

Born Crucified

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I. Chapter 1 - The Believer's Identification (15)

A. The connection between Romans 5 and 6

1. Illustration of Civil War soldier George Wyatt

"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." [15]

On pages 18-19 Maxwell adds:

"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.*"

2. Sanctification (Identification with Christ) follows from Justification

"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 the righteous 'the ungodly,' but not *apart* from Christ, not outside of Christ." [16]

"I have been sentenced to death in Christ. It is my *judicial* position."

Maxwell points out that our efforts in the flesh cannot avail spiritual success:

"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."

TAB: I appreciate Maxwell's point, but it must be balanced with the idea that no matter what we do, or what we believe about ourselves, we cannot achieve anything that is perfect. This has been won for us and is imputed to us. We can rest in that. However, there is a practical aspect of Christian living where we can either become passive or be put in a cycle of constant despair over our failures. But I don't see Maxwell disagreeing with this. It's a hard balance to express in words as it relates to the complexities of how we live our lives.

Maxwell cites F.J. Huegel in his book, *Bone of His Bone*:

"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." [18]

II. Chapter 2 - The Secret of Victory Over Sin (21)

A. Maxwell's supposition in this chapter: We have been declared righteous so that we might live a holy life

1. Some Christians have been put off by the unbiblical doctrine of perfectionism

But we ought not rebel against holiness (or the doctrine of holiness) because a group has perverted it.

2. Romans 6 - we have died to sin and now cannot live in it

"God's way of victory is through *crucifixion*—deliverance is through *death*." [25]

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." [25]

III. Chapter 3- The Secret of Victory Over Sin, *Continued* (27)

A. Justification no "Mere legal fiction"

Christ died in my place. I was indeed a dead man but for Christ. He died my death. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 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.

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. [27-28]

B. Reckoning Includes Self-renunciation

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. [28]

C. Reckoning Includes Rejection of Sin

1. To be sick of sin

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. [30]

2. God discipline us that we be delivered from sin

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. [30-31]

IV. Chapter 4 - The Cross and the World (33)

A. Worldliness

Maxwell warns against being the victim of a "single worldliness" - to be passionately attached to a single vice. "The apostle does not say, 'Love it [the world] not too much, or love it not so much;' he simply says, *Love it not at all.*" [35]

The believer has been crucified to all forms of lust (1 John 2:16). "Let him [the crucified Christian] not come down from the cross." [35]

"The heresy of all heresies is a worldly spirit." [William Law, cited on page 37]

V. Chapter 5 - The Cross and the World, *Continued* (38)

A. Persecution by 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.

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." [39]

1. The world cannot hate an unbeliever (John 7:7)

. . . 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. [40]

2. Christians - the "third race"

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*?"

VI. Chapter 6 - The Cross and Consecration (44)

A. From Romans 5:1 to 12:2

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." [46]

VII. Chapter 7 - The Cross and the Crucified (49)

A. Christ could not have risen if he had not first been crucified

B. My identify with Christ

I should respond to every temptation with a "NO" that carries with it the power of the risen Lord.

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." [50]

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. [51-52]

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. [52]

VIII. Chapter 8 - The Cross and Self (56)

A. Self - The Biggest Enemy of the Christian

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.
--Christina Rossetti.
[pages 56-57]

B. The Denial of Self and the Cross of Christ

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.

Such a denial of self is no mere severing of this or that indulgence, but putting the axe of the Cross to the very tree of self. [60]

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." [61]

IX. Chapter 9 - The Cross Contrary to Nature (62)

"In spite of all our efforts, the stream of our life is mixed and muddy through our own unholy duplicity of motives." [69]

X. Chapter 10 - The Cross and Two Natures (70)

A. There is within each believer an old nature and a new nature

1. Yet the believer is a single person and cannot 'blame' his sin on the old nature

B. The believer is no longer "in Adam" but "in Christ"

1. The believer's access to the throne is through the blood of Jesus

But to illustrate. It has often been true of a Jewish or Hindu convert to Christianity that the relatives, in order to express how completely they cast him out, actually celebrate his funeral. Henceforth they treat him after this contemptible display of death as though he no longer exists. We once heard a Jewish Christian thus describe his own "burial." Just after that funeral had been celebrated, the father made as though he would kiss the son goodbye. But the mother stepped between the two and said to the father, "Would you kiss that dead dog?" When Christ came into my humanity, He fastened me to Himself and took me to the cursed tree and down into the tomb that He might "once-for-all" terminate my relationship to my 'old man.' Having been buried, I am "married to another, even to him who is raised from the dead." Has it ever dawned upon me what an ethical and moral contradiction I am to the Bridegroom of my soul when I step back to "kiss that dead dog"? Let me, then, solemnly sign my death sentence, and for-ever celebrate the funeral! [73]

