

Chapter I

THE BELIEVER'S IDENTIFICATION

During the Civil War a man by the name of George Wyatt was drawn by lot to go to the front. He had a wife and six children. A young man named Richard Pratt offered to go in his stead. He was accepted and joined the ranks, bearing the name and number of George Wyatt. Before long Pratt was killed in action. The authorities later sought again to draft George Wyatt into service. He protested, entering the plea that he had died in the person of Pratt. He insisted that the authorities consult their own records as to the fact of his having died in identification with Pratt, his substitute. Wyatt was thereby exempted as beyond the claims of law and further service. *He had died in the person of his representative.* There we have the truth of identification in a nutshell. **God's way of deliverance is through death**--through identification with our Substitute in His death and resurrection.

After setting forth the truth of our justification through faith in Christ's death for us (Rom 5:1 Therefore³⁷⁶⁷ being justified¹³⁴⁴ by¹⁵³⁷ faith,⁴¹⁰² we have²¹⁹² peace¹⁵¹⁵ with⁴³¹⁴ God²³¹⁶ through¹²²³ our²²⁵⁷ Lord²⁹⁶² Jesus²⁴²⁴ Christ:⁵⁵⁴⁷),

the apostle takes us forward at once into Romans 6, in which he sets forth the believer's identification with death:

(Rom 6:4 Therefore³⁷⁶⁷ we are buried⁴⁹¹⁶ with him⁸⁴⁶ by¹²²³ baptism⁹⁰⁸ into¹⁵¹⁹ death;²²⁸⁸ that²⁴⁴³ like as⁵⁶¹⁸ Christ⁵⁵⁴⁷ was raised up¹⁴⁵³ from¹⁵³⁷ the dead³⁴⁹⁸ by¹²²³ the³⁵⁸⁸ glory¹³⁹¹ of the³⁵⁸⁸ Father,³⁹⁶² even²⁵³² so³⁷⁷⁹ we²²⁴⁹ also²⁵³² should walk⁴⁰⁴³ in¹⁷²² newness²⁵³⁸ of life.²²²²)

In chapter 5 it is **Christ's death for us**; in chapter 6 it is **our death with Christ**. Christ's death for us in chapter 5 is foundational and essential, but we should move on immediately into the next chapter. It is in chapter 6 we learn that our justification is no mere formal or legal transaction (although it is essentially a legal matter), but that it is also in essential union with Christ. **When God declares the ungodly sinner just, He makes no mere legal and lifeless imputation of righteousness apart from a real and deep life-union of the believer with Christ.** God has indeed declared righteous "the ungodly," but not *apart* from Christ, not *outside* of Christ. **We are justified only in Christ; that is, having come into vital life-union with Christ through faith in His atoning death.** In other words the justification that comes by the death of the Messiah is reckoned to our account only as we become one with that same death. This is the symbolic meaning of water baptism, a death and burial unto the old man.

Col 3:3 For¹⁰⁶³ ye are dead,⁵⁹⁹ and²⁵³² your⁵²¹⁶ life²²²² is hid²⁹²⁸ with⁴⁸⁶² Christ⁵⁵⁴⁷ in¹⁷²² God.²³¹⁶

Gal 2:20 I am crucified with⁴⁹⁵⁷ Christ:⁵⁵⁴⁷ nevertheless¹¹⁶¹ I live;²¹⁹⁸ yet not³⁷⁶⁵ I,¹⁴⁷³ but¹¹⁶¹ Christ⁵⁵⁴⁷ liveth²¹⁹⁸ in¹⁷²² me:¹⁶⁹⁸ and¹¹⁶¹ the life which³⁷³⁹ I now³⁵⁶⁸ live²¹⁹⁸ in¹⁷²² the flesh⁴⁵⁶¹ I live²¹⁹⁸ by¹⁷²² the faith⁴¹⁰² of⁽³⁵⁸⁸⁾ the³⁵⁸⁸ Son⁵²⁰⁷ of God,²³¹⁶ who loved²⁵ me,³¹⁶⁵ and²⁵³² gave³⁸⁶⁰ himself¹⁴³⁸ for⁵²²⁸ me.¹⁷⁰⁰

Those whom God declares righteous are "created in Christ Jesus." We are actually new creatures "in Christ."

2Co 5:17 Therefore⁵⁶²⁰ if any man¹⁵³⁶ be in¹⁷²² Christ,⁵⁵⁴⁷ he is a new²⁵³⁷ creature;²⁹³⁷ old things⁷⁴⁴ are passed away;³⁹²⁸ behold,²⁴⁰⁰ all things³⁹⁵⁶ are become¹⁰⁹⁶ new.²⁵³⁷

After Paul's declaration in Romans 5:20 that "where sin abounded, grace did much more abound," the question naturally arises in Romans 6:1, "Shall we continue in sin, that grace may abound?" The emphatic "God forbid" is based upon our identification with Christ in His death. Having been joined to Christ, it follows that we have been "baptized into his death." Since we have been united to Christ crucified (in our justification-Rom. 5), our position must be one of death "in Him." Paul says, "One died for all, then were all dead." The death of Christ *for all* inevitably involved the death *of all*.

2Co 5:14 For¹⁰⁶³ the³⁵⁸⁸ love²⁶ of Christ⁵⁵⁴⁷ constraineth⁴⁹¹² us;²²⁴⁸ because we thus⁵¹²⁴ judge,²⁹¹⁹ that³⁷⁵⁴ if¹⁴⁸⁷ one¹⁵²⁰ died⁵⁹⁹ for⁵²²⁸ all,³⁹⁵⁶ then⁶⁸⁶ **were all dead.**^{599, 3956}

2Co 5:15 And²⁵³² *that* he died⁵⁹⁹ for⁵²²⁸ all,³⁹⁵⁶ that²⁴⁴³ they which live²¹⁹⁸ should not henceforth³³⁷¹ live²¹⁹⁸ unto themselves,¹⁴³⁸ but²³⁵ unto him which died⁵⁹⁹ for⁵²²⁸ them,⁸⁴⁶ and²⁵³² rose again.¹⁴⁵³

We therefore died in Christ to sin. Shall we continue in sin? Perish the thought! "In sin" and "in Christ"? What an ethical contradiction! **Christ dying for me makes inevitable my death with Him.** The very character of Christ's work on Calvary renders inseparable this double aspect of the once-for-all atonement. "What therefore God hath joined together, let not man put asunder." The cause of Christ suffers greatly today through what has rightly been termed a "dissected Cross, a decapitated gospel."

2Co 4:10 Always³⁸⁴² bearing about⁴⁰⁶⁴ in¹⁷²² the³⁵⁸⁸ body⁴⁹⁸³ the³⁵⁸⁸ dying³⁵⁰⁰ of the³⁵⁸⁸ Lord²⁹⁶² Jesus,²⁴²⁴ that²⁴⁴³ the³⁵⁸⁸ life²²²² also²⁵³² of Jesus²⁴²⁴ might be made manifest⁵³¹⁹ in¹⁷²² our²²⁵⁷ body.⁴⁹⁸³

2Co 4:11 For¹⁰⁶³ we²²⁴⁹ which live²¹⁹⁸ are always¹⁰⁴ delivered³⁸⁶⁰ unto¹⁵¹⁹ death²²⁸⁸ for Jesus' sake,^{1223, 2424} that²⁴⁴³ **the³⁵⁸⁸ life²²²² also²⁵³² of Jesus²⁴²⁴ might be made manifest⁵³¹⁹** in¹⁷²² our²²⁵⁷ mortal²³⁴⁹ flesh.⁴⁵⁶¹

2Co 4:12 So then⁵⁶²⁰ (3303) death²²⁸⁸ worketh¹⁷⁵⁴ in¹⁷²² us,⁵²¹³ but¹¹⁶¹ life²²²² in¹⁷²² you.²²⁵⁴

In taking upon Himself my "likeness of sinful flesh," apart from which Christ could not have borne the penalty for my sin, He took me up into Himself--*made me one with Himself*. I am legally and ethically involved. I have been sentenced to death in Christ. It is my *judicial* position. Think a moment. Did I not accept death in order to be saved? When I realized I was death-doomed, I trusted the death of Another. Christ's death for sin is automatically my death to sin. **God's way of victory and deliverance is to cut us right off from the old Adamic tree and to graft us into Christ, joining us to Him in death.** Apart, then, from any choice of my own, as a believer "I am crucified with Christ". My being a Christian "makes inevitable a crucified life." It is the Christian life-not the deeper spiritual life. As an old theologian puts it, I have been "born crucified" (that is, when I was born again).

Rom 6:23 For¹⁰⁶³ the³⁵⁸⁸ wages³⁸⁰⁰ of sin²⁶⁶ is death;²²⁸⁸ but¹¹⁶¹ the³⁵⁸⁸ gift⁵⁴⁸⁶ of God²³¹⁶ is eternal¹⁶⁶ life²²²² through¹⁷²² Jesus²⁴²⁴ Christ⁵⁵⁴⁷ our²²⁵⁷ Lord.²⁹⁶²

It is clear and unavoidable, since the wages of sin is death; my only deliverance is faith in the substitutionary death of the Messiah. If I do not die with Him I still stand condemned. There is no other access into the kingdom of Elohim but through death.

Has the reader labored and agonized to please God? You have resolved to read your Bible, to be more meditative and prayerful--all without effect. You are conscious of crushing failure and defeat. In spite of all your effort you are not like the Lord Jesus. The commands of Christ are grievous. They come with no glad welcome. They haunt you.

You are conscious that your life is an utter contradiction of the standards erected by the Lord Jesus as the normal Christian life. You may actually have wondered why the Savior made such demands. They only tantalize and torture you. And no matter how deeply you are shamed, pained, and repentant, your struggles avail you nothing.

Christ's requirements are indeed unattainable--that you must learn first of all. In His demands Christ goes far beyond the natural. He asks for no mere initiations. On the one hand He well knows your incapacities; on the other hand He demands the utterly impossible. And the necessary shock that has to come to the believer is that Christ's standards are completely beyond the reach of the flesh. Who naturally loves his enemies, rejoices in persecution, hates himself, and goes the second mile? Yet these things are native to the true Christian life. We are at once indicted and hopeless. **There is an impassable gulf between the humanly possible and the requirements of Christ.** The flesh profiteth nothing. F. J. Huegel, in *Bone of His Bone*, rightly summarizes our failure thus: "We have been proceeding upon a false basis. We have conceived of the Christian life as an imitation of Christ. It is not an imitation of Christ. It is a participation of Christ."

Indeed we are to be partakers of the divine nature; and the doorway into such an experimental participation of the life of Christ is through identification- identification with Christ in His death and resurrection.

