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ANDREW MURRAY

THE SECRET OF THE CROSS

INTRODUCTION

The question often arises how it is, with so much church-going, Bible-reading, and prayer, that the Christian fails to live the life of complete victory over sin and lacks the love and joy of the Lord. One of the most important answers, undoubtedly, is that he does not know what it is to die to himself and to the world. Yet without this, God's love and holiness cannot have their dwelling-place in his heart. He has repented of some sins, but knows not what it is to turn, not only from sin, but from his old nature and self-will.

Yet this is what the Lord Jesus taught. He said to the disciples that if any man would come after Him, he must hate and lose his own life. He taught them to take up the cross. That meant they were to consider their life as sinful and under sentence of death. They must give up themselves, their own will and power, and any goodness of their own. When their Lord had died on the cross, they would learn what it was to die to themselves and the world, and to live their life in the fullness of God.

Our Lord used the Apostle Paul to put this still more clearly. Paul did not know Christ after the flesh, but through the Holy Spirit Christ was revealed in his heart, and he could testify: "I am crucified with Christ; I live no longer; Christ liveth in me." In more than one of his Epistles the truth is made clear that we are dead to sin, with Christ, and receive and experience the power of the new life through the continual working of God's Spirit in us each day.

As the season of Lent approaches each year, our thoughts will be occupied with the sufferings and death of our Lord. Emphasis will be laid, in the preaching, on Christ for us on the cross as the foundation of our salvation. Less is said about our death with Christ.

36 The subject is a deep and difficult one, yet every Christian needs to
37 consider it. It is my earnest desire to help those Christians who are
38 considering this great truth, that death to self and to the world is
39 necessary for a life in the love and joy of Christ.

40

41 I have sought to explain the chief words of our Lord and of His
42 disciples on this subject. May I point out two things to my reader.
43 First, take time to read over what you do not understand at once.
44 Spiritual truth is not easy to grasp. But experience has taught me that
45 God's words taken into the heart and meditated on with prayer help
46 the soul by degrees to understand the truth. And secondly, be assured
47 that only through the continual teaching of the Holy Spirit in your
48 heart will you be able to appropriate spiritual truths. The great work
49 of the Holy Spirit is to reveal Christ in our hearts and lives as the
50 Crucified One who dwells within us. Let this be the chief aim of all
51 your devotion: complete dependence on God, and an expectation of
52 continually receiving all goodness and salvation from Him alone.
53 Thus will you learn to die to yourself and to the world, and will
54 receive Christ, the Crucified and Glorified One, into your heart, and
55 be kept through the continual working of the Holy Spirit.

56

57 Let us pray fervently for each other that God may teach us what it is
58 to die with Christ -- a death to ourselves and to the world; a life in
59 Christ Jesus.

60

61 Your Servant in the Lord, Andrew Murray

62

63 PRAYER

64

65 Heavenly Father, how shall I thank Thee for the unspeakable gift of
66 Thy Son on the cross! How shall I thank Thee for our eternal
67 salvation, wrought out by that death on the cross! He died for me
68 that I might live eternally. Through His death on the cross I am dead
69 to sin, and live in the power of His life.

70

71 Father in heaven, teach me, I humbly entreat Thee, what it means
72 that I am dead with Christ and can live my life in Him. Teach me to
73 realize that my sinful flesh is wholly corrupt and nailed to the cross
74 to be destroyed, that the life of Christ may be manifest in me.

75

76 Teach me, above all, to believe that I cannot either understand or
77 experience this except through the continual working of the Holy
78 Spirit dwelling within me. Father, for Christ's sake I ask it. Amen.

79

80 "Jesus hath now many lovers of His heavenly kingdom, but few
81 bearers of His cross. He hath many desirous of consolation, but few
82 of tribulation. He findeth many companions of His table, but few of
83 His abstinence. All desire to rejoice with Him, few are willing to
84 endure anything for Him, or with Him. Many follow Jesus unto the
85 breaking of bread, but few to the drinking of the cup of His passion.
86 Many reverence His miracles, few follow the ignominy of His
87 cross." --Thomas A Kempis

88

89

90 FIRST DAY

91

92 THE REDEMPTION OF THE CROSS

93

94 "Christ redeemed us from the curse of the law, having become a
95 curse for us." --Galatians 3:13.