C. The believer is no longer a debtor to the flesh

XI. Chapter 11 - The Cross and Two Natures, *Continued* (77)

A. Addressing I John 3:6-9

B. Progressing in sanctification a battle at a time

1. We are to go possess the land that is ours

Now shall we return, as it were, to the land of Canaan, the land of fruit and fight? When the Israelites entered that land, that blessed land of obedience, was it not already theirs by inheritance? In the self-same way believers have been given "all spiritual blessings" in Christ. But to us, as to Joshua, comes the promise, "Every place that the sole of your foot shall tread upon, that have I given you." Joshua must plant his foot upon the necks of his enemies. And believers today must mortify their members, .mortify the deeds of the body."

But did God hold Israel responsible for taking the whole of that land at once? Decidedly, no. In fact, he said: "I will not drive them out before you in one year. . . . By little and little I will drive them out from before thee, until thou be increased, and inherit the land" (Exod. 23:29, 30). Even so with us. We are to be all our days taking new territory, first in our own lives and then in "the regions beyond." Again, Israel faced "seven nations greater and mightier" than herself. How could she ever overcome but by the Almighty. Even so with us. The old life is too strong for us. But the promise is, "If by the Spirit you are doing to death (observe the present tense; the process is a continuing one), the practices, the stratagems, the machinations of the body, you will live" (Moule). [79-80]

2. Losing ground isn't an option

In a similar manner we should take definite fortresses (such as laziness, covetousness, selfishness and self-ease and self-indulgence--perhaps long entrenched), and having planted the Cross there on that bit of the old life, "stand." That is taken; therein abide. It is only compromise and false leagues of peace with the cursed Canaanites that make it necessary to fight and retake (and perhaps never take?) certain "high places" where Satan holds sway with his "chariots of iron."

Mount Jebus once defied and mocked David and his men. That fortress had stood out for some four hundred years against Israel. "Nevertheless David took the stronghold of Zion." It became his capital city. From that point, he reigned over all. Is there some one point in the reader's life that defies entrance? By the greater Son of David, scale that height, cast out the foe, and see how you will "reign in life by one, Jesus Christ." John says the same, "For whatsoever is begotten of God overcometh the world" (I John 5:4, A.S.V.). What is the next place in your world to overcome? Whatsoever in your life's territory "is begotten" overcomes.

3. A "stalemate" between the two natures is not an option

Any "stale-mate" conception of the two natures will not stand the test of Scripture. You are no Adam-Christ believer. Do you believe in suppression? God did not say to put Canaanites to tribute, to keep them tied up. They were to be put, not to tribute, but to death. Are you an eradicationist with all fruit and no fight? Your position is contrary to Scripture and to your own experience. Both positions are untenable. The Cross has the solution. We have been crucified with Christ--have "put off" the old man. Now put him out, i.e., 'mortify" his deeds. Apply His death. Let the Cross shame and crucify you out of any position of unholy duplicity. "Purify your hearts, ye double minded." The Cross condemns us to live like saints. Hallelujah! Let us go up at once and possess. We be well able "through the Spirit." [82]

XII. Chapter 12 - The Cross and the Flesh (84)

A. The raging battle against the flesh

1. The flesh rages against the Spirit: "The flesh is an 'I' specialist" [87]

B. The flesh as crucified

"In the Palace of Wurtzung there hangs a hall of glass. It is called the Hall of a Thousand Mirrors. You enter--a thousand hands are stretched out to meet you, a thousand smiles greet your smile, a thousand eyes will weep when you weep; but they are all your hands, your smiles, your tears. What a picture of the selfish man! Self all round, self multiplied, and he is deceived" (Mantle). [87]