George Wyatt did not find deliverance by fighting the law or endeavoring to please the authorities. He took his death-position according to the Government record. He acted on the basis of "It is written." He had died in the person of his representative. Even so, I, too, have a Substitute and Representative. He entered a deadly combat and died my death. I have been "crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). That is a great fact. No amount of struggling on my part can make it more true. I am an actual partaker of Christ, and, therefore, of His death and resurrection. Christ actually liveth in me. His is a life of death to sin and aliveness to God; it is mine to yield my all to Him--to believe and rejoice and rest *in Christ*.

An old missionary had long lived a defeated Christian life. In his despair his eyes fell upon the words, "Christ liveth in me." "What," he said, "is Christ actually living in me?" He jumped up,--solid Presbyterian though he was,--and danced round and round his table, saying, "Christ liveth in me! Christ liveth in me!" When he realized that he was actually indwelt by the Crucified One, he came into blessed emancipation from the old self-life.

The life that is identified with Christ will be a life of sufficiency and fullness and victory. While it must not be confused with a life of emotion or of feelings, it is a life filled with "all joy and peace in believing." We must learn not to live in our feelings, for these are often misleading. The Lord Jesus said, "Ye shall know the truth, and *the truth* shall make you free." However, the experience of a great pioneer of modern missions, J. Hudson Taylor, greatly illuminates the truth. After months of agony and struggle to realize more life, holiness, and power in his soul, he came in final and utter self-despair to "rest upon the Faithful One." In a letter to his sister he says in part:

The sweetest part, if one may speak of one part being more sweet than another, is the *rest* which full identification with Christ brings. I am no longer anxious about anything . . . for He, I know, is able to carry out His will and His will is mine. It makes no matter where He places me or how. That is rather for Him to consider than for me; for the easiest positions He must give me grace, and in the most difficult, His grace is sufficient. So, if God place

me in great perplexity, must He not give me much guidance; in positions of great difficulty, much grace; in circumstances of great pressure and trial, much strength? . . . As to work, mine was never so plentiful, so responsible, or so difficult; but the weight and strain are all gone. His resources are mine, for He is mine . . . *All this springs from the*

believer's oneness with Christ.
Though I be nothing, I accept
The uttermost Thou givest,
One life alone between us now,
One life--the life Thou livest.
--Lucy A. Bennett.

Chapter II

THE SECRET OF VICTORY OVER SIN

THESE DAYS OF WAR remind us afresh of the man who reported to his commanding officer, "I have taken a prisoner." His commander said, "Bring him along with you." "He won't come," complained the soldier. "Well, then, come yourself," replied the officer. "I can't. He won't let me," was the final acknowledgment. I fear there is a great deal of Christian victory that is no deeper than that. All Christians have indeed been freed from the penalty of sin. But what about sin's power? Are we to camp forever around the truth of our justification, that "where sin abounded, grace did much more abound"? Were we justified that we might be legally safe, or that we might become morally and spiritually sound? Were we not declared righteous in Christ that we might be holy in life?

Most of God's children seem to have assumed the position that, having been justified; it is quite optional whether or not we live unto ourselves. Our restless and uneasy consciences would often stir us up to heart conviction of our unholiness. But we have contented ourselves with our judicial standing in Christ. We have misused and abused the blessed truth that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

1Jo 2:1 My³⁴⁵⁰ little children,⁵⁰⁴⁰ these things⁵⁰²³ write¹¹²⁵ I unto you,⁵²¹³ that²⁴⁴³ ye sin²⁶⁴ not.³³⁶¹ And²⁵³² if¹⁴³⁷ any man⁵¹⁰⁰ sin,²⁶⁴ we have²¹⁹² an advocate³⁸⁷⁵ with⁴³¹⁴ the³⁵⁸⁸ Father,³⁹⁶² Jesus²⁴²⁴ Christ⁵⁵⁴⁷ the righteous:¹³⁴²

1Jo 2:2 And²⁵³² he⁸⁴⁶ is²⁰⁷⁶ the propitiation²⁴³⁴ for⁴⁰¹² our²²⁵⁷ sins:²⁶⁶ and¹¹⁶¹ not³⁷⁵⁶ for⁴⁰¹² ours²²⁵¹ only,³⁴⁴⁰ but²³⁵ also²⁵³² for⁴⁰¹² *the sins of the*³⁵⁸⁸ whole³⁶⁵⁰ world.²⁸⁸⁹

Perhaps unconsciously to ourselves, we have settled down to an ordinary and defeated Christian life, a customary unholiness. When the Captain of our salvation looks to us to be more than conquerors, to triumph in every place and take captivity captive, we cannot bring our sinful lives into obedience. "Well, then, come yourself," cries our Captain. But indwelling sinful self "won't let me."

Some Christians have been affrighted by the fanatical extremes of perfectionism. Their fears are not without foundation. However, we commend to the reader the wise words of Dr. A. J. Gordon:

Divine truth as revealed in Scripture seems often to lie between two extremes. If we regard the doctrine of sinless perfection as a heresy, we regard contentment with sinful imperfection as a greater heresy. And we gravely fear that many Christians make the apostle's words, "If we say that we have no sin, we deceive ourselves," the unconscious justification for a low standard of Christian living. It was almost better for one to overstate the possibilities of sanctification in his eager grasp after holiness, than to understate them in his complacent satisfaction with a traditional unholiness. Certainly it is not an edifying spectacle to see a Christian worldling throwing stones at a Christian perfectionist.

But what saith the Scripture? "Shall we continue in sin, that grace may abound? God forbid" (Rom. 6:1, 2).

Is the reader one of those souls who has discovered that, whereas you thought you had taken a prisoner captive, you find yourself a slave, a veritable victim of self and indwelling sin? You find yourself double-minded and unstable in all your ways? You cry with Paul: "The good that I would I do not: but the evil which I would not, that I do." You have watched and prayed. You have struggled and fought, you have, mourned and wept over the futility of your effort to, live for Christ. You may have tried to pray all night, or to "pray through" in order to "get the blessing." How often you have been filled with disgust and shame and secret weeping over your inward wrongness! But in spite of all your agonizing and strivings, you find your resolutions only so many ropes of sand. **Self can never cast out self.** You are becoming weaker and weaker in your struggle against sin. Even your faith seems to be fading out. When you "would" take sin a prisoner, bring him along, lock him up, and let him have no liberty, you find that you are actually the captive. Sin and self are in virtual control of the entire sweep of your life. What inward tragedy and conflict and defeat! Oh, the folly and futility of self-effort!

But there is a redeeming feature. Faith is often born in despair. To become exceeding sinful in our own eyes may bring us to Paul's heart-rending cry: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24.)

God is a tower without a stair,
And His perfection loves despair.

What is the matter? Wherein is our trouble? We have proceeded on the wrong basis. We have missed God's way of victory over sin. James H. McConkey well says: "God lays His foundations deep. Victory over sin He lays in *the deeps of death*. The Holy Spirit begins His triumphant teaching of the believer's victory over sin by one terse, striking, graphic phrase, 'dead to sin.'" Notice in Romans 6 the Spirit's emphasis on this death to sin: "dead to sin" (v. 2); "died unto sin" (v. 10); "dead indeed unto sin" (v. 11).

Rom 6:7 For¹⁰⁶³ he that is dead⁵⁹⁹ is freed¹³⁴⁴ from⁵⁷⁵ sin.²⁶⁶

Rom 6:10 For¹⁰⁶³ in that³⁷³⁹ he died,⁵⁹⁹ he died⁵⁹⁹ unto sin²⁶⁶ once:²¹⁷⁸ but¹¹⁶¹ in that³⁷³⁹ he liveth,²¹⁹⁸ he liveth²¹⁹⁸ unto God.²³¹⁶

Rom 6:11 Likewise³⁷⁷⁹ reckon³⁰⁴⁹ ye⁵²¹⁰ also²⁵³² yourselves¹⁴³⁸ to be¹⁵¹¹ dead³⁴⁹⁸ indeed³³⁰³ unto sin,²⁶⁶ but¹¹⁶¹ alive²¹⁹⁸ unto God²³¹⁶ through¹⁷²² Jesus²⁴²⁴ Christ⁵⁵⁴⁷ our²²⁵⁷ Lord.²⁹⁶²

In verse 10 we have the truth that Jesus Christ died not only for sins, but that "He *died unto sin*." When He was "made sin" God exacted of Him sin's penalty to the full. That penalty was death. In death, sin's penalty and power were exhausted. Sin's power, as

well as sin's claims, is no more. Hence we read "death hath no more dominion over him." Christ died unto sin. He now lives forever unto God beyond the touch and reach of sin.

1Co 15:56 (1161) The³⁵⁸⁸ sting²⁷⁵⁹ of death²²⁸⁸ is sin;²⁶⁶ and¹¹⁶¹ the³⁵⁸⁸ strength¹⁴¹¹ of sin²⁶⁶ is the³⁵⁸⁸ law.³⁵⁵¹

1Co 15:57 But¹¹⁶¹ thanks⁵⁴⁸⁵ be to God,²³¹⁶ which giveth¹³²⁵ us²²⁵⁴ the³⁵⁸⁸ victory³⁵³⁴ through¹²²³ our²²⁵⁷ Lord²⁹⁶² Jesus²⁴²⁴ Christ.⁵⁵⁴⁷

Paul asks: "Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6:1-3, R.V.) Note that Paul does not say we have actually died, neither is he saying we are literally "dead to sin." But Paul is saying that which is true of every believer, namely, that he is *dead to sin through his union with Christ*. Each and every believer has been baptized by the Spirit into Christ. "He that is joined unto the Lord is one spirit", one with the Crucified. When Christ took upon Himself my humanity, apart from which He could never have borne the penalty for my sins, He made me one with Himself. I am identified with Him. **He not only died for me, but I died with Him**. He took me with Himself into death, and His death was my death to sin. He took me through the Cross, down into the tomb, and out of the tomb on and beyond the reach of sin's dominion. This is the *great basic fact*. The Holy Ghost says to you and to me: Know ye--know that Christ took your place, fastened you to Himself (Himself being in your very humanity), and took you into death, and through death out into glorious resurrection and emancipation from sin's dominion.