96

97 Scripture teaches us that there are two points of view from which we
98 may regard Christ's death upon the cross. The one is the
99 REDEMPTION OF THE CROSS: Christ dying for us as our
100 complete deliverance from the curse of sin. The other, THE
101 FELLOWSHIP OF THE CROSS: Christ taking us up to die with
102 Him, and making us partakers of the fellowship of His death in our
103 own experience.

104

105 In our text we have three great unsearchable thoughts. The law of
106 God has pronounced a curse on all sin and on all that is sinful. Christ
107 took our curse upon Him -- yea, became a curse -- and so destroyed
108 its power, and in that cross we now have the everlasting redemption
109 from sin and all its power. The cross reveals to us man's sin as under
110 the curse, Christ becoming a curse and so overcoming it, and our full
111 and everlasting deliverance from the curse.

112
113 In these thoughts the lost and most hopeless sinner finds a sure
114 ground of confidence and of hope. God had indeed in Paradise
115 pronounced a curse upon this earth and all that belongs to it. On
116 Mount Ebal, in connection with giving the law, half of the people of
117 Israel were twelve times over to pronounce a curse on all sin. And
118 there was to be in their midst a continual reminder of it: "Cursed is
119 every one that hangeth on a tree" (Deuteronomy 21:23, 27:15-20).
120 And yet who could ever have thought that the Son of God Himself
121 would die upon the accursed tree, and become a curse for us? But
122 such is in very deed the gospel of God's love, and the penitent sinner
123 can now rejoice in the confident assurance that the curse is forever
124 put away from all who believe in Christ Jesus.

125
126 The preaching of the redemption of the cross is the foundation and
127 center of the salvation the gospel brings us. To those who believe its
128 full truth it is a cause of unceasing thanksgiving. It gives us boldness
129 to rejoice in God. There is nothing which will keep the heart more
130 tender towards God, enabling us to live in His love and to make Him
131 known to those who have never yet found Him. God be praised for
132 the redemption of the cross!

133

134

135 SECOND DAY

136

137 THE FELLOWSHIP OF THE CROSS

138

139 "Have this mind in you which was also in Christ Jesus." --
140 Philippians 2:5.

141

142 Paul here tells us what that mind was in Christ: He emptied Himself;
143 He took the form of a servant; He humbled Himself, even to the
144 death of the cross. It is this mind that was in Christ, the deep
145 humility that gave up His life to the very death, that is to be the spirit
146 that animates us. It is thus that we shall prove and enjoy the blessed
147 fellowship of His cross.

148

149 Paul had said (ver.1): "If there is any comfort in Christ," -- the
150 Comforter was come to reveal His real presence in them -- "if any
151 fellowship of the Spirit," -- it was in this power of the Spirit that they
152 were to breathe the Spirit of the crucified Christ and manifest His
153 disposition in the fellowship of the cross in their lives.

154

155 As they strove to do this, they would feel the need of a deeper
156 insight into their real oneness with Christ. They would learn to
157 appreciate the truth that they had been crucified with Christ, that
158 their "old man" had been crucified, and that they had died to sin in
159 Christ's death and were living to God in His life. They would learn
160 to know what it meant that the crucified Christ lived in them, and
161 that they had crucified the flesh with its affections and lusts. It was
162 because the crucified Jesus lived in them that they could live
163 crucified to the world.

164

165 And so they would gradually enter more deeply into the meaning
166 and the power of their high calling to live as those who were dead to
167 sin and the world and self. Each in his own measure would bear
168 about in his life the marks of the cross, with its sentence of death on
169 the flesh, with its hating of the self life and its entire denial of self,
170 with its growing conformity to the crucified Redeemer in His deep
171 humility and entire surrender of His will to the life of God.

172

173 It is no easy school and no hurried learning -- this school of the
174 cross. But it will lead to a deeper apprehension and a higher
175 appreciation of the redemption of the cross, through the personal
176 experience of the fellowship of the cross.

177

178

179 THIRD DAY

180

181 CRUCIFIED WITH CHRIST

182

183 "I have been crucified with Christ; yet I live; and yet no longer I, but
184 Christ liveth in me." -- Galatians 2:20.