It is of God's wisdom that we should not be burdened with the discovery of these many forms of the flesh life all at once. Although emancipated at the life-center of our redeemed beings through the indwelling and infilling of the Spirit of life in Christ Jesus, we are still in a fight--albeit on the victory side. Vast areas of the flesh must yet be crucified. We must become Christ-like. As an old black Christian in Africa put it: "The Cross of Christ condemns me to become a saint." We left Egypt "in haste." Let Egypt leave us "with a vengeance." Look no more that way. Not deliverance but death lies in that direction. "Their horses are flesh and not spirit." Expect not to "run with the hare and hunt with the hounds." Calvary's floods of death are between us and that world. We have been crucified with Christ. There let us stand. Be consistent. Why halt between two opinions? Why be double minded? Why make provision for the flesh? Why not pay your last respects to the flesh? We are debtors, thank God, not to the flesh to live after the flesh. You are His? Then be His. Be what you are. Be out and out. Obey God. When God says, "Pluck out," don't try to salve your conscience with prayer. When God says, "Cut off," crying will not do. [87-88]

C. The power of the cross

You may always have been a murmuring, complaining Christian. You sulk and feel sorry for your "sad, sweet self." But you need not do so. "If the Spirit of him that raised up Jesus from the dead dwell in you," He will so quicken your poor mortal, murmuring frame that you will experience the power of the Cross to cancel the complaining. There is a point to be observed, however; the victory will not be automatic. It will be only: "If ye through the Spirit [note that you must co-operate] do mortify [make to die] the deeds of the body" (Rom. 8:13).

You are sensitive, "thin-skinned"? Why not call it sinful pride? The next time somebody reproves you, just say, "You don't know half the truth. If you knew me you would say much worse." This may help you into harmony with the Cross. It will at least be the truth. The flesh reasons that if your circumstances were only different you could have victory. But circumstances only reveal what is inside. Our insistence here is this: that "the eternal substance of a thing never lies in the thing itself, but in the quality of our reaction toward it. [88-89]

D. The centrality of the cross

My friend, the Lord is coming. What is your life? Is it lived in the Spirit? Oh the power of the Cross to, sever every relationship that would bind us to the flesh! We are debtors only to the Holy Spirit. Give the Cross full place in your life; abandon yourself recklessly to the Crucified, for over His crucified life the flesh has not one speck of power. Let the Cross seize upon you and sever you from that dominating thralldom to the flesh. "Every strong conviction ends by taking possession of us; it overcomes and absorbs us, and tears us ruthlessly from everything else." *Has the Cross so seized upon your life?* If it has, you can live for self nevermore. Rather, you will cry out with a determined saint of yore, "Oh my God, hear the cries of one on whom Thou hast had mercy, and prepare my heart to receive whatever Christ has purchased for me. Allow me not to rest short of it. *Put a thorn in every enjoyment, a worm in every gourd, that would either prevent my being wholly thing, or in any measure retard my progress in the divine life*" (T. C. Upham). [92-93]

XIII. Chapter 13 - The Cross and Relationships (95)

A. The Cross Revolutionizes Family Relationships (Luke 12:51-53)

1. A new family

CHRYSOSTOM SAYS that when St. Lucian was asked by his persecutors, "Of what country art thou?" he replied, "I am a Christian," "What is your occupation?" "I am a Christian." "Of what family?" "I am a Christian."

To St. Lucian, Christ was all, whether of country, of occupation, or of family.

How revolutionary is the Cross! It revolutionizes all our relationships, toward God, toward ourselves, toward others, toward all. Once the Cross lays hold upon the Christian, he realizes how completely unhinged he has become from the whole of this present world. The old life, the old world, the old ways and relationships--all are past. [95]

2. Children

Affectionate parents naturally want their children near by to live and die with them. But Paul has already said to his Corinthian children: "Henceforth know we no man after the flesh." Then he adds this reason: "One died for all, therefore all died" (11 Cor. 5:14, R.V.). Paul therefore holds his children in his heart not to live and die with them, but "to die and live" with them. He knows them as Christ's. And if Christ's, they have been crucified and raised a new creation. Paul loves the Corinthians, but not "in the flesh." He loves them through the Cross. He knows „no man after the flesh."

Few Christian parents are governed by these simple implications of Calvary. We are thinking of our good Christian homes. Parents are often so wrapped up in their own children that they cannot bear to see them take the way of the Cross. They shield them from the path of suffering. Christian young people are often eager to go to all lengths for God and follow Christ to the ends of the earth, but the parents refuse to take the way of the Cross, either for themselves or for their children. "No man ever yet hated his own flesh." But it is the first law of discipleship, said Jesus, that "if any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). Blood runs thick. Christian parents who have gone to great lengths in consecration and who seem otherwise to be sacrificial and devoted followers of Christ, break down at this point. Their fleshly sentiments make them, perhaps unconsciously, "the enemies of the cross of Christ." The Cross begins to lay hold of son or daughter and forthwith mother cries out: Be it far from thee, this shall never be unto thee--Pity thyself, spare thyself, come down from the cross and save thyself and us. Happy the young person who so senses the serpent's subtle and feigned love in that dreadful hour that he can say: "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God but the things of men" (Matt. 16:23, R.V.). [96-97]