Regardless of our feelings, we are to *reckon* on this great fact, --of our union with Christ in death and resurrection. "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6:11, R.V.). Note that Paul does not say, reckon sin dead to you. **God's way of victory over sin is not through the suppression of sinful desires, nor through the eradication of the old nature, nor yet through the cleansing of inbred sin. God's way of victory is through crucifixion--deliverance is only through death.** There is a vast difference between reckoning myself dead to sin and reckoning sin dead to me. Every attempt to make sin dead to me, through self-effort, or struggle, or blessing, or make-believe, is not following the scriptural pattern. God says I am to reckon myself dead to sin. If I am willing to be rid of sin, let faith fasten on the fact of my death to sin through my actual life-union with Christ. I am "in Christ." And to be in Him is to be "dead to sin." Oh, to believe it! Never mind the feelings. Each time I come up against some particular sin, let me there say: I died to that in Christ. If it be a worldly attraction: I am crucified to the world and the world unto me. If it be proud, haughty self, again let me reckon: One died for all, all died. Then I should not, and need not, live unto myself--I am dead to my selfish pride and conceit and haughtiness. Let me do as the two young women who replied to an invitation to attend a hall: "We are very sorry, but it will be impossible for us to attend. We died last week. We are Christians." They had declared their testimony in baptism the previous week, as dead, buried, risen, and henceforth Christ-ones only.

It is said that Emperor William refused request for an audience prepared by a German-American. The Emperor declared that Germans born in Germany but naturalized in America became Americans: "I know Americans; I know Germans; but German-Americans I do not know." Even so, I was once bound in Adam. I am now freed in Christ. The cross cut me off, killed me outright to the old citizenship and life. I am no Adam-Christ believer. Such a position will get me no audience with my King, bring me no deliverance from bondage to the old man. Let me cease at once any such unholy

duplicity. Let me declare that I am Christ's and His alone. Let me yield fully unto Him as one "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

Chapter III

THE SECRET OF VICTORY OVER SIN Continued

IT MEANS EVERYTHING to me, as a Christian, that I was "born crucified,"--born all over again through death, the death of Jesus Christ. **When I was saved, I accepted death as my only deliverance.**

My sins deserved eternal death
But Jesus died for me.

Rom 6:23 For¹⁰⁶³ the³⁵⁸⁸ wages³⁸⁰⁰ of sin²⁶⁶ is death;²²⁸⁸ but¹¹⁶¹ the³⁵⁸⁸ gift⁵⁴⁸⁶ of God²³¹⁶ is eternal¹⁶⁶ life²²²² through¹⁷²² Jesus²⁴²⁴ Christ⁵⁵⁴⁷ our²²⁵⁷ Lord.²⁹⁶²

Christ died in my place. I was indeed a dead man but for Christ. He died my death.

Eph 2:1 And²⁵³² you⁵²⁰⁹ hath he quickened, who were⁵⁶⁰⁷ dead³⁴⁹⁸ in trespasses³⁹⁰⁰ and²⁵³² sins²⁶⁶

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (I Pet. 2:24). **I must be either "dead in sins" or "dead to sin."** If I am lost in Adam, I am "dead *in* sins." If I am saved through union with Christ, I am "dead *to* sin." When I accepted Christ's death for my sin, I could not avoid accepting my own death to sin. Christ died, not only *for* sin, but *unto* sin. I am committed to the cross. To attempt any other position is to involve myself in an infamous moral contradiction. My only logical standing is one of death. I have been "born crucified." It is a first principle of the Christian life.

Rom 5:7 For¹⁰⁶³ scarcely³⁴³³ for⁵²²⁸ a righteous man¹³⁴² will one⁵¹⁰⁰ die;⁵⁹⁹ yet¹⁰⁶³ peradventure⁵⁰²⁹ for⁵²²⁸ a good man¹⁸ some⁵¹⁰⁰ would even²⁵³² dare⁵¹¹¹ to die.⁵⁹⁹

Rom 5:8 But¹¹⁶¹ God²³¹⁶ commendeth⁴⁹²¹ his¹⁴³⁸ love²⁶ toward¹⁵¹⁹ us,²²⁴⁸ in that,³⁷⁵⁴ while we²²⁵⁷ were⁵⁶⁰⁷ yet²⁰⁸⁹ sinners,²⁶⁸ Christ⁵⁵⁴⁷ died⁵⁹⁹ for⁵²²⁸ us.²²⁵⁷

This is no mere mechanical thing, no mere legal fiction. I am actually and vitally joined to Christ. But, like every other Bible truth, it calls for my hearty consent. That Christ indeed "liveth in me" is a glorious truth. If I am saved, that is no mere cold, lifeless imputation. It is a fact. But it is a truth that calls for my most cordial "Amen." That I may realize His indwelling, I am commanded to reckon myself dead unto sin but alive unto God in Christ Jesus. Such reckoning is not make-believe or, as someone said, "Trying to make yourself believe what isn't so." However, the reckoning of a lively faith implies more than is usually realized.

Reckoning, in order to be real, includes *self-renunciation*. Our reckoning is doomed to failure unless we renounce self. In the power of Christ's death I must refuse my old life. On the basis of Calvary and of my oneness with Christ in His death, I must refuse to let self

lord it over me. I must choose whether I'll be dominated by the hideous monster self, or Christ. The life that "Christ liveth in me" must have a happy "yet not I" at its very heart. How can I have the benefits of Christ's death while I still want my own way? Self must be dethroned. **I am indeed promised newness of life, but only on the basis that I put off the old.** If Christ went into the abysmal depths of self-emptying and self-renunciation, I must sink my old self-life into harmony with His ignominious departure. Let me with Samuel Rutherford "put my hand to the pen and let the Cross of the Lord Jesus have my submissive and resolute Amen."

When we thus begin to renounce self we shall find that this will generally be done through our submission to someone in the family or business circle. Home missions are good; foreign missions are better; but "submissions" at home and abroad are best of all. There are some women who will find practical victory at home through submitting to that husband's temper; some men through accepting the lashes of that long-tongued wife; others through embracing that seeming handicap or infirmity. Often we can believe for victory only around some such practical obedience. *There* self is renounced. Reckoning without the practical renunciation of self proves mere make-believe. It is just more self-righteousness, more self-effort.

Reckoning also includes *rejection of sin*. Paul says: "Reckon ye also yourselves to be dead indeed unto sin," and then adds, "*Let not sin therefore reign.*" We should not let sin reign. That we already know. But better still, we need not let sin reign since we died and passed through death into resurrection beyond sin's dominion. Sin has no claim over those united to the Crucified, and sin "shall not have dominion" over those who yield themselves entirely to the Holy Spirit. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

Gal 5:16 This I say³⁰⁰⁴ then,¹¹⁶¹ Walk⁴⁰⁴³ in the Spirit,⁴¹⁵¹ and²⁵³² ye shall not³³⁶⁴ fulfill⁵⁰⁵⁵ the lust¹⁹³⁹ of the flesh.⁴⁵⁶¹

But as long as we have any controversy with the Holy Spirit we cannot escape sin's dominion. The Spirit of God is specific and the Scripture is plain. The "offending" member is to be done to death--not pampered, or even prayed about. It is indeed good to pray for blessings, and to cry out for clean hearts, but not when God says "cut off" and "pluck out." God has truly cut us off from all evil at the Cross. He now says: It is yours to break with sin--*let not sin therefore reign*.

In order to have "a conscience void of offense toward God, and toward men" how long has it been since I had to humble myself and be "put . . . to an open shame" before my family, or my business friend, or my Sunday school class, or my congregation? Dare I say that I have offended none and that the Holy Spirit has not pleaded with me in some such connection to obey Him? Christ was willingly set at naught, willingly classed with criminals. He willingly died to rid me of sin. Let me, then, not pamper, but pour contempt on all my pride. Let me go at once and humble myself. If I will not take my sin to the place of shame, cost me what it may to get rid of it, how can I claim the cutting-off power of Calvary? I am clear out of harmony with the Cross. Confession of sin implies rejection of sin. Its power is broken only as we come into harmony with the Cross. **But the Cross is no place of concealment, of hiding, of covering sin. It is the place where we break with sin, the place of exposure, of guilt, of open shame.** Let me be willing to lose face and abide by all the consequences. If Christ died to rid me of sin, should I not rather die than retain it? But if we are not yet sick enough of sin to be rid of sin, we can

only bow, and bleed, and hug our chains, until we are "sick unto death" of sinful self. We must be driven out of our unholy duplicity and made to own our double-mindedness.

But God is good. Christ is a jealous lover. He wants every believer delivered. He will not shrink from reducing you to shame and despair if only you may be exposed to the power generated on your behalf at Calvary. You must learn by kindness or by terror. God's sword of providence may be laid successively to every tic that binds you to self and sin. Wealth, and health, and friends, may fall before that sword. The inward fabric of your life will go to pieces. Your joy will depart. Smitten within and without, burned and peeled and blasted, you may finally, amidst the dreadful baptism, be driven from the sinful inconsistency of living for yourself. You may at length be *disposed* (blessed word--sweet compulsion) to yield self over to the victory and undoing of Calvary. Oh, the glorious power of the Cross! How can we longer hold out against it? All the power generated at Calvary is at your disposal.

In *Bone of His Bone*, F. J. Huegel tells about the strange lot of certain young ladies employed in a laboratory where contact with radium is inevitable. Upon entering this factory they know their fate is sealed. They will die. After a limited time they are released from their work with a handsome check for \$10,000. Doctors have examined girls who have thus toiled in contact with radium and have found by means of the X ray that a strange fire consuming the life burns in their bones. This most highly concentrated force is killing them. But a still more highly concentrated force was released at Calvary. There Heaven's radium was focused upon the great cancer of humanity's sin and shame. Radium kills. There is no power under Heaven that can stand its concentrated dynamic. "The Cross kills. The man who exposes himself to Calvary soon discovers that a hidden fire burns within his bones." Oh, let me, then, put no limit to its concentrated force. May its death-dealing, yea, life-giving and healing rays penetrate my most secret life, until its hidden fire burns in all the bones of my inmost being. Let the radium of the Crucified be applied again and again. It is a process. But let me not fear to expose myself to the divine treatment. If I am indeed sick of shams and hollow-hearted pretense--if my heart is hot with a veritable "furnace of desire" for deliverance--if my soul thirsts for the wells of living water, the full-orbed message of Calvary will be welcomed with joy unspeakable and full of glory. In all the gladness of Christ's glorious triumph let me say again and yet again: I have been and am crucified with *Christ*, it is no more I that live but Christ that liveth in me,--liveth in me, even me,--His own death-resurrection life, a life of death to sin and aliveness unto God.

Dying with Jesus,
By death reckoned mine;
Living with Jesus,
A new life divine.