185

186 The thought of fellowship with Christ in His bearing the cross has
187 often led to the vain attempt in our own power to follow Him and
188 bear His image. But this is impossible to man until he first learns to
189 know something of what it means to say, "I have been crucified with
190 Christ."

191

192 Let us try to understand this. When Adam died, all his descendants
193 died with him and in him. In his sin in Paradise, and in the spiritual
194 death into which he fell, I had a share: I died in him. And the power
195 of that sin and death, in which all his descendants share, works in
196 every child of Adam every day.

197

198 Christ came as the second Adam. In His death on the cross all who
199 believe in Him had a share. Each one may say in truth, "I have been
200 crucified with Christ." As the representative of His people, He took
201 them up with Him on the cross, and me too. The life that He gives is
202 the crucified life, in which He entered heaven and was exalted to the
203 throne, standing as a Lamb as it had been slain. The power of His
204 death and life work in me, and as I hold fast the truth that I have
205 been crucified with Him, and that now I myself live no more but
206 Christ liveth in me, I receive power to conquer sin; the life that I

207 have received from Him is a life that has been crucified and made
208 free from the power of sin.

209

210 We have here a deep and very precious truth. Most Christians have
211 but little knowledge of it. That knowledge is not gained easily or
212 speedily. It needs a great longing in very deed to be dead to all sin. It
213 needs a strong faith, wrought by the Holy Spirit, that the union with
214 Christ crucified -- the fellowship of His cross -- can day by day
215 become our life. The life that He lives in heaven has its strength and
216 its glory in the fact that it is a crucified life. And the life that He
217 imparts to the believing disciple is even so a crucified life with its
218 victory over sin and its power of access into God's presence.

219

220 It is in very deed true that I no longer live, but Christ liveth in me as
221 a Crucified One. As faith realizes and holds fast the fact that the
222 crucified Christ lives in me, life in the fellowship of the cross
223 becomes a possibility and a blessed experience.

224

225

226 FOURTH DAY

227

228 CRUCIFIED TO THE WORLD

229

230 "Far be it from me to glory, save in the cross of our Lord Jesus
231 Christ, through which the world hath been crucified unto me, and I
232 unto the world." --Galatians 6:14.

233

234 What Paul had written in Galatians_2 is here in the end of the epistle
235 confirmed, and expressed still more strongly. He speaks of his only
236 glory being that in Christ he has in very deed been crucified to the
237 world and entirely delivered from its power. When he said "I have
238 been crucified with Christ," it was not only an inner spiritual truth,
239 but an actual, practical experience in relation to the world and its
240 temptations. Christ had spoken about the world hating Him, and His
241 having overcome the world. Paul knows that the world, which nailed

242 Christ to the cross, had in that deed done the same to him. He boasts
243 that he lives as one crucified to the world, and that now the world as
244 an impotent enemy was crucified to him. It was this that made him
245 glory in the cross of Christ. It had wrought out a complete
246 deliverance from the world.

247
248 How very different the relation of Christians to the world in our day!
249 They agree that they may not commit the sins that the world allows.
250 But except for that they are good friends with the world, and have
251 liberty to enjoy as much of it as they can, if they only keep from
252 open sin. They do not know that the most dangerous source of sin is
253 the love of the world with its lusts and pleasures.

254
255 O Christian, when the world crucified Christ, it crucified you with
256 Him, When Christ overcame the world on the cross, He made you an
257 overcomer too. He calls you now, at whatever cost of self-denial, to
258 regard the world, in its hostility to God and His kingdom, as a
259 crucified enemy over whom the cross can ever keep you conqueror.

260
261 What a different relationship to the pleasures and attractions of the
262 world the Christian has who by the Holy Spirit has learned to say: "I
263 have been crucified with Christ; the crucified Christ liveth in me!"
264 Let us pray God fervently that the Holy Spirit, through whom Christ
265 offered Himself on the cross, may reveal to us in power what it
266 means to "glory in the cross of our Lord Jesus Christ, through which
267 the world had been crucified unto me."

268
269

270 FIFTH DAY

271

272 THE FLESH CRUCIFIED

273

274 "They that are in Christ Jesus have crucified the flesh with the
275 passions and the lusts thereof." --Galatians_5:24.

