross, no crown. We often mistake that matter, we think we suffer with Christ when we suffer not, and we think we do not suffer with Christ when we really do. To suffer with Christ is to suffer in union with Christ, in a measure as Christ suffered. But Christ suffered from the assaults of Satan. Do you suffer from the assaults of Satan? Christ suffered persecution. Do you suffer persecution on christian grounds? Christ suffered the hidings of God's face. Do you suffer the hidings of God's face? Was Christ cast out as evil, was he reviled, and persecuted by men? Are you cast out as evil, reviled and persecuted for his sake? Do you suffer with Christ by experiencing in your souls what the Lord Jesus Christ experienced in his soul? This is having a union and communion with him. Did he suffer in the garden under a sense of God's wrath? Do you suffer in your soul? Satan tempted him and bid him to turn the stones into bread, to worship him, and taking him to a pinnacle of the temple tempted him to commit suicide. Do you suffer from Satan's temptations, suggestions, and awful artillery? And do your sufferings bring you nearer to a suffering Christ? Is a suffering Jesus very near and dear to your soul? Because he is a suffering Christ, his sufferings are the best claims to your faith, hope and love; so that the more you see his sufferings the more he is endeared to your soul, as being so suitable to you, in all your wants and woes. Now if a man goes through

life and suffers nothing, has no losses, no trials, has no measure of suffering to assimilate him to the Lord Jesus Christ, what hope has he of reigning with Christ? What a delusion must he be under, what presumption! to think that he shall reign with Christ, and cannot look back to a single day or hour's cross, and never knew anything of sin, the contempt of the world, the malice of Satan, and everything that tries and crucifies the flesh! There are those who would fain make us believe that their names are written in the book of life, and yet when you come to talk to them about crucifying the flesh, walking in the path of trial, temptation and exercises, you soon find out they know little about it. Such persons are deceiving themselves. Their prospects in Christ must end in delusion. But take a poor saint of God who is suffering under guilt of conscience, under the fears of death, the assaults of Satan and the frown of man, the world pouring shame, contempt, and ignominy upon him, take this poor suffering child of God, and you will find he is the last person to say "I shall reign with Christ:" for every temptation seems to bring a dark cloud over him. While one christian is speaking in the sure confidence of going to heaven, he is doubting and fearing. Yet look at the man, he is evidently bearing the marks of his suffering Head. So that although people may be deceived in suffering with him; on the other hand presumptuous Pharisees or hypocrites will believe that they will reign with Christ when they do not suffer with him. As we are conformed to his suffering image here we shall be conformed to his glorified image hereafter. This is the sweet cordial; the refreshing balm to the wounded spirits of the saints here below. They need it and all the support that God can give. They need every drop of the cordial, and there is nothing like this to revive their drooping spirits, nothing like a sweet faith in the souls that when their sufferings are ended here below, they shall reign with the Lord Jesus Christ. How many there are who seem fairly, I might say fully

ashamed of their profession, who like Nicodemus are ashamed of being seen where truth is preached, or consorting with the saints of God. How can such persons expect to look up when the books are opened and the judge is set upon the throne, who said when upon earth, "He that denieth me before men, him will I deny before my Father and his holy angels, and him that confesseth me before men, him will I confess before my Father which is in heaven." There are those who deny Christ by their life and talk, by doing those things which are hateful in his pure eyes; who offend him by their lives and lips. If you are openly living in things that the Lord abhors, how can you expect to reign with Christ? But there is a denying him through shame. Even a child of God may be entangled here. He denies him through shame, he cannot bear this weighty cross; and as Peter denied the Lord, so may the child of God deny for a moment his Lord and Master, but the Lord denies him his presence, smile, and the lifting up of his countenance upon him. You may be placed in circumstances where you may find it exceedingly difficult to confess Jesus; you may have ungodly companions, and many other things may tempt you to deny him. I have been tempted again and again to deny him. But after you have denied your Lord and Master, how do you feel when you get upon your knees? How is conscience? Do you not lose for a time the sweet realization of his testimony that you are his; therefore if we deny him, he also will deny us. But if you are enabled with all meekness to confess him, he also will confess you before his Father. You need not bring out your religion everywhere, you need not say in every railway carriage, "I am a Particular Baptist," but you are to show it by your life and conversation. To bring it out when uncalled for is one thing, to deny it is another. If you deny him, he will deny you at the last day, and here is the sweet consolation of his presence. How hard it is to maintain a christian profession. If you go into any change of situation,



any change of circumstances; make a stand at first. To go on fearing this man, and the other man, what your master may say, or what your fellow-workmen will think, by all this you will bring contempt upon yourself, and how can you tell whether the Lord will not deny you. *"If we believe not, yet he abideth faithful, he cannot deny himself."* There are those who believe not, and the apostle puts himself amongst them. "Ah! they say, what is this about?" In reply to which he says, "If you believe not, it makes no difference, the thing is true, it does not alter the matter, there is no change in him, whatever you may think, do, or say, that will not alter him, he abideth faithful to his own word. True, you may bring destruction upon your own head; but you will never turn the Lord Jesus Christ from his purposes." Well, what are you to believe? You need to believe that you are suffering with Christ when doubts and fears cover your mind with darkness, and guilt fills your soul. These doubts and fears do not alter your state and condition, nor the Lord's dealings towards you. If you are in the covenant, if your name is written in the book of life, and your sins are washed away in his atoning blood, he cannot deny himself or his work of grace and his work of love upon the heart. He abideth faithful. If our salvation depended upon the durability of man, no one would be saved. But he abideth faithful, and here is our standing. If he has called you to die with him, you shall live with him, if he has called you to suffer with him, you shall reign with him; if he has called you to bear the cross with him, you shall wear the crown with him. If he has guided your feet into the ways of truth and peace, he will guide you safe home to glory. You will have your sufferings, you must have them, your inward denials, your thoughts of unbelief, doubts, fears, suspicions, and darkness of mind; all these are the way in which you have to walk. Yet he abideth faithful, he cannot alter, he will bring home all the saints to glory, not a hoof shall be left behind. Then shall all appear before God in Zion.