Chapter IV

THE CROSS AND THE WORLD

THE ROMAN ORATOR, Cicero, summarized the attitude of the ancient world to the cross when he said: "Not only let the cross be absent from the person of Roman citizens, but its very name from their thoughts, eyes and ears." Two thousand years ago we find no halo of glory, no beautiful associations of history, no nobility, and no thought of heroic sacrifice attached to the cross. How cluttered up is the cross at the present time! Even the unbelieving world now says: "The Cross stands for all that is noblest in manhood". But it was not so in the beginning. It is not so today. **As soon as the Cross ceases to be to us, first of all, the place of utmost shame and contempt, we make the Cross of Christ of none effect.**

In Christ's day the disciples must often have beheld the procession of criminals, murderers, and rebels carrying their crosses on their way to an ignominious departure--a death of such infamy and shame and execration that we have no word that is significant of the deep and universal detestation that belonged to the cross in early times. Add to all this the scriptural anathema and capstone: "He that is hanged is accursed of God," and we begin to understand the offense (literally, the scandal) of the Cross.

Yet it was only in the Cross that the princes of this world could find an adequate expression of their unrelenting and envenomed hatred of the Christ of God. There, once for all, the proud world spoke its mind out loud. **The Cross, then, perfectly photographs the world's thought of Christ.** Take counsel, speak your mind, O world--what think ye of Christ? "They cried out all at once, saying, Away with this man. . . . Crucify him, crucify him." Be not deceived, my friend, that dagger is still there, albeit hidden in the world's skirts. **It is still true that the "one pulse by which we can measure the real spirituality of an epoch, or of a soul, or of a group of souls, is the measure of horror they find in the word "world."** (D. M. Panton.)

It is not easy to define the word "world." The Scriptures speak of "the prince of this world" (John 12:31), of "the course of this world" (Eph. 2:2) which is according to "the god of this world" (II Cor. 4:4), of "the spirit of the world" which is contrary to the Spirit of God (I Cor. 2:12), of "the fashion of this world" which is passing away (I Cor. 7:31), and of the wisdom of this world which "crucified the Lord of glory" (I Cor. 2:8).

Little wonder, then, that God says: **"Love nor the world"--the whole orbit and life of the natural man--"neither the things that are in the world"** (I John 2:15).

1Jo 2:15 Love²⁵ not³³⁶¹ the³⁵⁸⁸ world,²⁸⁸⁹ neither³³⁶⁶ the things³⁵⁸⁸ that are in¹⁷²² the³⁵⁸⁸ world.²⁸⁸⁹ If¹⁴³⁷ any man⁵¹⁰⁰ love²⁵ the³⁵⁸⁸ world,²⁸⁸⁹ the³⁵⁸⁸ love²⁶ of the³⁵⁸⁸ Father³⁹⁶² is²⁰⁷⁶ not³⁷⁵⁶ in¹⁷²² him.⁸⁴⁶

This last clause is important. It is likely that many of my readers are, as a whole, unworldly. But let me ask, Are you the victim of a *single* worldliness? To what *thing* are you passionately attached? You may rightly condemn the young person's love of the dance, the show, the theater. But are you under the spell of politics, or art, or science, or money, or ambition, or social popularity, or business power? The world is a different world to a young person than it is to the middle-aged or older person. But "the narcotic is no less deadly." **Since the world slew Christ, and hates God, its whole ambition and passion and swagger, its popularity and pleasure--yea, its ten thousand enchantments all contradict the Cross and exclude "the love of the Father."** The apostle does not "Love it not too much, or love it not so much"; he simply says, *Love it not at all.*

Rom 8:6 For¹⁰⁶³ to be carnally⁴⁵⁶¹ minded⁵⁴²⁷ is death;²²⁸⁸ but¹¹⁶¹ to be spiritually⁴¹⁵¹ minded⁵⁴²⁷ is life²²²² and²⁵³² peace.¹⁵¹⁵
Rom 8:7 Because¹³⁶⁰ the³⁵⁸⁸ carnal⁴⁵⁶¹ mind⁵⁴²⁷ is enmity²¹⁸⁹ against¹⁵¹⁹ God;²³¹⁶ for¹⁰⁶³ it is not subject^{5293, 3756} to the³⁵⁸⁸ law³⁵⁵¹ of God,²³¹⁶ neither³⁷⁶¹ indeed¹⁰⁶³ can¹⁴¹⁰ be.
Rom 8:8 So¹¹⁶¹ then they that are⁵⁶⁰⁷ in¹⁷²² the flesh⁴⁵⁶¹ cannot^{1410, 3756} please⁷⁰⁰ God.²³¹⁶

The apostle next defines the three chief roots of all worldliness, all so like the three golden apples that lured the legendary Atlanta to a lost race. "For all that is in the world, the *lust* of the flesh, and the *lust* of the eyes, and the *pride* of life, is not of the Father, but is of the world" (1 John 2:16). **Selfish man seeks satisfaction through these three forms of lust.** But to all of them the Christian has been crucified. Let him not come down from the cross. "They that are Christ's have crucified the flesh with the affections and lusts."

Gal 5:24 And¹¹⁶¹ they³⁵⁸⁸ that are Christ's⁵⁵⁴⁷ have crucified⁴⁷¹⁷ the³⁵⁸⁸ flesh⁴⁵⁶¹ with⁴⁸⁶² the³⁵⁸⁸ affections³⁸⁰⁴ and²⁵³² lusts.¹⁹³⁹

Jam 3:16(ALT) For where jealousy and **selfish ambition** [are], there is rebellion and **every wicked deed.**

But, oh, the uncrucified lusts that are lording it over God's children and putting the Crucified to an open shame!

However, the infinite cunning and craft of the world-spirit are beyond the natural mind to detect. It is an enchantment, a witchery, a pageantry vastly seductive. **Worldly-mindedness in multiple form has thrust its cancerous roots into the very fiber of our religious life.** It is a deadly leprosy, unaccompanied by pain, but eating to the bone. It is the white ant which has eaten away the frame of our spiritual house. It is the seed-bed of **intellectualism**, the handmaid of **modernism**.

2Co 11:3 But¹¹⁶¹ I fear,⁵³⁹⁹ lest by any means,³³⁸¹ as⁵⁶¹³ the³⁵⁸⁸ serpent³⁷⁸⁹ beguiled¹⁸¹⁸ Eve²⁰⁹⁶ through¹⁷²² his⁸⁴⁸ subtlety,³⁸³⁴ so³⁷⁷⁹ your⁵²¹⁶ minds³⁵⁴⁰ should be corrupted⁵³⁵¹ from⁵⁷⁵ the³⁵⁸⁸ **simplicity**⁵⁷² that³⁵⁸⁸ is in¹⁵¹⁹ Christ.⁵⁵⁴⁷

It is the fifth column boring from within, which has unseated and ousted the spirit of the Cross "Some of us read, years ago," says J. Gregory Mande, "of a mountain of loadstone which drew by its tremendous power of attraction every piece of iron that was brought within the range of its influence. Ships at sea passing near the shore of that land where the mountain was, felt its force on their anchors and chains and bars. At first their approach to the mountain was scarcely perceptible. There was a declining from their course which excited very little apprehension. But the attraction gradually became stronger, until, with ever increasing velocity, the vessel was drawn closer. Then the very bolts and nails started from the vessel's beams and planks, and fastened themselves on the sides of the mountain, the vessel of course, falling to pieces and becoming a total wreck".

Let us then set forth a few subtle forms of worldliness which lure us to the rocks, and wreck our Christian testimony.

Note: Our dread of that faces and frowns of worldly men. On the other hand, what a pleasant morsel is the world's favor and flattery!

The unwarranted time we can spend over some trifling hobby instead of "redeeming the time." We call it relaxation, but there may be much worldliness in it.

The ease with which we can sit in slippers feet noting the world's news when we might be giving the "good news" to lost men. We refuse to endure hardness as good soldiers of Jesus Christ. Our soft little "world" has us.

The prevalent lust for late night lurching and vain-glorious witticisms--cheating ourselves of the time needed for God's fellowship in the Word and prayer next morning. Then we go out ungirt and stripped of our armor to meet the world at large--all because of our own secret inner worldliness.

The great place we give to likes, dislikes, and personal choices.

How much we are regulated by public opinion, perhaps religious opinion, rather than scriptural principle.

How easily we are content to allow this or that thing, be it ever so innocent or lovely, to becloud the world to come.

How little we count it a privilege to suffer shame for His name.

What expectations we have of great contentment and satisfaction from certain earthly comforts. How fond we are of nice things and luxuries, and how unwilling to forego them for the sake of sending the gospel to the heathen.

How we abhor being counted eccentric! How unquestioningly obedient we are to fashion's decrees, not because the styles are reasonable or right or decent, for they are often most unreasonable and indecent. We are so worldly-minded we would rather be indecent than different. Old King Lust calls thus: "Do this," and many do it as obediently as any centurion's servant ever obeyed under the lash of his Roman master.

Eph 2:2 Wherein^{1722, 3739} in time past⁴²¹⁸ ye walked⁴⁰⁴³ according²⁵⁹⁶ to the³⁵⁸⁸ course¹⁶⁵ of this⁵¹²⁷ world,²⁸⁸⁹ according²⁵⁹⁶ to the³⁵⁸⁸ prince⁷⁵⁸ of the³⁵⁸⁸ power¹⁸⁴⁹ of the³⁵⁸⁸ air,¹⁰⁹ the³⁵⁸⁸ spirit⁴¹⁵¹ that now worketh^{1754, 3568} in¹⁷²² the³⁵⁸⁸ children⁵²⁰⁷ of disobedience:⁵⁴³

Eph 2:3 Among¹⁷²² whom³⁷³⁹ also²⁵³² we²²⁴⁹ all³⁹⁵⁶ had our conversation³⁹⁰ in times past⁴²¹⁸ in¹⁷²² the³⁵⁸⁸ lusts¹⁹³⁹ of our²²⁵⁷ flesh,⁴⁵⁶¹ fulfilling⁴¹⁶⁰ the³⁵⁸⁸ desires²³⁰⁷ of the³⁵⁸⁸ flesh⁴⁵⁶¹ and²⁵³² of the³⁵⁸⁸ mind;¹²⁷¹ and²⁵³² were²²⁵⁸ by nature⁵⁴⁴⁹ the children⁵⁰⁴³ of wrath,³⁷⁰⁹ even²⁵³² as⁵⁶¹³ others.³⁰⁶²

Until we personally take ourselves in hand we need not wonder at the false doctrine, the modernistic ministry, the poor church discipline (or none), and the corrupt practices in the church. The whole root of our ruin is found in worldliness. As William Law so well puts it: "The heresy of all heresies is a worldly spirit. Whence is all the degeneracy of the present Christian church? I should place it all in a worldly spirit."