276

277 Of the flesh Paul teaches us (Romans 7:18), "In me, that is, IN MY
278 FLESH, DWELLETH NO GOOD THING." And again (Romans
279 8:7), "The mind of the flesh is ENMITY AGAINST GOD; for it is
280 not subject to the law of God, NEITHER INDEED CAN IT BE."
281 When Adam lost the spirit of God, he became flesh. Flesh is the
282 expression for the evil, corrupt nature that we inherit from Adam. Of
283 this flesh it is written, "Our old man was crucified with Him"
284 (Romans 6:6). And Paul puts it here even more strongly, "They that
285 are in Christ Jesus have crucified the flesh."
286

287 When the disciples heard and obeyed the call of Jesus to follow Him,
288 they honestly meant to do so, but as He later on taught them what
289 that would imply, they were far from being ready to yield immediate
290 obedience. And even so those who are Christ's and have accepted
291 Him as the Crucified One little understand what that includes. By
292 that act of surrender they actually have crucified the flesh and
293 consented to regard it as an accursed thing, nailed to the cross of
294 Christ.
295

296 Alas, how many there are who have never for a moment thought of
297 such a thing! It may be that the preaching of Christ crucified has
298 been defective. It may be that the truth of our being crucified with
299 Christ has not been taught. They shrink back from the self-denial
300 that it implies, and as a result, where the flesh is allowed in any
301 measure to have its way, the Spirit of Christ cannot exert His power.
302

303 Paul taught the Galatians: "Walk in the Spirit, and ye shall not fulfill
304 the lusts of the flesh." "As many as are led by the Spirit of God, they
305 are the children of God." And only as the flesh is kept in the place of
306 crucifixion can the Spirit guide us in living faith and fellowship with
307 Christ Jesus.
308

309 Blessed Lord, how little I understood when I accepted Thee in faith
310 that I crucified once for all the flesh with its passions and lusts! I
311 beseech Thee humbly, teach me so to believe and so to live in Thee,

312 the Crucified One, that with Paul I may ever glory in the cross on
313 which the world and the flesh are crucified.

314

315

316 SIXTH DAY

317

318 BEARING THE CROSS

319

320 "He that doth not take his cross and follow after Me is not worthy of
321 Me. He that loseth his life for My sake shall find it." --Matthew
322 10:38-39.

323

324 We have had some of Paul's great words to the Galatians about the
325 cross and our being crucified with Christ. Let us now turn to the
326 Master Himself to hear what He has to teach us. We shall find that
327 what Paul could teach openly and fully after the crucifixion, was
328 given by the Master in words that could at first hardly be understood,
329 and yet contained the seed of the full truth.

330

331 It was in the ordination charge, when Christ sent forth His disciples,
332 that He first used the expression that the disciple must take up his
333 cross and follow Him.

334

335 The only meaning the disciples could attach to these words was from
336 what they had often seen, when an evil-doer who had been sentenced
337 to death by the cross was led out bearing his cross to the place of
338 execution. In bearing the cross, he acknowledged the sentence of
339 death that was on him. And Christ would have His disciples
340 understand that their nature was so evil and corrupt that it was only
341 in losing their natural life that they could find the true life. Of
342 Himself it was true that all His life He bore His cross -- the sentence
343 of death that He knew to rest upon Himself on account of our sins.
344 And so He would have each disciple bear his cross -- the sentence of
345 death upon himself and his evil, carnal nature.

346

347 The disciples could not at once understand all this. But Christ gave
348 them seed words, which would germinate in their hearts and later on
349 begin to reveal their full meaning. The disciple was not only to carry
350 the sentence of death in himself, but to learn that in following the
351 Master to His cross he would find the power to lose his life and to
352 receive instead of it the life that would come through the cross of
353 Christ.

354
355 Christ asks of His disciples that they should forsake all and take up
356 their cross, give up their whole will and life, and follow Him. The
357 call comes to us too to give up the self life with its self-pleasing and
358 self-exaltation, and bear the cross in fellowship with Him -- and so
359 shall we be made partakers of His victory.

360

361

362 SEVENTH DAY

363

364 SELF-DENIAL

365

366 "Then said Jesus unto His disciples, 'If any man will come after Me,
367 let him deny himself, and take up his cross, and follow Me.'" --
368 Matthew 16:24.

