

## **Lessons Developed**

**From:**

### **BEYOND HUMILIATION**

*The Way of the Cross*

by

*J. GREGORY MANTLE (1853 - 1925)*

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### **AUTHOR'S PREFACE**

The cordial reception given to this book in previous editions; the testimonies from far and near to definite blessing as the result of pondering and appropriating its truths; the exceedingly sympathetic welcome given to the book by the reviewers, representing nearly every section of the Christian church; the demand for the volume now that it is out of print---are surely sufficient reasons to warrant the issue of another edition.

The book first appeared more than a quarter of a century ago. Instead of finding it necessary to modify this teaching of the Cross, I find myself in accord with it more thoroughly than ever.

### **THE ALL-METHODICAL GOD**

Readers of George Adam Smith's "Isaiah" will remember that on several occasions in the first volume of his Commentary he calls attention to the word ambiguously translated "judgment," and reminds us that the word means method, order, system [or unbreakable spiritual principle]; so that when we read in 30:18, that "the Lord is a God of judgment," it is referring to His perfect "justice." Thus, having laid down His laws according to His ways of righteousness and in His all-knowing wisdom, He remains in His dealings with men faithfully consistent with His spiritual laws. "It is a great truth," says Smith, "that the All-mighty and All-merciful is the All-methodical too." A full recognition of the orderliness of God in the way that He responds to His spiritual laws according to His perfect justice would

save us from the disappointment that multitudes within the church are now experiencing. If we would recognize God's desire and His faithfulness in sanctifying His people according to His spiritual laws, we would be forced to examine our own lives. There would inevitably be a breaking down of self-sufficiency and an increasing dependence upon God, which would greatly increase the healthiness and consequent power within Christ's church.

To the Jews who had {already} believed him, Jesus said, "If you hold to my teachings, you are really my disciples. Then you will know the truth, and the truth will set you free. (John 8:31-32)

If only you had paid attention to my commands, your peace would have been like a river, your righteousness like the waves of the sea. (Isa. 48:18)

This fragment of history [See Isa. 30:1-18] is an illustration of the importance of the doctrine which this book will enforce, for God will not allow the Divine Order in the purification and perfecting of Christian character to be disturbed without penalty. Alarmed by Isaiah's predictions of the siege of Jerusalem, the Jewish politicians were startled into doing something. Instead of returning in penitence to God, and relying upon Him in the time of their threatened trouble, they sought to accomplish an expensive and profitless alliance with Egypt. It was not an alliance with the ways of the world that they needed, but a reliance on their all-sufficient God.

The great sin of man has always been in this direction: We turn from childlike dependence upon God to human effort. We prefer our own ways to the will of God. It is the sin of the church today, and the explanation of her enfeebled and pitiable position in the eyes of the world. When we think we have discovered a short and easy road to success, and have thereby forsaken the Fountain of Living Waters to hew out for ourselves cisterns, we shall always find that our hewing with the flesh has been labor lost, and that our cisterns are broken and will hold no water.

Does the Church of Jesus Christ think she can accomplish God's work in the world without a definite experience of heart purity and the Pentecostal baptism? It is admitted that the early Christians were thus made usable to the Master; but there is an impression abroad that this qualification for

successful service can be dispensed with in these days. The result is failure, disheartenment, disappointment; for the Lord is a God of method. The Holy Spirit waits to show men and women how the Cross of Christ and a death to the self-life is the pathway of complete deliverance from the power of sin; and He will stand aloof from His people while they cherish those “low views” of living by the strength of their own human efforts. These “low views” of living by human effort, with its resulting sinful nature, is the reason why we see so much pride, selfishness, envy, bitterness, resentment, barrenness, and worldliness within the church. There is a secret sympathy with sin. While there are thousands of regenerate people who mourn over their sinful nature, very few Christians believe in God’s ability to deliver them from this condition.