3. Maxwell closes with this illustration:

In the days of the Scottish Covenanters, in those times before an enervating effeminacy had overtaken our faith, Jane Welsh, the noble daughter of John Knox, was approached by the prison officials with the assurance that her husband, John Welsh, would be freed if only he would renounce the Protestant faith. Gathering up her apron she replied, "Please your majesties, I would rather catch his head there." Our modern sentiment would call her intolerant, dogmatic, unloving. But she truly loved God first, and her husband as herself. She

had suffered much for the faith through her husband's imprisonment, but she still had him in her heart to die and live with him. There is nothing so terrible, nothing so revolutionary as the Cross. But it is God's place of victory for ourselves and for our relatives--" dying, and, behold we live." [99-100]

XIV. Chapter 14 - The Cross and the Will of God (101)

A. Stages of suffering and acceptance of it as coming from God's hand (102-03)

". . . Amy Carmichael puts in poetry the way most of us meet our sorrows. The first, the most natural way, to get rid of grief is to try to forget it.

He said, "I will forget the dying faces;
The empty places--
They shall be filled again;
O voices mourning deep within me, cease."
Vain, vain the word, vain, vain:
Not in forgetting lieth peace.

That failing, we try to fill in every twenty-four hours with a ceaseless round of activity.

He said, "I will crowd action upon action,
The strife of faction
Shall stir my spirit to flame;
O tears that drown the fire of manhood, crew.'
Vain, vain the word; vain, vain:
Not in endeavor lieth peace.

Or, we attempt the opposite. (Fleshly wisdom is resourceful.) We try withdrawal, quiet, aloofness.

He said, "I will withdraw me and be quiet,
Why meddle in life's riot?
Shut be my door to pain.
Desire, thou dost befool me, thou shalt cease."
Vain, vain the word; vain, vain:
Not in aloofness lieth peace.

The next resort is to say, "I am a victim, but I'll submit to the inevitable"--a kind of sour submission.

He said, "I will submit; I am defeated;

God hath depleted
My life of its rich gain.
O futile murmurings; why will ye not cease?"
*Vain, vain the word; vain, vain:
Not in submission lieth peace.*

Finally, blessed finally, all the mistaken ways of the flesh having failed, self dies and we learn to say, "I accept the will of my God as good and acceptable and perfect, for loss or for gain."

He said, "I will accept the breaking sorrow
Which God tomorrow
Will to His son explain."
Then did the turmoil deep within him cease.
*Not vain the word, not vain;
For in acceptance lieth peace.*

In another chapter we shall show how utter yieldedness to God must precede resistance of the devil. Many souls become nervous wrecks through holding out against and resisting some providential suffering or sickness. They persist in viewing their suffering as the work of the devil, and therefore to be resisted. Poor souls, they know not that, in most all such providences, the way of victory and peace is to accept the difficulty as from the Lord."

B. God's will supreme over all (page 105):

"Let us then sing with Faber:

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

Ill, that He blesses, is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will."

C. Consecration to God (surrender) always comes through tribulation

"Real consecration must be able to abide the testing. Madame Guyon'. the triumphant mystic of the Middle Ages, puts it thus:

No man can be wholly the Lord's unless he is wholly consecrated to the Lord; and no man can know whether he is thus wholly consecrated except by tribulation. That is the test. To rejoice in God's will, when that will imparts nothing but happiness, is easy even for the natural man. But no one but the renovated man ... can rejoice in the Divine will when it crosses his path, disappoints his expectations, and overwhelms him with sorrow. Trial therefore, instead of being shunned, should be welcomed as the test--and the only true test--of a true state. Beloved souls, there are consolations which pass away, but true and abiding consolation ye will not find except in entire abandonment, and in that love which loves the Cross. He who does not welcome the Cross does not welcome God." [106-07]

XV. Chapter 15 - The Cross and the Will of God, *Continued* (109)

A. Submission and suffering are contrary to the flesh

We love ourselves more than anything else in the world is himself. "The thing man wants is to have his own way and to enjoy himself."