369

370 Christ had for the first time definitely announced that He would have
371 to suffer much and be killed and be raised again. "Peter rebuked
372 Him, saying, 'Be it far from Thee, Lord; this shall never be unto
373 Thee.'" Christ's answer was, "Get thee behind Me, Satan." The spirit
374 of Peter, seeking to turn Him away from the cross and its suffering,
375 was nothing but Satan tempting Him to turn aside from the path
376 which God had appointed as our way of salvation.

377

378 Christ then adds the words of our text, in which He uses for the
379 second time the words "take up the cross." But with that He uses a
380 most significant expression revealing what is implied in the cross:
381 "If any man come after Me, LET HIM DENY HIMSELF, and take

382 up his cross." When Adam sinned, he fell out of the life of heaven
383 and of God into the life of the world and of self. Self- pleasing, self-
384 sufficiency, self- exaltation, become the law of his life. When Jesus
385 Christ came to restore man to his original place, "being in the form
386 of God, HE EMPTIED HIMSELF, taking the form of a servant, and
387 HUMBLED HIMSELF even to the death of the cross." What He has
388 done Himself He asks of all who desire to follow Him: "If any man
389 will come after Me, let him deny himself."
390

391 Instead of denying himself, Peter denied his Lord: "I know not the
392 man." When a man learns to obey Christ's commands, he says of
393 HIMSELF: "I know not the man." The secret of true discipleship is
394 to bear the cross, to acknowledge the death sentence that has been
395 passed on self, and to deny any right that self has to rule over us.
396

397 Death to self is to be the Christian's watchword. The surrender to
398 Christ is to be so entire, the surrender for Christ's sake to live for
399 those around us so complete, that self is never allowed to come
400 down from the cross to which it has been crucified, but is ever kept
401 in the place of death.
402

403 Let us listen to the voice of Jesus: "Deny self"; and ask that by the
404 grace of the Holy Spirit, as the disciples of a Christ who denied
405 Himself for us, we may ever live as those in whom self has been
406 crucified with Christ, and in whom the crucified Christ now lives as
407 Lord and Master.
408

409

410 EIGHTH DAY

411

412 HE CANNOT BE MY DISCIPLE

413

414 "If any man cometh unto Me, and hateth not his own life, HE
415 CANNOT BE MY DISCIPLE. Whosoever doth not bear his own
416 cross, and come after Me, CANNOT BE MY DISCIPLE.

417 Whosoever he be of you that renounceth not all that he hath, HE
418 CANNOT BE MY DISCIPLE." Luke 14:26-33.

419

420 For the third time Christ speaks about bearing the cross. He gives
421 new meaning to it when He says that a man must hate his own life
422 and renounce all that he has. Thrice over He solemnly repeats the
423 words that without this a man cannot be His disciple.

424

425 "If a man hate not his own life." And why does Christ make such an
426 exacting demand the condition of discipleship? Because the sinful
427 nature we have inherited from Adam is indeed so vile and full of sin
428 that, if our eyes were only opened to see it in its true nature, we
429 would flee from it as loathsome and incurably evil. "The flesh is
430 enmity against God"; the soul that seeks to love God cannot but hate
431 the "old man" which is corrupt through its whole being. Nothing less
432 than this, the hating of our own life, will make us willing to bear the
433 cross and carry within us the sentence of death on our evil nature. It
434 is not till we hate this life with a deadly hatred that we will be ready
435 to give up the old nature to die the death that is its due.

436

437 Christ has one word more: "He that renounceth not all that he hath,"
438 whether in property or character, "cannot be My disciple." Christ
439 claims all. Christ undertakes to satisfy every need and to give a
440 hundredfold more than we give up. It is when by faith we become
441 conscious what it means to know Christ, and to love Him and to
442 receive from Him what can in very deed enrich and satisfy our
443 immortal spirits, that we shall count the surrender of what at first
444 appeared so difficult, our highest privilege. As we learn what it
445 means that Christ is our life, we shall count all things but loss for the
446 excellency of the knowledge of Christ Jesus our Lord. In the path of
447 following Him, and ever learning to know and to love Him better,
448 we shall willingly sacrifice all, self with its life, to make room for
449 Him who is more than all.