Fortunately, God is now raising up witnesses of His power to effect a “double cure.” Not only has our Lord come to save His people from wrath by forgiving their sins, but He has come to deal with that moral depravity which lies deeper down in the very nature of the heart. God knows there must be a whole new nature because it is the fountain-head of all character and activity. “Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit.”

What command could be more imperative and explicit than the one Christ gave to those first disciples who had already had the Spirit breathed into them: “Tarry ye until ye are endued with power from on high”? They dared not go forth to their work without this power.

“Suddenly” the divine power of God enabled them to begin participating with Christ in His divine nature. (2 Pet. 1:3-4) Men and women were saved and brought into the life of Christ by the thousands, and the kingdom of Christ advanced by leaps and bounds.

But then the Church formed an alliance with the world. She laid her head in the lap of Delilah, and being shorn of her true strength by human wisdom, began making frantic efforts to do her work without the all-essential credentials. God’s called out people were attempting to work for the Lord without waiting to be immersed into the life of Christ through the resurrection power of the Holy Spirit. Those credentials are the mark and seal of Christ’s nature. The Lord uses His divine power to provide His disciples with victory over sin and Satan.

Today we vainly imagine that abiding work can be done in our pulpits, Sunday schools, mission halls, and in other forums by human activity minus the power of the Holy Spirit. But this is not how the first century Christians set about doing their work: “Brothers, choose...men from among you who are known to be full of the Spirit.” (Acts 6:3) They are easy to identify because they will be dead to the way of human effort and they will be walking as Jesus did in utter dependence upon the Holy Spirit to do the work of the Father through them.

Sooner or later we shall awake to the fact that the Lord is a God of method, and that blessed are all they that wait for Him. “In returning and rest ye shall be saved.” (Isa. 30:15) “There remains, then, a Sabbath-rest for the {called out} people of God; for anyone who enters God’s rest also rests from his own work...” (Heb. 4:9-10)

Instead of going to Egypt and the worldly way of human effort for help, which always leads to greater spiritual bondage, they should have returned in brokenness of spirit to God. He is always waiting to perfect His power through His people according to His perfect spiritual laws. Have we any reason to expect any large outpouring of the Holy Spirit until we too return in brokenness and childlike humility to live under the power of God’s mighty hand? Immutable is the promise: “Return unto Me, and I will return unto you.” The God All-methodical is the God All-merciful. He waits to be gracious to His children. “He is patient with you, not wanting anyone to perish, but everyone to come to repentance” by turning from self-will, so that He may clothe you with the power of His life in due time. (2 Pet. 3:9)

The second word is “rest.” The meaning is such a resting in God as would prove the genuineness of their return to Him. We are to enter God’s Sabbath-rest. This is a life where we live wholly under the control and power of the Holy Spirit.

Rest! Thousands of hearts are longing for it! Rest comes to man through an adjustment of his will to the will of God. “Take My yoke (i.e., My will) upon you...and ye shall find rest unto your souls.” The perfect emblem of rest is God, and in proportion as a man has his center in God and his dependence upon His power he becomes a partaker of His rest.

They entered into a covenant to seek the Lord...with all of their heart and soul. All who would not seek {His divine presence}...were to be put to death {in the great day of judgment}, whether small or great, a man or a woman... {The true seekers} sought God eagerly, and he was found by them. So the Lord gave them rest on every side. (2 Chron. 15:12-15)

Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it. (Heb. 4:1)

## **THE LIGHT OF THE CROSS**

“The school of the Cross,” said John Bunyan when he was dying, “is the school of light.” It is the mirror in which the selfishness, hideousness, and penalty of human sin are reflected. There is no searchlight like that which flashes from the hill of Calvary for discovering to us the plague of our own hearts.

The Cross is not only possessed of sin-conquering, but of sin-discovering, power. Before it can be “death to every vice,” there must be a light to reveal its loathsomeness. No one has ever been set free from the bondage of sin without first going through a period when God is exposing the wretchedness of their fallen nature. We must pass through the desert wilderness before we are able to enter the land of abundant fruitfulness.