B. Sin drives us to turn away from God's will to do our own

C. The example of Christ

D. The surrender of self to the power and sufficiency of Christ

"Your hand is withered so that you cannot hand out a tract? May not your real trouble be that you are ashamed of Christ? Christ commands, "Stretch forth thine hand." You know your trouble is not in your hand. Through your hand, God seeks to touch your heart. To you, it spells death-death to self. But your Saviour accepts no compromise. He says, "This do and thou shalt live." This do and you will be surprised at the strength He will pour through your poor withered hand. . . . You cannot testify before that person or in that society? The Saviour says, "This do and thou shalt live." Your poor withered tongue will have to be stretched out in testimony right there. You complain, "I'd rather die than do it." Do both. This death and thou shalt live. Dare to go forth, even with your poor withered tongue and "confess with thy mouth the Lord Jesus." You will thereby overcome the devil by the word of your testimony. But the best blessing will be that self will die in the process. Satan will lose his hold when self embraces the Cross. Your foot is lame; you cannot walk in obedience to Christ? You cannot go where He says to go? You complain, "Anywhere but there, Lord." Yet He holds you to it. Self could go other places; that's the reason you say, Anywhere but there. Christ must dethrone self. Your impotence in the face of His command is plain disobedience. He crosses your will through your foot. He says, "Stand upon thy feet." Another, far more lame than you ever were, was found "walking, and leaping, and praising God," after obedience to an impossible command. Your lameness will be cured, when you come under Christ. Call Him not LORD unless you obey His commands. Submit yourself, and say with Paul, "I can

do all things through Christ which strengtheneth me." You will go forth walking and talking and leaping and singing that the will of God is sweet. The tongue of the dumb shall sing. Aye, more, "then shall the lame man leap as an hart." [112-13]

"Regardless, therefore, of the conditions or difficulties you face in life, see in each one "a chance to die." For die, to yourself, you must if you would live unto God. Your wishes have been crossed? your likes and dislikes disregarded, your wisdom discredited, your sensibilities provoked, your opinions ridiculed? You have been falsely accused and your name has been cast out as evil? Take any or all of these up, as your cross, and see, in each of them, a chance to die to your vainglory and pride. You will learn little by little to be led as a lamb to the slaughter. Self-will and self-justification and self-defense are indeed your greatest foes. Someone says, "Welcome anything that calls you to your only true position, 'Crucified with Christ.'" You will then experience the glorious truth, "Christ liveth in me." [114-15]

XVI. Chapter 16 - The Cross and Discipline (117)

A. Discipline and the Cross

1. Example of Mathilde Wrede (baroness / daughter of a provincial governor in Finland)

In her teens she was taken by the Cross and became Christ's captive. She literally spent herself for the prisoners of Finland. In her own home "she lived on the same fare as the prisoner in prison, and they knew it. Such were the contrasts in this life-related by birth to the highest breeding and by choice to the greatest need." Dr. Ernest Gordon says, regarding the place of affection she held in the hearts of Finnish prisoners, that "idolized" would be a lean word. "One convict invited her to his home and slept on the floor before her door like a dog so that she should not be disturbed in any way." Dr. Gordon further says regarding her tireless ministry and self-disciplined life:

When, after a night of insomnia, she felt a certain reluctance to take up her daily task, she would say, to herself encouragingly, "Today I have again the privilege of being occupied with my Father's business." Then while going down the stairway, she would continue, "O my poor body! How tired you are! We are now going to try again to get a-going. Up to now you have shown yourself obedient and patient when love spurred you to work. I thank you. I know that today you will not leave me in the lurch."

What an emancipation! What a redemption! And what is it to be redeemed, if we be not liberated from the lesser, the lower, the lustful? God help us if Christian victory can make us no "better than our bodies' inclinations." [117-18]

2. Is this an attainable standard?

There are those who may wonder and sigh over such a standard. To you it is nebulous and unattainable. It is true that, until one has come to an end of all strength and purpose and resolution of the flesh, every attempt to practice such self-discipline will lead us to either fortify ourselves in self-righteousness or to the quagmire of Paul's, "What I would I do not" (Romans 7). The flesh must be dealt with first and always at the Cross. [118]

3. Discipline of life must start with the discipline of worship (prayer)

a. Andrew Murray:

" . . . our efforts are futile, unless we first learn to abide in Christ by a simple faith. . . . The message I need is this: 'See that your relationship to your living Saviour is what it ought to be. Live in His presence, rejoice in His love, rest in Him.'" [118-19]

b. We cannot live in the flesh and pray in the Spirit

Prayerlessness is symptomatic of a life lived in the flesh, a lack of life in the Spirit. It takes life, the life of the Cross, to replace the death-damp of the flesh. This book is being written for that purpose--that we may have the power and ability, as well as desire, to live and to pray and to preach according to God's blessed will. [119]

4. Discipline cannot be divorced from discipleship

XVII. Chapter 17 - The Cross and Discipline, *Continued* (126)

A. Discipline and Suffering

The blood of the martyrs is the seed of the Church. When she ceases to bleed, she ceases to bless. She can thrive through persecution, but never through peace and plenty. Christ sends not peace, but a sword. But we have become soft. We have ceased to be soldiers, have ceased to storm forts, have ceased to sacrifice. [128]

XVIII. Chapter 18 - The Cross and Fruitfulness (134)

A. Discipline and Suffering

1. Stories of suffering believers who demonstrated the power of the gospel to others through their crucifixion with Christ

2. Jolly Christianity vs. Crucified Christianity

But jolliness may not reveal Jesus to others. Paul said: "Death worketh in us, but life in you." It never occurred to Paul that a "happified" kind of experience was the supreme attraction. God does need a much happier people, but "in much affliction with joy of the Holy Ghost" is infinitely deeper than jolliness and gush. There is only one way in which you and I can draw souls to Christ. That is by the way of the Cross, the way of sacrifice, the way of death. [137]

3. As it pertains to our churches

Certainly the great trouble with many of our orthodox churches is that they are like great grain containers, full of unplanted wheat which has become musty, and moldy, and befouled by the rats of envy and jealousy. If only each little grain had been rent asunder from its fellows, cast into the dark, wet earth, buried out of sight, and left alone to endure disintegration and death, what a harvest we would see! [138]

4. Herein is the challenge:

We appeal to those who are sick of the shallows and the shams, sick of doing dead things, "sick unto death" of a fruitless, barren existence. Oh barren soul, hear the word of the Lord: "That which thou sowest is not quickened, except it die Is the reader trying to live the Christian life?--work for Christ?--bear fruit, etc.? You cannot live until you have died. Death precedes life. "Except a corn of wheat fall into the ground and die, it abideth alone." J. Hudson Taylor, founder of the China Inland Mission, once said: "We know how the Lord Jesus became fruitful--not by bearing His cross merely, but by dying on it. Do we know much fellowship with Him in this? There are not two Christs--an easy-going one for easy-going Christians, and a suffering, toiling one for exceptional believers. There is only one Christ. Are you willing to abide in Him, and thus to bear much fruit?" Death is still the gateway to life, life from the dead, life multiplied, life manifold. Self-oblation is still the law of self-preservation, and "self-preservation is the law of self-destruction." We can never escape the law, inexorable and eternal, that self-sacrifice is the condition of all multiplication of life. [139]

XIX. Chapter 19 - The Cross Day by Day (141)

A. The death position must be learned and practiced daily

Sooner or later most of us as believers awaken to a sense of our sinful selfhood. We, too, would live for Christ. We hunger and thirst after righteousness, but, alas, how tragically self-will thwarts the flow of the living waters. The stream of our life is mixed and muddy. We fight and pray and struggle. We redouble our resolutions. We see that we must experience an inner crucifixion; that the Cross must be at the heart of our Christian lives. We try to crucify ourselves, but all to no avail. Self cannot, will not, crucify self. In utter

self-despair we sign our own death sentence, sinking into our death-union with the Crucified.
[141-42]

This is only the beginning. What follows is a lifelong process.

B. Thoughts of Bishop Moule (142-43)

This matter of the Cross once-for-all and the "cross daily" is what Bishop Moule calls an "inexhaustible paradox; on one side, a true and total self-denial, on the other, a daily need of self-crucifixion." We are followers of the Crucified. We must surrender to Him once-for-all. There is also what has been called the "spread-out-surrender, a surrender which covers our whole sphere of action and lasts all our days." The Cross-life is not an attainment, but a lifelong attitude. It is not a goal, but a road. There is no ready-made holiness that we can put on like a suit of clothes. God does not show us everything at once. Those who have entered into the life of Christian victory will all their lives be making deeper discoveries of the depths of self. The scriptural attitude, then, must ever be: "Not as though I had already attained."