450

451

452 NINTH DAY

453

454 FOLLOW ME

455

456 "Then Jesus, beholding him, loved him, and said: 'One thing thou
457 lackest: go thy way, sell whatsoever thou hast, and come, take up the
458 cross, and follow Me.'" --Mark 10:21.

459

460 When Christ spoke these words to the young ruler, he went away
461 grieved. Jesus said: "How hardly shall they that have riches enter
462 into the kingdom of God!" The disciples were astonished at His
463 words. When Christ repeated once again what He had said, they
464 were astonished out of measure, "Who then can be saved?" "Jesus
465 looking upon them said, 'With men it is impossible, but not with
466 God; for with God all things are possible.'"

467

468 Christ had spoken about bearing the cross from the human side, as
469 the one condition of discipleship. Here with the rich young ruler He
470 reveals from the side of God what is needed to give men the will and
471 the power thus to sacrifice all, if they are to enter the kingdom. He
472 said to Peter, when he had confessed Him as Christ, the Son of God,
473 that flesh and blood had not revealed it unto him, but His Father in
474 heaven, to remind him and the other disciples that it was only by
475 divine teaching that he could make the confession. So here with the
476 ruler He unveils the great mystery that it is only by divine power that
477 a man can take up his cross, can lose his life, can deny himself and
478 hate the life to which he is by nature so attached.

479

480 What multitudes have sought to follow Christ and obey His
481 injunction -- and have found that they have utterly failed! What
482 multitudes have felt that Christ's claims were beyond their reach and
483 have sought to be Christians without any attempt at the whole-
484 hearted devotion and the entire self-denial which Christ asks for!

485

486 Let us in our study of what the fellowship of the cross means take
487 today's lesson to heart and believe that it is only by putting our trust
488 in the living God, and in the mighty power with which He is willing
489 to work in the heart, that we can attempt to be disciples who forsake
490 all and follow Christ in the fellowship of His cross.

491

492

493 TENTH DAY

494

495 A GRAIN OF WHEAT

496

497 "Verily, verily, I say unto you, Except a grain of wheat fall into the
498 earth and die, it abideth by itself alone; but if it die, it beareth much
499 fruit. He that loveth his life loseth it; and he that hateth his life in this
500 world shall keep it unto life eternal." --John 12:24-25.

501

502 All nature is a parable of how the losing of a life can be the way of
503 securing a truer and higher life. Every grain of wheat, every seed
504 throughout the world, teaches the lesson that through death lies the
505 path to beautiful and fruitful life.

506

507 It was so with the Son of God. He had to pass through death in all its
508 bitterness and suffering before He could rise to heaven and impart
509 His life to His redeemed people. And here under the shadow of the
510 approaching cross He calls His disciples: "If any man will serve Me,
511 let him follow Me." He repeats the words: "He that hateth his life in
512 this world shall keep it unto life eternal."

513

514 One might have thought that Christ did not need to lose His holy life
515 ere He could find it again. But so it was: God had laid upon Him the
516 iniquity of us all, and He yielded to the inexorable law: Through
517 death to life and to fruit.

518

519 How much more ought we, in the consciousness of that evil nature
520 and that death which we inherited in Adam, be most grateful that

521 there is a way open to us by which, in the fellowship of Christ and
522 His cross, we can die to this accursed self! With what willingness
523 and gratitude ought we to listen to the call to bear our cross, to yield
524 our "old man" as crucified with Christ daily to that death which he
525 deserves! Surely the thought that the power of the eternal Life is
526 working in us, ought to make us willing and glad to die the death
527 that brings us into the fellowship and the power of life in a risen
528 Christ.

529
530 Alas, how little this is understood! Let us believe that what is
531 impossible to man is possible to God. Let us believe that the law of
532 the Spirit of Christ Jesus, the risen Lord, can in very deed make His
533 death and His life the daily experience of our souls.

534

535

536 ELEVENTH DAY

537

538 THY WILL BE DONE

539

540 "O My Father, if it be possible, let this cup pass away from Me;
541 nevertheless, not as I will, but as Thou will." --Matthew 26:39.