So first, to see what your sin really means, bring it into the light of the Cross, and say as you gaze upon that marred visage and those pierced hands and feet: “It was my pride, my lust, my unbelief, my selfishness, that pointed the nails and fixed the thorns.”

It is outside of, or away from the light of the Cross, that men who profess to be Christians, and who have perchance renounced all glaring sins, drop into a slothful, selfish, worldly life. They contrast their present with their past; or they compare their life with the lives that so many are living around them, and they are content. The danger of this condition is intensified, because in gross sin there is some prospect of getting the conscience disturbed, but in this unhealthy state they persuade themselves that this is all that is required of them, and all that Jesus can do for them, and they cry: “Peace, peace, when there is no peace!”

From the least to the greatest, all are {concerned about their own opinions, their careers, their popularity and their salaries}; prophets and priests alike, all practice deceit. They dress the wounds of my people as though they were not serious. “Peace, peace,” they say when there is no peace. (Jer. 8:10-11)

Therefore this is what the Sovereign Lord says:

...Because they lead my people astray, saying, ‘Peace,’ when there is no peace, and because, when a flimsy wall is built, they cover it with whitewash, therefore tell those who cover it with whitewash that it is going to fall... I will tear down the wall you have covered with whitewash and will level it to the ground so that its foundation will be laid bare. When it falls, you will be destroyed in it; and you will know that I am the Lord. (Eze. 13:8-16)

Where do we stand with Christ? If our life belies our lips, if we make an orthodox profession but live a contrary life; if we trifle with what we ignorantly call little sins and allow them to have dominion over us by covering them over with our whitewash, we are morally identify ourselves with those who cried: “Away with him; not this man, but Barabbas!”

“Behold,” says John, “he cometh with clouds; and every eye shall see him, and they also which pierced him.” (Rev. 1:7) He does not only mean Pilate and Herod, the priests and His crucifiers on Mount Calvary, but the whole conspiracy of those who have held onto their willful nature, by whom He has been betrayed and bound, buffeted and wounded, from the beginning until His coming again.

It was not the hammer and the nails, as Manning says, which crucified Him; nor the Roman soldiers who wielded the weapons. These were but the blind material instruments of His agony. He was crucified because of our sinful nature. This willful nature will continue to renew His wounds.

Christ loved the church and gave himself up for her to make her holy...to present her to himself as a radiant church, without stain or wrinkle or any other blemish {from the old willful nature}, but holy and blameless. (Eph. 5:25-27)

Since everything will be destroyed...what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God... So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless, and at peace with him. (2 Pet. 3:9-14)

{Fortunately} Some of the wise {who have been living by their willful human effort} will stumble {and thereby fall into the humility of a childlike dependence upon God}, so that they may be refined, purified and made spotless until the end, for it will still come at the appointed time. (Dan. 11:35)

## **THE IDOL OF SELF**

But alas! that idol, that whorish creature myself is the master-idol we all bow to... Oh! blessed are they who can deny themselves... O sweet words: "I live no more, but Christ liveth in me!

---Samuel Rutherford Such an idol is self, who pleads and promises that "if we will but let it stand, it has pleasures, gifts and treasures to enrich us." This hateful idol, which is the same Agag who led Saul into destruction, will spend years in intriguing to escape from the hand of God. Not in listening to its pleadings, however, but in delivering the idol of self to destruction, shall we find our true wealth and pleasure. Jewels of priceless worth are waiting for those who have learned the secret of losing their life for Christ's sake. The alabaster vase must be broken before the ointment is able to fill the house with its heavenly fragrance. Whole, self-centered, unbruised, unbroken men are but of little use, they must "abide alone." They murmur at God's providences, because self is disturbed in its enjoyment; they are easily offended and difficult to reconcile, because their self-esteem has been wounded; they thirst for and eagerly drink in the flattery and praise of men because it indulges self-love; they are proud, because they love to worship at the shrine of self; they are reluctant to give up their wealth or time to God's work in the world, because they want their time for their own ease, and their wealth for their own enjoyment. Their primary interest is to serve self. And so they do not enter into God's rest. Who does not long to give this hateful idol over to the glorious idol-breaker, Jesus Christ. He alone can purify the motives and intentions. He alone can conquer the willful nature. He alone can dethrone this evil usurper in God's temple.