Chapter V

THE CROSS AND THE WORLD

Continued

I WAS ONCE DROWNING in the world's depths and condemnation. But "He sent from above, he took me; he drew me out of many waters." How deep were the seas into which the Savior sank--"All thy waves and thy billows are gone over me"--that He might "deliver (pluck out, rescue) us from this present evil world!" How wonderful our rescue! Further victory is needed, however, in getting *the sea taken out of us*. Yet it is crowning victory when those rescued plunge back into the sea to rescue other perishing ones. Even so. After the victory of being taken out of the world, and after the victory of having the foul elements of this world's darkness taken out of us, there is the crowning victory of getting us sent into that very world to rescue other perishing ones from the world's doom.

However, in re-entering this present evil world, it is imperative that our relationship to that world be kept crystal clear before us. Having been born from above, our citizenship is in Heaven. We have been "spiritually disfranchised of the world." Christ says plainly, "Ye are *not of the world*." We have been crucified to the world and the world unto us.

Gal 6:14 But¹¹⁶¹ God forbid^{1096, 3361} that I¹⁶⁹⁸ should glory,²⁷⁴⁴ save¹⁵⁰⁸ in¹⁷²² the³⁵⁸⁸ cross⁴⁷¹⁶ of our²²⁵⁷ Lord²⁹⁶² Jesus²⁴²⁴ Christ,⁵⁵⁴⁷ by¹²²³ whom³⁷³⁹ the world²⁸⁸⁹ is crucified⁴⁷¹⁷ unto me,¹⁶⁹⁸ and I²⁵⁰⁴ unto the³⁵⁸⁸ world.²⁸⁸⁹

And how great the moral distance between the crucified disciple and the crucified world? As far asunder as the throne of Heaven is from the gate of hell, and as different in disposition as "lambs in the midst of wolves." With what bold and daring contrast we are to stand out as sons of God in the midst of a crooked and perverse generation among whom we are to shine as lights in the world!

In John 17 Jesus sets forth the Christian's position as *taken out of the world* (v. 6), *not of the world* (v. 14), *kept from the evil of the world* (v. 15), *left in the world* (v. 11), *sent into the world to preach to the world* (vv. 18, 20), and as a result *hated by the world* (v. 14). Since our message centers around the world's attitude to the Cross, this last point is important.

Joh 17:14 I¹⁴⁷³ have given¹³²⁵ them⁸⁴⁶ thy⁴⁶⁷⁵ word;³⁰⁵⁶ and²⁵³² the³⁵⁸⁸ world²⁸⁸⁹ hath hated³⁴⁰⁴ them,⁸⁴⁶ because³⁷⁵⁴ they are¹⁵²⁶ not³⁷⁵⁶ of¹⁵³⁷ the³⁵⁸⁸ world,²⁸⁸⁹ even as²⁵³¹ I¹⁴⁷³ am¹⁵¹⁰ not³⁷⁵⁶ of¹⁵³⁷ the³⁵⁸⁸ world.²⁸⁸⁹

Settle it in your mind, O Christian, that "because they (ye) are not of the world," therefore the world hateth you. Minimize not the world's hatred of the truth. The world that crucified Christ will not be able to tolerate you. The worldlings will clash madly against you. The reproach of Christ will fall upon you from all quarters. Think it not strange. It is a mark of true discipleship. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Let no one think that we write as one who has any "morbid greed for persecution," or that we hold any brief for a self-made martyrdom. Perish all such

contemptible hypocrisy! But, without contradiction, the only reason the scandal of the Cross has ceased for some professed disciples is that they have become so compromising that the world is no longer rebuked by their lives or testimony. The Church and the world, like Samson and Delilah, are found in an unhallowed and foul fellowship.

And they of the Church, and they of the World,
Journeyed closely, hand and heart,
And none but the Master, who knoweth all,
Could discern the two apart.

One of the most searching and condemning sentences which ever fell from the Savior's lips was that uttered to His own unbelieving brethren: "The world cannot hate you" (John 7:7). If ever I become so one with the world, so tolerant of its spirit and atmosphere that I reprove it no more, incur not its hatred, rouse not its enmity to Christ--if the world can find in me no cause to hate me and cast me from its company, then I have betrayed Christ and crucified Him afresh in the house of His friends. On intimate terms with this world that nailed Him to the tree? Perish the thought! In full identification with Christ the world can regard me as only fit for crucifixion. And as a disciple of Christ I should no more covet the favor of this crucified world than I would court and covet the smile of a cursed and crucified and expiring felon.

It is the first condition of our initiation into the secret society of the Friends of God, that we take our place with Him before the judgment seat of the world; and arc with Him mocked, patronized, and misunderstood by the world's religion, the world's culture, the world's power--all the artificial contrivances that it sets up as standards by which to condemn Reality. In the very moment in which we declare that it cannot give us that intangible Kingdom to which we aspire, we alienate its sympathy, insult its common sense. It goes up into the judgment seat, prepared to deal wisely with the rebel in us, tolerantly with the fool. Then ignorance, idleness, and cowardice condemn us at their ease. (Quoted from James Cordillier by S. M. Zwemcr in *The Glory of the Cross*.)

One of the teachers of the past generation who had an unusually clear conception of the Christian's place in the world was Dr. A. J. Gordon. He once said:

The men who conquered the Roman Empire for Christ bore the aspect of invaders from another world, who absolutely refused to be naturalized to this world. Their conduct filled their heathen neighbors with the strangest perplexity; they were so care-less of life, so careful of conscience, so prodigal of their own blood, so confident of the overcoming power of the blood of the Lamb, so unsubdued to the custom of the country in which they sojourned, so mindful of the manners of that country from whence they came not. The help of the world, the patronage of its rulers, the loan of its resources, and the use of its methods they utterly refused, lest by employing these they might compromise their King. An invading army maintained from an invisible base, and placing more confidence in the leadership of an unseen Commander than in all imperial help that might be proffered--that was what so bewildered and angered the heathen, who often desire to make friends with the Christians without abandoning their own gods. But there can be no reasonable doubt that that age in which the church was so completely

separated from the world was the age in which Christianity was most victorious in the world.

Professor H. B. Workman has summarized the Christian's lot under imperial Rome:

For two hundred years to become a Christian meant the great renunciation, the joining a despised and persecuted sect, the swimming against the tide of popular prejudice, the coming under the ban of the Empire, the possibility at any moment of imprisonment and death under its most fearful forms. For two hundred years he that would follow Christ must count the cost, and be prepared to pay the same with his liberty and life. For two hundred years the mere profession of Christianity was itself a crime. Christianus sum was almost the one plea for which there was no forgiveness, in itself all that was necessary as a "title" on the back of the condemned. He who made it was allowed neither to present apology nor to call in the aid of a pleader. "Public hatred," writes Tertullian, "asks but one thing, and that not investigation into the crime charges, but simply the confession of the Christian name.

So to the wild wolf Hate
were sacrificed
The panting, huddling Rock,
whose crime was Christ.

The Romans, Greeks, or Gentiles were indifferently called "the first race." The Jews, admittedly different, were known as "the second race." But the Christians, so peculiarly "disfranchised of the world," so intolerant of the world's spirit and atmosphere, and standing out in such bold contrast and daring unworldliness, were stigmatized "the third race." The Christians willingly embraced the stigma. Anything was better than sin. Let the heathen rave. Christians belonged to another world. They were "dead to all the globe"--out of joint with all the world. Thus the cry in the circus of Carthage: "How long must we endure *this third race*?"

The results of such an uncompromising victorious testimony were inevitable. The church of today cannot endure the blaze kindled by those martyr fires. Such "burning and shining lights" discover to us how distant is our departure from the Crucified. Mark well, O popular Christian and worldly-wise preacher, venturing how far you must go with the world in order to win the world: **never had the Church so much influence over the world as when she had nothing to do with the world.** Completely separated from that Roman world, those early Christians plunged back into that sunken Empire to lift it off its hinges and change the entire course of the world's history. But in speaking of those early days, Tertullian wrote: "We engage in these conflicts as men whose very lives are not our own."

Rev 12:11 And²⁵³² they⁸⁴⁶ overcame³⁵²⁸ him⁸⁴⁶ by¹²²³ the³⁵⁸⁸ blood¹²⁹ of the³⁵⁸⁸ Lamb,⁷²¹
and²⁵³² by¹²²³ the³⁵⁸⁸ word³⁰⁵⁶ of their⁸⁴⁸ testimony;³¹⁴¹ and²⁵³² they loved²⁵ not³⁷⁵⁶
their⁸⁴⁸ lives⁵⁵⁹⁰ unto⁸⁹¹ the death.²²⁸⁸

Chapter VI

THE CROSS AND CONSECRATION

"God ... hath shewed us light: bind the sacrifice" (Ps. 118:27).

THE WRITER has a dear friend in the ministry who, as a young man, tried again and again to give himself fully to the Lord, but without success. He was perfectly sincere, but he continued perfectly miserable. He was one of those many young people who are continually consecrating themselves to the Lord. At length he came to discover that he had missed the very basis of consecration. He found light through God's own "consecration" of the Old Testament priests. When he beheld the blood placed on the priest's ear, on his thumb, on his toe, and saw him sprinkled all over with blood, he came to understand his union with "Christ made sin." He saw death written all over him. He felt the awful doom and death to which Calvary committed him. He came to understand his identification with Christ. He saw himself one with the Crucified in His death and resurrection. This death-life union changed his whole conception of surrender to Christ and laid the foundations in his life for a successful and abiding consecration.

2Co 5:15 And²⁵³² that he died⁵⁹⁹ for⁵²²⁸ all,³⁹⁵⁶ that²⁴⁴³ they which live²¹⁹⁸ should not henceforth³³⁷¹ live²¹⁹⁸ unto themselves,¹⁴³⁸ but²³⁵ unto him which died⁵⁹⁹ for⁵²²⁸ them,⁸⁴⁶ and²⁵³² rose again.¹⁴⁵³

Rom 6:6 Knowing¹⁰⁹⁷ this,⁵¹²⁴ that³⁷⁵⁴ our²²⁵⁷ old³⁸²⁰ man⁴⁴⁴ is crucified with⁴⁹⁵⁷ him, that²⁴⁴³ the³⁵⁸⁸ body⁴⁹⁸³ of sin²⁶⁶ might be destroyed,²⁶⁷³ that henceforth³³⁷¹ we²²⁴⁸ should not serve¹³⁹⁸ sin.²⁶⁶

Such an experience is not uncommon among Christians. They have been justified by faith and have peace with God through our Lord Jesus Christ. But they have not realized the implications of the Cross. In some of our best churches they have been immediately taken from the justification of Romans 5:1 to the truth of consecration as set forth in Romans 12:1, 2. We would not be overcritical in that which is well meant; but to ignore or pass over the teaching and amazing declarations of our union with Christ as set forth in Romans 6 to 8 is not really the proper approach to consecration. Such a skirting of these underlying truths brought many years of misery to my ministerial friend. He knew not the way of victory over sinful self. All unconsciously he was attempting in the energy of self to lay his all on the altar. When he came to see that he was already the Lord's through his life-union with Christ--already crucified and risen with Christ, "dead indeed unto sin, but alive unto God through Jesus Christ our Lord!--he then had a sure basis for presenting himself unto God. At last he had found the blessed secret of success. But let me further illustrate.