In remarking upon the "cross daily" Bishop Moule insists that it is "without intermission, without holiday; now, today, this hour; and then, tomorrow! And the daily 'cross'; a something which is to be the instrument of disgrace and execution. . . . And what will that something be? just whatever gives occasion of ever deeper test to our self-surrender . . . just what-ever exposes to shame and death the old aims, and purposes, and plans, the old spirit of self and its life."

New occasions, fresh tests, difficult circumstances-all bring us up against the question of the will of God, or the will of self. If we are hungry to go on with the Lord; if we have an appetite whetted for reality at any cost, then we will set our faces like a flint Cross-ward. Each of us will find "his cross" in his daily pathway-waiting at his feet. Providential circumstances bring us up against choices which cross self. These will become the instruments of death to our own wills.

The Bishop of Durham sums up the daily cross as: "Some small trifle of daily routine; a crossing of personal preference in very little things; accumulation of duties, unexpected interruption, unwelcome distraction. Yesterday these things merely fretted you and, internally at least, 'upset' you. Today, on the contrary, you take them up, and stretch your hands out upon them, and let them be the occasion of new disgrace and deeper death for that old self-spirit. You take them up in loving, worshiping acceptance. You carry them to their Calvary in thankful submission. And tomorrow you will do the same."

C. What it means to "die daily"

I find these thoughts particularly relevant:

Has some occasion caught the reader in a net of suspicion, slander, and humiliation? Shrink not. "Expose yourself to the circumstances of His choice." All things are subject to Christ, and all things work together for good to those who love God. Take up this circumstance, therefore, as your cross; shoulder it and go forth to lose your life. The "world" knows only how to "take it on the chin." But we take it up, embrace it as our cross, stretch out our hands upon it, and lay down our lives. We thus "put on the livery of humiliation worn by Christ."

You may be handicapped in health. It is the one thing you cannot get over. Now welcome your weakness, and take it up as the instrument of a new death to old ambition and pride. Paul embraced the "thorn" even though it was a "messenger of Satan" to buffet him. He learned: "When I am weak, then am I strong."

Have you been utterly misrepresented and your good evil spoken of? The Saviour says: "Rejoice ye in that day, and leap for joy." But, before you can rejoice, you must first stretch forth your hands, and be nailed, as it were to that very falsehood. A man of God had embraced the pathway of reproach for Christ, had left a modernistic church, and had gone "without the camp, bearing his reproach." He was maligned and falsely accused as being a "holier-than-thou" kind of Christian. As he turned away, answering them never a word, the Spirit of glory illuminated this truth: "If ye be reproached for the name of Christ, happy are ye." He was happy beyond words.

Thus it is that we learn to die daily, "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (II Cor. 4:10). Our lives must be poured again and again into the mold of the cross--"made conformable unto his death." [144-45]

XX. Chapter 20 – The Cross And Attainment (147)

A. The death position must be learned and practiced daily

1. Learning to Die

When "Bloody Mary," as she has been called, had forbidden the proclamation of the simple gospel, Lawrence Sanders was constrained to obey God rather than man. When sentenced to death before the Lord Chancellor, Sanders answered: "Welcome be it, whatever the will of God shall be, either life or death; I tell you truly I have learned to die." Taking the stake to which he was to be chained and burned, he kissed it saying, "Welcome the Cross of Christ, welcome everlasting life."

Do such martyr stories seem to belong to another world, "to another order of life?" Shame on us that we think SO. If, however, it is our eternal passion to press on to know Christ, we shall soon discover that the crucified Lord must have crucified followers; that as we glory in the Cross for our salvation, so we must embrace the Cross for self-crucifixion. We cannot sever the outward from the inward cross. Shame on me if I think there is a Cross for Jesus, but none for me. [147]

B. Conformity to Christ's death / Union with Christ vs. Self

Christ was "crucified through weakness." Am I "weak with Him?" Or, do I unconsciously try to skirt the Cross and continue asking for baptisms of power? It is only as "the Crucified" that He pours upon us of His Spirit.

Christ emptied Himself, becoming the poorest of the poor. Should I utterly avoid this likeness to Christ? Am I soft in spending upon myself?

Jesus was made in all things like unto His brethren. Have I ever been poured into the mold of my brother's misery? Such may be my cross.

My Lord was set at nought. Has anybody yet set me at zero and found me uncomplaining? Christ was willingly classed with criminals. Do I seek the better society? "Men of high degree are a lie."

Christ made Himself of no reputation. Am I seeking in any way to make one?