Self is the citadel of Satan in the heart; it is the great stronghold of the enemy; it is the most subtle, the most stubborn, the most tenacious thing which the Holy Spirit has to contend within our nature. "Self," says William Law, "is not only the seat and habitation, but the very life of sin; the works of the devil are all wrought in self. Christ's life is not, cannot be, within us but so far as the spirit of the world, self-love, self-esteem, and self-seeking are renounced and driven out of us."

The abomination that causes desolation in the temple of God is the self-life. When Peter effectively said to Jesus, "Save yourself," Jesus said, "Get behind me Satan." The lesson is simple: Satan rules this world by convincing people to save self. In contrast, Christ says we must "deny self." The question is simple: Who are we going to follow?

Many will be purified, made spotless and refined, but the wicked {who cling to their willful nature} will continue to be wicked. None of the wicked will understand, but those who are {spiritually} wise will understand {why the willful nature must be put to death}. (Dan. 12:10) Every man crucifies Christ as often as he gives way to his willful nature, pride, envy, ill-will, covetousness, censure of others, evil-speaking and kindred sins. Every temper and passion that we refuse to give up prevents Christ from being formed in our soul, and is therefore, in the strictest sense of the words, a murderer and killer of the Lord of Divine Life. Christ cannot manifest His life and nature through the temple of our body until the self-life has died. There is no hope for us but in Jesus Christ. He must fight for us. My hateful self is His enemy too. He must vanquish it, subdue it, destroy it, cast it out, or we can never get the victory.

## **SELF AND SIN**

One of the most striking features of the teaching of holiness is the prominence which has been given to the absolute necessity of a deliverance from the self-life before the divine life of God can appear in men. The supernatural fruit of the Spirit will not be seen until, in a unity with our Lord's sacrifice, we have gone down with Him into the dark grave and heard Him say: "I am the Resurrection and the Life; he that believeth on Me though he were dead, yet shall he live."



It is because we have attempted to make saints too quickly and easily that we have had so much failure in the church. In so many cases we find an experience that has been a disappointment to the possessor, to the onlooker, and above all to God.

The eye of the world is quick to perceive any indication of selfishness in those who profess to be wholly given up to God. If we are truly delivered from the covetous nature, we shall not kick against injustice; we shall not stand upon our rights; we shall not manifest any important bearing, or cherish any resentful spirit. We shall not be elated when praised, or disheartened when blamed. We shall not thrust ourselves in the best seat. We shall not seek to do great things, but gladly do the least and lowliest service. We shall not be offended if others are preferred before us; we shall not get anxious about the present or worried about the future; we shall not seek to get the best of a bargain. We shall never speak of ourselves or our achievements as to attract attention to ourselves rather than to Jesus Christ. In all these things He has left us an example; and to be truly holy is to be truly Christ-like. To be saved from the leprosy of a covetous nature is, therefore, to be saved from the leprosy of self.