When Abraham Lincoln delivered his address at the dedication of the battlefield cemetery in Gettysburg, November 19, 1863, he said: "We have come to dedicate a portion of that field as a final resting place for those who here gave their lives.... But, in a larger sense, we cannot dedicate--we cannot consecrate--we cannot hallow--this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. ... It is for us, the living, rather, to be dedicated here to the unfinished work . . . to be dedicated to the great task remaining before us." We speak of Christian consecration. "But, in a larger sense, we cannot dedicate--we cannot consecrate--we cannot hallow--this ground" of our already redeemed lives. In

His laid-down life the Crucified has already "consecrated it (us) far above our poor power to add or detract." Let us fix our eyes upon Christ. We have already been fastened to the Crucified. Let us believe that if we be dead with Him we shall also live with Him.

The blessed truths clustering around our death-resurrection union with Christ, as set forth in Romans 6 to 8, lay the basis for a successful consecration, as so clearly set forth in Romans 12:1,2. Having been so completely redeemed and "accepted in the beloved," Christ now beseeches us by His own infinite and many tender mercies to present our bodies a reasonable, living, holy, acceptable sacrifice to Himself. As we lay our hands upon the sacred and holy head of our Burnt Offering we know (let it be the language of a lively faith) that in Him we are a sweet savor unto God--a sweet savor of perfect obedience, perfect consecration, and perfect sacrifice "far above our poor power to add or detract." What power! What persuasion! What perfect peace! His is the perfect satisfaction--a sweet savor offering made by fire--ours the sweet privilege of being burned out for Him. Can we not trust Him? Shall we not let Him carry us where He will? O hesitating believer, are we not ready to sign away our rights and reserves for all coming days? Come. Give Him all. "It is more blessed to give than to receive." The Lord loves a hilarious giver. Let us launch forth with Him on any uncharted sea. Those who sail the high seas in treacherous times commit themselves to His Majesty the King: "At your service, Sir, with scaled orders." It was George Whitefield who said: "I give up myself to be a martyr for Him who hung upon the Cross for me. I have thrown myself blind-folded and, I trust, without reserve into His almighty hands."

Miss Ahn, that heroic lady of Korea, had argued with God for some seven years against going to the Japanese Diet and warning that nation against persecuting the Christians for refusal to bow at the Shinto shrines. When she finally yielded to obey God's call, she sold all her possessions and bought a one-way ticket for Tokyo--to do and die. We say that consecration is "for service or sacrifice." To Miss Ahn it was both. Hers would be a trip to death. She bought a one-way ticket, to return nevermore--by love compelled to obey, to go, to do, and, if necessary, to die. Oh, to be so sweetly constrained by Calvary's awful compulsions that we can hold out no longer, can no longer resist its attractive force! We are drawn to death--with appetites whetted to eat of the Great Sacrifice. Ah, this is life indeed, life more abundant, the life that is hid with Christ in God--"He that eateth me, even he shall live by me."

But there is another aspect that is all-important. Frances Ridley Havergal has said: "Full consecration may in one sense be the act of a moment and in another the work of a lifetime. It must be complete to be real, and yet, if real it is always incomplete; a point of rest, and yet a perpetual progression." Let us not be deceived, we shall often be compelled to say with the Psalmist: "God is the Lord, which hath shewed us light (conversion): *bind the sacrifice with cords, even unto the horns of the altar* (consecration)." It will cost us all we have and all we are to keep in this consecrated mind. We shall be forced to cry out again and again as we fear the fire and feel the sacrificial knife, "Bind me, blessed Savior, as a sacrifice--**fasten me with Thy cords of constraining love lest I finish my course with shame. Let me not begin to make provision anywhere for the flesh--let my offering continue to be a burnt offering--a whole burnt offering, yea, a continual burnt offering. Let me never come down from the cross to save myself.** Fix me, fasten me, bind me with Thine own cords to Calvary, a continual burnt offering."

A missionary friend returned to his field seeking a fresh anointing. He says: "The Lord searched my heart and my possessions to see if anything had become dearer to me than Himself. 'Lovest thou me more than these?'--meaning my wife and boy. I

hesitated. I felt as though He had laid before me an execution warrant and was waiting for my signature. There was a terrible fight in my heart: surrender meant death. After a long struggle and by His grace, I made the surrender and I did it with the fullest expectation that this meant the end of their earthly lives. After a few weeks, while returning to our little Japanese house alone, the thought flashed into my mind, 'The boy is sick.' He was all right when I left home, healthy and well. When I arrived home my wife came to welcome me, and she said, "Gordon is sick." I said, "I knew it, it has come at last." Then there came that agonized struggle, 'Lovest thou me more than the boy?' But I had won the victory. So with a heavy heart I went up to the lad to say goodbye. He lay on his bed, his little white face against the pillow, desperately ill. There I realized that the only surrender which truly counts is the surrender unto death. I was able to say to God out of a full honesty of heart, "Thy will is best, and I would rather have Thy will than anything on earth". What happened then? It happened with me as with Abraham when he brought his son to the place of surrender unto death on Mount Moriah. God gave him back his boy--and mine."

"Bind the sacrifice with cords, even unto the horns of the altar."

Chapter VII

THE CROSS AND THE CRUCIFIED

THINGS DID NOT GO WELL in the home. The young man had an unhappy marriage. One day when they were out for a boat ride he accidentally (?) upset the boat and drowned his wife. But the law caught up with him and sentenced him to death for his crime. The last night before his execution his father was allowed to stay with him in his cell. The next morning the authorities led the son out to death. A few moments later they called for the old heart-broken father. As he stood there over the poor lifeless frame of his boy, he said, "Oh, my son, if only I could impart to you my life--if only I could put my life into you that you might become the man I had intended you to be." Even so. Christ has for me an abundant fullness of life. He yearns over me that I may become partaker of His own divine nature--that I may become the Christian He has intended me to be. To this end He took on Him not the nature of angels, but the seed of Abraham, coming in my very frame and form. In the likeness of my own humanity, *my very own*, He took me up with Himself into the place of execution. Yes, He died my death. In His death I was discharged from sin, or, as Paul says, "justified from sin." In Christ's dead body I behold sin's claim and power *exhausted*. "With Christ I have been jointly crucified." And just "death hath no more dominion over him," so God's promise to me is, "sin shall not have dominion over you." "In Christ" crucified, I died. "In Christ" risen, I am resurrected. But He carries every mark of His death into His resurrection. Without His death He would not be the resurrected One. He now lives as *the Crucified* to make good the power and efficacy of His almighty death. And I am a "partaker of Christ," grafted into Him as the branch into the vine. "He that is joined unto the Lord is one spirit." Did the first Adam, by virtue of my union with him, transmit to me the death-dealing effects of his disobedience? As truly does Christ transmit to me, by virtue of my life-union with Him, the vital effects of His obedience unto death. Christ died, not only *for* sin, but *unto* sin. In death He stripped sin of its last vestige of power. In the light of the Cross sin's dominion is "no more." In living realization of my union with Him, I should say to temptation a NO that "carries with it the power of the inward presence of the risen Lord." Far more, then, than any broken-hearted father, does the Lord Jesus yearn to impart to us His own crucified-resurrected life--a life obedient unto death under the severest temptations and testings.

For certain kinds of murder Roman law used to inflict an abominable and living death upon the red-handed criminal. He was fast-bound face to face to his victim until the murderer died. Only death released him from the carcass. In a similar manner Christ fastened me to Himself by cords of a love stronger than death and carried me to the Cross where, with Him, I was "jointly crucified." Mrs. Penn-Lewis tells of a missionary who "had a dream that greatly impressed him. It was of the Cross of Christ. However, it was not the Savior's bleeding form which held his eye. It was an exceedingly ugly thing, an indescribably loathsome thing, the nature of which he could not make out. What was this thing which so horrified him? Later, as he heard the message of identification, and realized that with Christ he had been crucified, the Spirit revealed to him that this loathsome thing he had seen in his dream, was none other than himself.' (F. J. Huegel in *Bone of His Bone*.)

But we cannot experience this truth of our union with Christ in death and resurrection by a mere lip profession or determined assertion. This life cannot be copied or possessed by resolution to practice Christ's presence. No imitation will avail. There must be a living participation by the Spirit through a new death to self. I cannot draw upon the life of the Crucified without admitting a new vital fellowship with Him in His death. I have the *new* life as I refuse the *old*--at the Cross. As I yield all to the power of His death I shall be "in the likeness of his resurrection." It is easy to work and fret and struggle and imagine that we are on the cross with Christ. In the energy of self we try to picture the nails driven hard into our flesh, thereby hoping to make vital the effects of His death. Such is the folly and futility of the flesh. A *Christless cross* is of no avail either to Protestant or Catholic. Others, brushing aside the death of Christ, try to live as He lived, to follow His example, to walk and talk and "be like Jesus." But a *crossless Christ* brings no vital union with Him. In order to have life we must be joined to Christ. And we can be joined to Him only in and through His death.

A Christless cross no refuge were for me;
A crossless Christ my Savior could not be:
But, O CHRIST CRUCIFIED, I rest in Thee!

But in coming to rest in Christ crucified as our life, our joy, our all, the Christian often goes through the bitter agonies of struggle and discouragement and defeat before coming to a glad consent to co-crucifixion. It is hard to unlearn self. Until we are sick unto death of sin, we have hard work to reckon ourselves dead unto sin. We practice all manner of self-crucifixion, but to no avail. Self dies hard. In final captivity and thralldom to the "carcass" of self we are brought to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" In such an hour the Lord Jesus bends over us saying, My son, let me put the Spirit of life of my own resurrected Being into you that you may "be free indeed"--"free from the law of sin and death"--free to fulfill all that I have purposed you shall become. Oh, the blessed assurance that "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." It is not self-crucifixion but union with Christ in His death and resurrection that lays the basis for Christian victory. The Crucified LIVES to make real His own mighty death.