542

543 The death of Christ on the cross is the highest and the holiest that
544 can be known of Him even in the glory of heaven. And the highest
545 and the holiest that the Holy Spirit can work in us is to take us up
546 and to keep us in the fellowship of the cross of Christ. We need to
547 enter deeply into the truth that Christ the beloved Son of the Father
548 could not return to the glory of heaven until He had first given
549 Himself over unto death. As this great truth opens up to us it will
550 help us to understand how in our life, and in our fellowship with
551 Christ, it is impossible for us to share His life until we have first in
552 very deed surrendered ourselves every day to die to sin and the
553 world, and so to abide in the unbroken fellowship with our crucified
554 Lord.

555

556 And it is from Christ alone that we can learn what it means to have
557 fellowship with His sufferings, and to be made conformable unto His
558 death. When in the agony of Gethsemane He looked forward to what
559 a death on the cross would be, He got such a vision of what it meant
560 to die the accursed death under the power of sin -- with God's
561 countenance so turned from Him that not a single ray of its light
562 could penetrate the darkness -- that He prayed the cup might pass
563 from Him. But when no answer came, and He understood that the
564 Father could not allow the cup to pass by, He yielded up His whole
565 will and life in the word: "Thy will be done." O Christian, in this
566 word of your Lord in His agony, you can enter into fellowship with
567 Him, and in His strength your heart will be made strong to believe
568 most confidently that God in His omnipotence will enable you in
569 very deed with Christ to yield up everything, because you have in
570 very deed been crucified with Him.

571
572 "Thy will be done" -- let this be the deepest and the highest word in
573 your life. In the power of Christ with whom you have been crucified,
574 and in the power of His Spirit, the definite daily surrender to the
575 ever-blessed will of God will become the joy and the strength of
576 your life.

577

578

579 TWELFTH DAY

580

581 THE LOVE OF THE CROSS

582

583 "Then said Jesus: 'Father, forgive them; for they know not what they
584 do.'" --Luke_23:34.

585

586 The seven words on the cross reveal what the mind of Christ is, and
587 show the dispositions that become His disciples. Take the three first
588 words, all the expression of His wonderful love.

589

590 "Father, forgive them, for they know not what they do." He prays for
591 His enemies. In the hour of their triumph over Him, and of the
592 shame and suffering which they delight in showering on Him, He
593 pours out His love in prayer for them. It is the call to everyone who
594 believes in a crucified Christ to go and do likewise, even as He has
595 said, "Love your enemies, bless them that curse you, do good to
596 them that hate you, and pray for them which persecute you." The law
597 of the Master is the law for the disciple; the love of the crucified
598 Jesus, the only rule for those who believe in Him.
599

600 "Woman, behold thy son!" "Behold thy mother!" The love that cared
601 for His enemies cared too for His friends. Jesus felt what the anguish
602 must be in the heart of His widowed mother, and commits her to the
603 care of the beloved disciple. He knew that for John there could be no
604 higher privilege, and no more blessed service, than that of taking His
605 place in the care of Mary. Even so, we who are the disciples of
606 Christ must not only pray for His enemies, but prove our love to
607 Him and to all who belong to Him by seeing to it that every solitary
608 one is comforted, and that every loving heart has some work to do in
609 caring for those who belong to the blessed Master.
610

611 "Verily I say unto thee, today shalt thou be with Me in Paradise."
612 The penitent thief had appealed to Christ's mercy to remember him.
613 With what readiness of joy and love Christ gives the immediate
614 answer to his prayer! Whether it was the love that prays for His
615 enemies, or the love that cares for His friends, or the love that
616 rejoices over the penitent sinner who was being cast out by man -- in
617 all Christ proves that the cross is a cross of love, that the Crucified
618 One is the embodiment of a love that passes knowledge.
619

620 With every thought of what we owe to that love, with every act of
621 faith in which we rejoice in its redemption, let us prove that the mind
622 of the crucified Christ is our mind, and that His love is not only what
623 we trust in for ourselves, but what guides us in our loving
624 intercourse with the world around us.

625

626

627 THIRTEENTH DAY

628

629 THE SACRIFICE OF THE CROSS

630

631 "My God, My God, why hast Thou forsaken Me?" -- "I thirst." -- "It
632 is finished." --Matthew 27:46, John 19:28,30.

633

634 The first three words on the cross reveal love in its outflow to men.
635 The next three reveal love in the tremendous sacrifice that it brought,
636 necessary to deliver us from our sins and give the victory over every
637 foe. They still reveal the very mind that was in Christ, and that is to
638 be in us as the disposition of our whole life.