The acts of the sinful nature are obvious...fits of rage, selfish ambition {which comes from a covetous nature}, dissensions, factions and envy... I warn you, as I did before, that those who live like this will not inherit the kingdom of God. (Gal. 5:19-21)

“We shall never be set free from sin,” says Professor Beet, “until all our powers are devoted to God.” We cannot come to God with a half-hearted love or a double-minded life and then expect to receive the power that enables us to participate with Christ in His divine nature: “For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to him.” (2 Chron. 16:9) Self-love is not only the enemy of God, it is also our own. God cannot admit us into the Holy of Holies, the place where we are united with His life, until the flesh-life has been cut off. No flesh will ever glory in itself within His presence. “The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life.” (John 12:25)

## THE INWARD CROSS

What is it to be inwardly crucified? It is to have no desire, no purpose, no aim but that which comes from Divine inspiration... To be inwardly crucified is to cease to love Mammon in order that we may love God, to have no eye for the world's possessions, no ear for the world's applause, no tongue for the world's useless conversation, no terror for the world's opposition. To be inwardly crucified is to be, among the things of this world, a pilgrim and stranger... ---Upham Our message is one of complete deliverance from the sinful nature. We have learned from experience that our regal honors are not fiction, but a glorious reality. This is why we sing of Him who "breaks the power of...sin," and of a Cross that effects a "double cure."

Multitudes who glory in the outward Cross know nothing of the blessed inward effect of crucifixion with Christ. There must be conformity between Christ and the members of His mystical body. How incongruous it is for a holy Christ to be leading a company of unholy Christians; or a Cross-bearing Christ with a band of self-indulgent Christians, whose hearts are often toward Egypt, and who shrink from the least suffering for Christ's sake.

The neglect of seeking out a purified heart certainly throws a great deal of light on the problems in the church today. Why do you think there are so many self-centered and unsanctified Christians?

God will not undertake this work without our consent and co-operation. If we do our part and spare not our affections and lusts, and wait in fervent expectation, we shall see our flesh crucified and stilled while we remain in this world. We are able to cry out with our Lord, "It is finished." And then there is resurrection life.

We shall not parley with our self-life if we resolutely remember that to do so is to prolong the power of "the old man," and so defeat the purpose of Jesus Christ. Remember, He was manifested not to buffet or maim, but to "destroy the works of the devil." And the flesh-life is the work of Satan.

Only by the destruction of the self-willed usurper can we fully know what it means to enter into a union with Christ's life.

## **THE WORLD AND THE CROSS**

What is the world, and what is it to be, worldly or unworldly? Worldliness is a spirit, a temper... Worldliness is human activity... Worldliness is life without heavenly callings... It has ambition... Its motto is success, not holiness... ---J.H. Jowett

The world consists of those who are attached to created things and who seek their happiness from temporal sources in this world. They have a horror of temporal poverty, suffering, and humiliation. They look upon these things, which our Lord looked on with joy, as real evils from which they must flee, and against which they must protect themselves at any cost. These people of the world have the greatest regard for wealth, pleasures, and honors. They consider these things as real and solid good and so they desire them and pursue them. They refuse to give up their self-seeking nature and entrust themselves to God, receiving only what comes to them from the Father.

You are the ones who justify yourselves in the eyes of men, but God knows your hearts. What is highly valued among men is detestable in God's sight. (Luke 16:15)

## **THE GATE OF THE CROSS**

Fellowship with Jesus in His death and risen life admits the believer, as many can testify, into a bright world where the heavenly realms are blue and the air balmy. It is a new world where the inhabitants have learned the secret of perpetual youth and strife has forever passed away. Not many enter into this new world while they remain in a mortal body. There is an unchanging law of the Christian faith that the flesh-life refuses to accept: **THE ONLY WAY OUT OF ANY WORLD WHERE WE NOW EXIST IS BY DEATH.** If we want to enter into a union with Christ's life in the heavenly realms we must die to self. "If we have been united with him like this in his death, we will certainly also be united with him in his resurrection" life. (Rom. 6:5)

## **THE FRUIT OF THE CROSS**

“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” (John 12:24) In this teaching from Jesus Christ we find the one path to the blessedness that has been opened before us. If we want to enter into abundant fruitfulness, the life which is life indeed, fellowship with Christ in both His work and in His glorious life, we must know the key: “EXCEPT IT DIE.” Death to self is the gate into a new divine life.