The story is told of a wealthy Christian merchant who had an only son whom he loved dearly, and who grew into noble young manhood. The father was wrapped up in his son's future and success. One night a boy who had led a criminal life from childhood broke into the home and attempted to kill the son. For days it seemed that the son would not live. But when he became conscious and was able to hear of what had occurred, he was shown the picture of the boy who had attempted to take his life. His

heart was touched by the youthfulness of the lad. A desire was awakened in the son to try to save this lad from a life of crime. The father finally consented to the suggestion that the young criminal be taken into the home, adopted as a son and brother, and in time share the inheritance. It was with great difficulty that the young criminal was persuaded of their sincerity. Finally convinced, he agreed to their proposal. Old habits, however, had such a hold upon him that time after time he fell back into evil ways, until the father almost despaired of ever being able to help him. But father and son, in spite of discouragement, held on and lavished their blessings upon him. One day at the height of the father's despair he went into the criminal boy's room and there noticed a picture of his own son. He picked it up and scanned it. The picture bore the marks of much thumbing and handling, and on the back of it was written "Oh, I do so want to be like you, because you have done so much for me; but it seems as if I never can be good." Hope sprang up in the father's breast. His efforts were finally rewarded when the one-time criminal became "good."

Have you longed and sighed to be Christ-like? You have said to the Lord Jesus, "Oh, I do so want to be like Thee, because Thou hast done so much for me; but it seems as though I never can be good." Beloved, begin at once to *reckon* upon your death-resurrection position in Christ. Count by naked *faith* upon the *fact* of your union with Christ. In blind abandonment, as far as feelings are concerned, move out by a definite act of faith, trusting Christ to make real your life-union with Him. Sink your life into His, and let Him be your life, your light, your victory, your all. Remember, your living, crucified HEAD is in Heaven. *Head and members at one*. That is a fact of life. You and I are "bone of His bone." Let the glory of this vital union grip you and you can never be the same again. The rules of mathematics fail us here. Ordinarily one and one make two. But with God one and one make ONE. "They two shall be *one flesh*." And Paul explains, "This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:31, 32). And "as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (I Cor. 12:12). "The whole Christ includes both Head and body" (Augustine). Martin Luther made this practical observation: "The moment I consider Christ and myself as two I am gone." Let us then be so experimentally one with Christ that we shall be one in interest, one in service, one in outlook--altogether one with the Crucified, having "two hearts that beat as one."

Dr. A. T. Pierson says: "A devout woman whom I once visited, to condole with her on the recent departure of an aged and most saintly mother, said to me with a smile: 'For forty years, my dear mother's *mind* has been in Heaven.' And I could not but recall those exquisite lines of Goldsmith:

Like some tall cliff that lifts its awful form,
Swell from the vale but midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

Let our earthly dwelling place be amidst briars and thorns, and our skies be overcast. Faith feeds on the fact that "eternal sunshine settles" on our Head. Our "life is hid with Christ in God." He and I are one, and "as he is (in yonder glory) so are we in this world" (I John 4:17). A letter just at hand from one of our graduates so well illustrates the truth that we quote it in part:

I praise God for making known unto me that the riches of Christ are mine by grace, accomplished through the death and resurrection of Christ. So long I struggled to get to a place where it wouldn't be this everlasting up and down existence. I earnestly desired a victorious Christian life but the more I worked for it, the more miserable I became. I tried to attain unto it by prayers, obedience, resolutions and vows, but all to no avail. I had been saved from the guilt of sin by faith in Christ. Why should I have been so stupid as to think that by works I could be saved from the power of sin? The fact that my deliverance could come only *through faith*, as I appropriated the death and resurrection of Christ, never dawned upon my soul. Not until January of this year did the truth of my identification with Christ's death dawn upon me. I believe I saw for the first time what Paul meant when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." I praise the Lord for the Cross; for when all hope failed of ever shaking off the fetters of sin, through the Cross I rose victor over the power of sin. When nothing else could avail, death set me free.

Chapter VIII

THE CROSS AND SELF

THE CHURCH WORLD is full of Christian professors and ministers, Sunday school teachers and workers, evangelists and missionaries, in whom the gifts of the Spirit are very manifest, and who bring blessing to multitudes, but who, when known "close up," are found to be full of self. They may have "forsaken all" for Christ and imagine they would be ready, like the disciples of old, to die for their Master; but deep down in their hidden, private lives there lurks that dark sinister power of self.

Such persons may wonder, all the while, why they do not have victory over their wounded pride, their touchiness, their greediness, their lovelessness, their failure to experience the promised "rivers of living water." Ah, the secret is not far away. They secretly and habitually practice "shrine worship"--at the shrine of self. There they bow daily and do obeisance. They are fundamental. In the outward Cross they glory, but inwardly they worship another god--and stretch out their hands to serve a pitied, petted, and pampered self-life. The outward Cross, the payment of sin's penalty, the death of the Substitute,--this "finished work of Christ," they know. But the amazing mystery and undreamed-of-depths of that Cross, as it is to be applied to the inner life,--"the mystery of the *inward* as well as the *outward* Cross,"--they know not. But "until Christ works out in you an inner crucifixion which will cut you off from self-infatuation and unite you to God in a deep union of love, a thousand Heavens could not give you peace." (F. J. Huegel in *Cross of Christ*.)

God harden me against myself,
The coward with pathetic voice
Who craves for ease, and rest, and joys:

Myself, arch-traitor to myself;
My hollowest friend, my deadliest foe,
My clog whatever road I go.

Yet One there is can curb myself,
Can roll the strangling load from me,
Break off the yoke and set me free.
--*Ch?iriina Rossetti.*

From his original home and center in God, where God was his light and life, the very breath of his breath, the central Sun of his universe--from this secret place of the Most High, man broke off and plunged out into the far country of self, into the alienation and night of separation from God. God has been cast down. Self has usurped the throne, a usurper who never abdicates. Self is the new and false center upon which man has fixed. He loves himself as nothing else under the sun. Even his best deeds are but refined forms, the filthy rags, of his secret selfishness. He does always with his right hand that the left hand of self-satisfaction may know it. "Self," says William Law, "is the root, the branches, the tree of all the evils of our fallen state."

When this nearly almighty self unseated and dethroned El Shaddai, what could God do? He was scarcely taken by surprise. Yet how undo this tragedy of all tragedies? How unhinge and tear man loose from his foul and false self-infatuation? God must never coerce or force man. His supreme glory is an unforced worship. How dare He defeat His own divine purpose, His essential glory! Herein is displayed the genius of God. The Cross is indeed "the power of God, and the wisdom of God." Calvary is God's axe laid at the root of the first family tree. Adam is cut off. A new Adam ascends the throne.

The Lord Jesus came as the new Head of a new race. He willingly came, came in the likeness of sinful flesh. With cords of selfless love He fastened us to Himself and took us with Himself down to the very depths of death, all in order to clear away sin's penalty and persuade us to choose God instead of self. He chose to die, to die for us, to die in our place, yea, to die our death--that He might save us from our sinful selves.

Come, O fellow believer, the Son of man is made sin--made a curse--lifted up like a serpent. Stand with His mother at the foot of the cross: "A sword shall pierce through thy own soul also, that the thoughts of many hearts [yea, your heart, my heart] may be revealed." "But," someone asks, "why a serpent?--why not a lily or a rose--why not something lovely inasmuch as it was to typify the King and His redemptive work?" But when God would seek to picture the accursed character of the sinful self-life He made no mistake. Only the serpent could symbolize the truth. That throws an awful ray of light upon me. It shoots me through and through. I am perfectly photographed--not my *sins* only, but *myself*. What I *did* only sprang from what I *am*. The unvarnished truth is out. It is I, my very self. Why pull down the blinds? Let me take a square look at the Cross and be willing to abide by the awful implications.

I see the crowd in Pilate's hall,
I mark their wrathful mien;
Their shouts of "Crucify!" appall,
With blasphemy between.

And of that shouting multitude
I feel that I am one;
And in that din of voices rude
I recognize my own.

'Twas I that shed the sacred blood,
I nailed Him to the tree,
I crucified the Christ of God,
I joined the mockery.

Around the cross the throng I see
Mocking the Sufferer's groan;
Yet still my voice it seems to be
As if I mocked alone.
-Horatius Bonar.

Does such an admission seem too dreadful? Do I halt from owning it? But dare I disown it? Until I own it, I can never disown it. From the throne of the Cross, high and lifted up, I am drawn first to *own* and then *disown self*. I cease to speak about some of self and some of Christ. I am cursed, not cut back, but cut down, cut off. The connection is severed with all the past, and from self itself. I am simply consigned to the curse *in toto*. In the person of Another I have come to a lawful execution, an ignominious termination, and eternal undoing.

This judicial sentence calls for my most cordial acquiescence. Let me consent to my execution, and sign on the dotted line. I have not been left to crucify myself. Such a task is too tremendous, too divine. I have been already devoted to death, "crucified with Christ." That has been accomplished. But I must sign my own death sentence. I must consent to God's consignment. I must choose, in the power of His death, to dethrone and deny self. The Cross is indeed God's master-weapon. But Christ's death has severing power only as we are united with it by faith. I must endorse this divine dying as it applies to me.

Such a denial of self is no mere severing of this or that indulgence, but putting the axe of the Cross to the very root of the tree of self. God says, Cut the tree down, not merely trim it back. All self-righteousness, self-esteem, self-vindication, self-glory, and fatal self-pity-- these and ten thousand other manifestations are but the fleshy foliage, the myriad branchings of that deeply rooted tree of self. To trim it back only means that the very life of self is thrown back into other more rugged roots, to develop the Pharisee into a more vigorous tree. Outwardly he may appear beautiful and be highly esteemed among men. But behind the scenes those living nearest him could bear tearful witness to that bitter fruit that flourishes on the green bay tree of self.

But there is abundant hope. I am already grafted into the Crucified, a partaker of the divine nature. The life imparted to me is a crucified life, a life of death to self in its myriad forms. Self can never overcome self. But thank God I am already Christ-possessed. And, as I yield all to the Crucified, His mighty death will work out in me an inner crucifixion. The more fully the Crucified has me, the more fully I must die to self.

To one who asked George Mueller the secret of his service, he replied: "There was a day when I died", and, as he spoke, he bent lower, until he almost touched the floor.

Continuing he added, "Died to George Mueller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the approval or blame even of my brethren or friends; and since then I have studied only to show myself approved unto God."

Though I be nothing, I exult
In Thy divine perfection,
And taste the deep, mysterious joy
Of absolute subjection.

Though I be nothing, I rejoice
To find my all in Thee:
Not I, but CHRIST, forevermore:
Amen! so let it be!
-Lucy A. Bennett.