Christ and all the apostles were "made a spectacle (or theater) unto the world and to angels and to men." Do I shun the path of becoming a laughing-stock? Do I honestly esteem "His reproach greater riches" than the smile of the world, even the religious world? Am I outside the camp, or am I still reckoned among the respectably proper?

XXI. Chapter 21 – The Cross And Attainment, *Continued* (153)

A. Contentment as Christian victory

B. Letter from a student (given as an example)

C. Humorous story of what it means / doesn't mean to be "dead but alive"

A missionary leader was about to send into service a young preacher who had but recently taken the way of shame. A friend of the writer wrote to this leader as follows:

"Do you not know, have you not considered, that sending Mr. -- out in work before rigor mortis is fully established is snatching a corpse on its way to the grave?" Ashes to ashes, dust to dust. No grave, no resurrection: only resuscitation. A crape with no bier to follow.'

"Give Mr. -- my kindest regards and 'tell him that the corpse is the only one at a funeral that does not know that it (the aforesaid corpse) is a stiff. This rule is invariable. Any

archaeologist will tell you that even a mummy 5,000 years old does not know it is dead. If a corpse says it is dead, it isn't. You do not need to feel its pulse; it is talking."

It is only through our life-union with the Lord Jesus Christ at the Cross, and with the eye fixed upon our death with Him, that we can safely say we are "dead indeed unto sin." The basis is never that of experience but of relationship with Him in His death. The man who is most vitally and experimentally dead unto sin is not the man who is consciously dead (a contradiction in experience as well as in nature), but rather the man who is "alive unto God" i.e., Christ-conscious. "To me to live is Christ," said the apostle. [156-57]

XXII. Chapter 22 – The Cross And Satan (158)

- A. The reality of spiritual warfare and the believer's consecration to Christ
- B. God's sovereignty and Satan's rebellion

Surely the lost chord in the Christian church is that of good soldiery. Of all the symbols employed by the great apostle to call the church to activity, this seems to be the uppermost. The Christian must be first and always a soldier. He must cease the civilian life of the worldling. "No man that warreth entangleth himself with the affairs of this life." He is forever engaged in an aggressive, relentless and deathless warfare. Only the soft pussyfoot dislikes to hear about Christian warfare. But Paul talked in terms of the military. "His epistles bristle with figures drawn from battle." [165]

XXIII. Chapter 23 – The Cross And Kingship (167)

- A. The first Adam was created to have dominion but forfeited his regal power through sin
 - 1. Adam and his posterity dethroned God and enthroned self
- B. The new Adam came as Head of a new race
 - 1. Believers die with Christ - dethroning self to the glory of a new King

XXIV. Chapter 24 – The Cross And the Crown (172)

A. The "crown of righteousness" that awaits all who have "loved His appearing"

"As sinners, our call is to salvation. As saints, our call is to suffering. There is the Cross of Christ. And there is also the cross for the believer. . . . Every follower of His has been 'born crucified.'" [172-73]

B. Following the path of Christ - from crucifixion to exaltation

XXV. Chapter 25 – The Cross And Methods (182)

Our gospel has ceased to grip men's souls because we use the language of compromise. [183]

But let me speak encouragingly as well. My heart has been pained over the tragic troubles which bother the average minister. He is "betwixt and between"-of all men most miserable. As somebody puts it, "We suffer so much, but so seldom with Christ; we have done so much, and so little will remain; we have known Christ in part, and have so effectively barricaded our hearts against His mighty love, which surely He must yearn to give His disciples above all people." All these things have brought upon you untold frets and worries. Like Saul you are trying to save your kingdom. But you have actually suffered more miseries than the minister who has embraced the Cross. You may have saved your life, but you have lost it, even in this world. The energy of the flesh not only spoils God's work; it spoils your own life and peace.

Your trouble may be that you have been devoted to a cause instead of having the Cross as your sole inspiration, your one and only attraction. You have been ambitious to build your work. Shamefully you have made use of Jesus Christ. But as you contemplate cutting away these fleshly contrivances and false ambitions, you become almost paralyzed with fear. You will be different! You will be reckoned a fool and a fanatic! Oh, the shame you may have to suffer as you humble yourself before your parishioners, your Sunday school, your class! Then think of the contempt you may suffer before your fellow-ministers or fellow-workers. I believe I know how to sympathize with you. But cheer up. Once you have been undone in the fires of God's furnace, you will come forth without the smell of your religious self. Never again will you be content to live in the smoke of formalism and iciness and stiffness of the flesh. [186-87]