One explanation of the fact that results are so often scanty and meager, or not real and abiding, lies here: the initial step to fruitful service has not been taken. Either through ignorance or unwillingness, the vast majority of those who profess to be fellow-workers with God in the regeneration of the world have never definitely renounced the self-life. While many attempt to serve the Lord, they are still living by human effort. This fact can be easily recognized because they will still be expecting praise and honor for self.

Many, in their eagerness to succeed, are continually crying to God for the gift of spiritual power. But God cannot fulfill their desire, for He will not permit others to proudly revel in their own glory while using His power; and to trust men and women with spiritual power who are full of self-assertion would only be to feed their vanity and promote their self-idolization and their love of self-display. The flesh-life must be brought into a union with Christ’s death to self before a believer can be clothed with power from on high.

“Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” While the seed will remain within the darkness of the ground for a period of time before it “suddenly” rises up into a new life, divine fruit cannot come forth until the new life comes forth. It is to God’s glory that He enables men and women, those who have been emptied of self, to bear the supernatural fruit of the Son’s life. (John 15:8)

## **THE RISEN LIFE**

And now let us dwell on some of the features of this risen life. It introduces us into a new world; it puts an end to all our former opinions,

notions, and tempers; it opens new senses in us, and makes us see how high is low and low is high; wisdom to be foolishness, and foolishness wisdom; it makes prosperity and adversity, praise and dispraise, to be equally nothing.

A Christlike life will certainly result in both activity and intensity. The man who is really united to Jesus has his own self-life destroyed out of him and the life of Christ communicated to him. The life which Christ reproduces in us cannot be idle. That selfless life of Christ will unfold itself, where there is nothing to hinder it, as naturally as the vine produces grapes.

The risen life is not the imitation of a splendid model, but the indwelling of a living Person. The Christ-life is only the outward development of Christ's divine nature; the life manifesting itself after its own kind. There is no struggle in bearing Christlike fruit when the tree is good. Personal and abiding union with Him makes it as easy for the believer to do Christ-like works as for the branch to bear luscious fruit. "He that abideth in me, and I in Him, the same bringeth forth much fruit: for without me ye can do nothing."

"Ye are dead, and your life is hid with Christ in God."

(Col. 3:3) "He that is joined unto the Lord is one spirit." (1 Cor. 6:17) "I am not ashamed to say," says Dr. J. Rendel Harris, "that there is an experience of union with the Lord which is rightly characterized as pantheistic, in which God has met all the needs of the soul, and has become the indwelling power of the human spirit; that the man who is thus united to God moves as God moves him, and acts as the Lord wills him to act in the body and in the circumstances in which he is placed. Christ can be all in all in the twentieth century as well as in the first."

It was from this divine nature that the early disciples of the resurrection life derived their strength and courage. The adversaries might rage, the storms might beat, the kings of the earth might set themselves against the Lord's anointed ones; but though the circumference was a whirl, the soul was at rest, and the secret was a life hidden with Christ, where no sharp arrow from the enemy's bow could penetrate, and where there was consequent "quietness and confidence for ever." (Isa. 32:17)

Cursed is the one who trusts in man, who depends on flesh for his strength... He will be like a bush in the wasteland... He will dwell in the parched places of the desert...

But blessed is the man who trusts in the Lord, whose confidence is in him. He will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear {divine} fruit. (Jer. 17:5-8)

This is a life that withstands victoriously the wear of time and the severest assaults of hostile criticism. And there is never a moment when Christ is not working in us the power of His eternal life. We may abide forever in the life-currents which flow from the throne of our Risen Lord through the power of the Holy Spirit. He is sent forth from the Father to be the bearer of this unchanging and abundant life to every soul that wills to receive it. "I have come that they may have life, and have it to the full." There comes to us, if we will seek it, the indwelling of Christ's heavenly life, heavenly peace, heavenly joy, heavenly victory: All the life of Heaven above; for "the kingdom of God is righteousness and peace and joy in the Holy Spirit." "We walk in the light as He is in the light." It follows from all that has been said that this risen life is characterized by constant victory. "Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ."