Chapter IX

THE CROSS-CONTRARY TO NATURE

MR. SPURGEON tells of a simple countryman who took his gun to the gunsmith for repairs. After examining it, the latter said: "Your gun is in a very worn-out, ruinous, good-for-nothing condition. What sort of repairing do you want for it?" "Well," said the countryman, "I don't see as I can do with anything short of a new stock, lock and barrel. That ought to set it up again." "Why," said the smith, "you had better have a new gun altogether." "Ah," was the reply, "I never thought of that. It strikes me that's just what I do want, a new stock, lock, and barrel. Why that's about equal to a new gun altogether, and that's what I'll have." That is just what God says concerning poor human nature: "A new man altogether, and that's what I'll have."

But that poor stupid countryman was sensible when compared with our reasoning in the things of the Spirit. It scarcely dawns upon us, even as God's children, that God's plan is to "cross" out the old race entirely. He says: "Behold, I make all things new." And in the infinite power of God and wisdom of God, He chose the Cross as the most complete contradiction of Adam's race--"that no flesh should glory in his presence." The Cross contradicts our wills: Christ said, "Not my will, but thine, be done." The Cross contradicts our wisdom: The wise of this world crucified the Lord of glory. The Cross contradicts our affections: "They that are Christ's have crucified the flesh with the affections and lusts." The Cross contradicts our pride: We are to let the mind be in us which was in Christ Jesus who humbled Himself and became "obedient unto death, even the death of the cross." The Cross contradicts self: "One died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves" (II Cor. 5:14,15, A.S.V.). The Cross contradicts human nature at every point. For the inexorable and unalterable terms of discipleship are these: Except a man denies himself, forsakes all that he has, yea, all his own life also, Christ says he "cannot be my disciple." When Christ went to the Cross, therefore, the "axe was laid to the root of the tree." The old Adamic stock--yea, lock, stock and barrel--was done away. The Cross reveals our utter bankruptcy, and pronounces a death sentence on Adam's race. It is God's master-stroke to undo and drain away our natural life, that the life supernatural may take its place. Christ came not

to straighten us out, but to "cross" us out; not to trim us back, but to cut us off; not to get us doing, but to bring us to an undoing. The Cross contradicts all fleshly doing and reveals a divine dying. Christ came not to put new wine into old skins. He came not to put new cloth to an old garment, but to put off *in toto* the old man with his "duds." Hence the real meaning of Christ's command, "let him deny himself and take up his cross," can be nothing short of an ignominious termination and undoing of the whole of our moral and spiritual heritage from Adam. Such is the all-essential of our salvation, inasmuch as "self is the root, the tree, and the branches of all the evils of our fallen state" (Law).

It should be observed that self-denial is no mere cutting off of an indulgence here and there, but, as Dr. A. T. Pierson said, "laying the axe at the root of the tree of self, of which all indulgences are only greater or smaller branches. Self-righteousness and self-trust, self-seeking and self-pleasing, self-will, self-defense, self-glory--these are a few of the myriad branches of that deeply rooted tree. And what if one or more of these be cut off, if such lopping off of some few branches only throws back into others the self-life to develop more vigorously in them?" Until the axe, then, is laid to the root of the tree of self, and our natural life gives place to the life of the Spirit, all our "virtues are only taught practices grafted upon a corrupt bottom."

Is there not a tendency, however, even after we have been rooted in Christ, to be prompted more often than not from the old springs and roots of the tree of self? It is in this connection the Christian must learn the dynamic of the Cross as it applies to the believer. But let us illustrate. Jesus said: "I am the vine, ye are the branches." As a branch of the old Adamic stock, I "brought forth wild grapes." As a partaker of Christ, I have been grafted into Him. When I believe *into* Christ crucified, I was cut off, cut away from my former natural connections, and grafted into Christ, the living Vine. E. J. Pace says, "Some time ago near my home in Florida I had occasion to visit a citrus nursery, and I asked the man in charge to show me how he grafted fruit. He led me to the grove of young trees. He then carefully cut from a little sapling a very small twig with a swelling bud at the end of it, and proceeding to another tree nearby he deliberately cut in the back of it a cross, and where the tree was expressly cut to receive it he deftly inserted the scion."

Even so, we have been severed from our former family tree, and, at the Cross, grafted into the trunk of the eternal Deity. Let faith fasten stoutly to this fact: I am "joint heir" with Christ. We have become partakers of the divine nature.

However, ours is a grafting "contrary to nature." According to the ordinary laws of grafting, the good branch of a desirable fruit is grafted into an inferior trunk. Contrary to nature, we have been grafted into a good tree. The True Vine was crucified, and into the riven side of the Redeemer we have been grafted, a bad into a good. But there is another "contrary to nature" that is all-important. When the life-union of the vine and branch is effected in nature, the branch still bears fruit "after its kind," i.e., according to its own original life. But I died in Adam. By the life I received from Adam, I brought forth "fruit unto death." "The mind of the flesh is death." In order, therefore, to bring forth "fruit unto God," this natural life must give way, must "yield up the ghost." Having been condemned to the Cross, I must come to feel by a deep work of the Spirit that by nature I am unfit to live. The Cross says so; and I must consent. I must come to a cordial consent that I have been crucified together with Christ, so that it is no longer I that live, but Christ that lives in me. His crucified life must come coursing through me, the ingrafted branch,

so contradicting and setting cc "de, that the spiritual fruits of righteousness which are by Jesus--"after *His* kind"--shall be manifest to the glory and praise of God.

Amy Carmichael tells about the nurse Kohila, who, at a certain time, "came upon something in herself which we call briefly *Nan than*. *Nan* means I; *than* underlines the pronoun. Someone has said that there is nothing God will not do through one who does not care to whom the credit goes. *Nan than* greatly cares. Kohila set herself to renounce her *Nan than*, so that she might be free to serve others." When Christ comes into the life He must "take over" entirely; and He is on a sit-down strike until He starves the "me" out. The Cross must bring me to a glad "yet not I." Contrary, then, to all the laws of grafting and fruit-bearing, the "ye-in-Me" of our life-union with Christ is to be followed all our days by the "I-in-you" of fruit-bearing.

Across the will of nature
Leads on the path of God;
Not where the flesh delighteth
The feet of Jesus trod.

O bliss to leave behind us
The fetters of the slave,
To leave *ourselves* behind us,
The grave-clothes and the grave!
--Ter Steegen.

Let us listen to the little scion as he repeats Galatians 2:20: "I have been cut off from my family tree; I am crucified to my former connection and family; I have been ruthlessly torn away; I am dead to them; nevertheless I live--I still know that I am the same little wild branch and no other--I *am still myself*. I live. And yet it is no longer I that is living; it is the life of another that liveth in me so that none of the beautiful grapes are of me. They are the product of the life of another, continually contradicting my old life and pushing on out through me to bear precious fruit to glorify the great husbandman." In speaking of the violation of these principles of our fallen selfish natures, F. J. Huegel says: "We are so addicted to self, so wrapped up in self, so entwined with self, so infatuated with self, that our spiritual natures cannot be centered in God by means of a deep union of love without a violent contradiction of our old natures. This is the secret of the Cross. It does violence to corrupt human nature. It slays the old life."

Those who teach us that the blood of Jesus cleanses or eradicates the old nature often fail to enter into and learn the meaning of the Christ-indwelt life as the only lifelong remedy for self. It was the saintly Francis de Sales who said, "It is a delusion to seek a sort of ready-made perfection which can be assumed like a garment; it is a delusion, too, to aim at a holiness which costs no trouble, although such holiness would be no doubt exceedingly agreeable to nature. We think that if we could discover the secret of sanctity we should become saints quickly and easily." We shall the rest of our lives be making new and fresh discoveries of plague spots in our nature upon which the Cross must be laid. Has the reader not discovered, in spite of many victories over

self and sin, how many natural choices and likes and preferences need to have the death-mark of Calvary put upon them? The birth-mark of nature must be contradicted throughout by the death-mark of the Cross. Let us, then, ask the Lord to mark His Cross upon all our natural choices.

Lord Crucified, O mark Thy holy Cross
On motive, preference, all fond desires,
On that which self in any form inspires
Set Thou that sign of loss.

And when the touch of death is here and there
Laid on a thing most precious in our eyes,
Let us not wonder, let us recognize
The answer to this prayer.
--Amy Carmichael.

But, thanks be to God, this yet-not-I kind of a Christian life is no lifelong funeral procession. Nay, verily, for Jesus said, "He that loseth his life for my sake *shall find it*." What could be more wonderful than that the Son of God, glorious and eternal, Creator of all things, "who loved me and gave himself for me," should stoop to make me His own, His very temple, allowing me to say, in the language of a living faith and reality, "Christ liveth in me." Has He not promised, "Because I live, ye shall live also"? Oh, the marvel and mystery of "ye in me" and "I in you"! The branch is in the Vine and the Vine is in the branch. Glorious life-union of life and love and liberty! I am quickened together with Him, raised together with Him, seated together with Him. I am rooted in the Eternal, with my life already "hid with Christ in God." J. Gregory Mantle says:

In one of the Perthshire valleys there is a tree which sprang up on the rocky side of a little brook, where there was no kindly soil in which it could spread its root, or by which it could be nourished. For a long time it was stunted and unhealthy, but at length, by what may be called a wonderful vegetable instinct, it sent a fibre out across a narrow sheep-bridge which was close beside it. Then, fixing itself in the rich loam on the opposite bank of the streamlet, it began to draw sap and sustenance, and speedily became vigorous. What that tiny bridge was to the tree, the resurrection of Jesus is to the believer.

If the roots of our life are in our risen Lord, we shall 'neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Have we had the bitter experience of trying to produce fruit? We have toiled and tried and prayed and bled, but all to no avail? In spite of all our efforts the stream of our life is mixed and muddy through our own unholy duplicity of motives. We know that in Christ there is abundant fullness. The question is how to get it out. With Hudson Taylor we say, "I knew full well that there was in the root abundant fullness; but how to get it into my puny little branch was the question." In a veritable paroxysm of despair we finally cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Thank God there is a life all-divine and powerful that can contradict and liberate and set us free: "I thank God through Jesus Christ our Lord . . . for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Look not for a true living strength, in the life of the *Me* and the *I*,
With nothing to love but its selfhood, and fearing to suffer and die,
As thou seekest the fruit from the seed-planted grain,
Seek life that is *living*, from life that is slain.

Then hasten to give it its death-blow, by nailing the I to the Cross;
And thou shalt find infinite treasure in what seemed nothing but loss;
For where, if the seed is not laid in the ground,

Shall the germ of the new resurrection be found.

--*T. C. Upham.*