When Paul wants an illustration of this power, he turns to the tomb of Jesus, and tells us that the flood-tide of resurrection power which invaded that lifeless form of our Lord, that irresistible vital force which came with resurrection-power into His body: this is the "incomparably great power for us who believe." (Eph 1:19-20) And when our native powers are brought by the work of the Holy Spirit to utter collapse, we are in the place where we may be lifted up and enabled to live by the power of God. He Who lifted Jesus out of the grave, out of the earth, into Heaven, and then to the throne of God in Heaven, is also waiting to raise us up also into union with Him in the heavenly realms. The power that effected the one miracle is quite equal to the accomplishment of the other. (Col. 2:12) The victory of the Head carries with it the victory of the Body. By virtue of our union with Christ we are placed under the influence of an ascending power by which we are

drawn higher and higher. We are blessed with “every spiritual blessing” in Christ’s divine life. (Eph. 1:3)

## **THE INDWELLING OF CHRIST**

The abiding of Jesus Christ in the heart of the believer is an experience more to be coveted than any other. It constitutes the crown and climax of the Christian life. God not only pardons our guilt and saves us from its consequences; He not only forgives, saying: “Go in peace and sin no more”; He not only gives us a new nature, one that loves to do right and hates to do wrong; but, above all this, He comes to live His own wonderful life in us in the Person of His Son Jesus Christ.

Our union with our risen Lord is of such a character that we become partakers of His very nature. We draw our spiritual life from His Spirit; our mental vigor from His mind; and our power for service from His nature. We are in vital contact with our destiny, that marvelous destiny of companionship with God throughout the ages. A.B. Simpson said that the two prominent advantages of this heavenly life are its simplicity and its universality. “It is not a complicated mass of petty rites...but one simple prescription... namely, Christ and His imparted life for everything...”

Romaine, writing on “The Inward Cross,” says: “If Christ be not all in all, Self must still be looked upon as something great, and there will be food left for the pride of self-importance and self-sufficiency... We were never meant to be our own centers, and we are eccentric until we find our true center, which is Christ. When...Christ becomes the center of our personality, then everything is adjusted to His sovereign will.” “If anyone eats of this bread, he will live forever.” (John 6:51)

Jesus said, “I can of my own self do nothing.” (John 5:30) In other words, Jesus took the place of dependence upon the Spirit of God which Adam refused to take. Jesus refused to allow any of His power from self to go out free. Satan tried again and again to tempt Him to assert His own self-sufficient powers. But Jesus disowned all power of a self-originating life. He never tried to act independently. And whoever lives like this will live forever. Our Lord walked in His role as the Second Adam under the control of the Holy Spirit in order to demonstrate how those who He redeems will also live. His character and nature will be found in our life when we no

longer live, but Christ lives in us. “This is how we know we are in him: Whoever claims to live in him must walk as Jesus did.” (1 John 2:5-6)

He did Nothing of Himself: John 5:19;5:30;8:28

Never spoke as from Himself: John 7:16;8:38;12:49

Never wrought a miracle of Himself: John 5:36;10:37-38

Was the Sent One: John 4:34;5:24;5:30;9:4;11:42;12:44-5

Never used human judgment: John 5:30

A Prayer: My omnipotent Lord, enable me to do what, apart from Thy enabling power, is impossible. Yet, since it is Thy will, I can ask in the utmost confidence. I would be detached from everything that would hinder me, and therefore hinder Thee, in the accomplishment of Thy purpose. Do Thou, therefore, cleanse Thy temple of my being as Thou didst in the days of Thy flesh. Drive out all the buyers and sellers, and make my heart a house of prayer and devotion. Teach me the life of absolute dependence upon Thee. I am so prone to creaturely activity and creaturely self-assertion. I have so often failed to realize that apart from Thee I can do nothing.