639

640 "My God, My God, why hast Thou forsaken Me?" How deep must
641 have been the darkness that overshadowed Him, for not one ray of
642 light could pierce, and He could not say "My Father"! It was this
643 awful desertion breaking in upon that life of childlike fellowship
644 with the Father, in which He had always walked, that caused Him
645 the agony and the bloody sweat in Gethsemane. "O My Father, let
646 this cup pass from Me" -- but it might not be, and He bowed His
647 head in submission: "Thy will be done." It was His love to God and
648 love to man -- this yielding Himself to the very uttermost. It is as we
649 learn to believe and to worship that love that we too shall learn to
650 say: "Abba, Father, Thy will be done."

651

652 "I thirst." The body now gives expression to the terrible experience
653 of what it passed through when the fire of God's wrath against sin
654 came upon Christ in the hour of His desertion. He had spoken of
655 Dives crying "I am tormented in this flame." Christ utters His
656 complaint of what He now suffered. Physicians tell us that in
657 crucifixion the whole body is in agony with a terrible fever and pain.
658 Our Lord endured it all and cried: "I thirst"; soul and body was the
659 sacrifice He brought the Father.

660

661 And then comes the great word: "It is finished." All that there was to
662 suffer and endure had been brought as a willing sacrifice; He had
663 finished the work the Father gave Him to do. His love held nothing
664 back. He gave Himself an offering and a sacrifice. Such was the
665 mind of Christ, and such must be the disposition of everyone who
666 owes himself and his life to that sacrifice. The mind that was in
667 Christ must be in us, ready to say: "I am come to do the will of Him
668 who sent Me, and to finish His work." And every day that our
669 confidence grows fuller in Christ's finished work must see our heart
670 more entirely yielding itself like Him, a whole burnt offering in the
671 service of God and His love.

672

673

674 FOURTEENTH DAY

675

676 THE DEATH OF THE CROSS

677

678 "'Father, into Thy hands I commit My spirit.' And having said this,
679 He gave up the ghost." --Luke 23:46.

680

681 Like David (Psalm 31:5), Christ had often committed His spirit into
682 the hands of His Father for His daily life and need. But here is
683 something new and very special. He gives up His spirit into the
684 power of death, gives up all control over it, to sink down into the
685 darkness and death of the grave, where He can neither think, nor
686 pray, nor will. He surrenders Himself to the utmost into the Father's
687 hands, trusting Him to care for Him in the dark, and in due time to
688 raise Him up again.

689

690 If we have indeed died in Christ, and are now in faith every day to
691 carry about with us the death of our Lord Jesus, this word is the very
692 one that we need. Just think once again what Christ meant when He
693 said that we must hate and lose our life.

694

695 We died in Adam; the life we receive from him is death; there is
696 nothing good or heavenly in us by nature. It is to this inward evil
697 nature, to all the life that we have from this world, that we must die.
698 There cannot be any thought of any real holiness without totally
699 dying to this self or "old man." Many deceive themselves because
700 they seek to be alive in God before they are dead to their own nature
701 -- a thing as impossible as it is for a grain of wheat to be alive before
702 it dies. This total dying to self lies at the root of all true piety. The
703 spiritual life must grow out of death.
704

705 And if we ask how we can do this, we find the answer in the mind in
706 which Christ died. Like Him we cast ourselves upon God, without
707 knowing how the new life is to be attained; but as we in fellowship
708 with Jesus say, "Father, into Thy hands I commit my spirit," and
709 depend simply and absolutely upon God to raise us up into the new
710 life, there will be fulfilled in us the wonderful promise of God's
711 Word concerning the exceeding greatness of His power in us who
712 believe, according to the mighty power which He wrought in Christ
713 when He raised Him from the dead.
714

715 This indeed is the true test of faith -- a faith that lives every day and
716 every hour in absolute dependence upon the continual and
717 immediate quickening of the divine life in us by God Himself
718 through the Holy Spirit.
719

720
721 FIFTEENTH DAY

722
723 IT IS FINISHED

724
725 "When Jesus had received the vinegar, He said: 'It is finished.'" --
726 John 19:30.
727

728 The seven words of our Lord on the cross reveal to us His mind and
729 disposition. At the beginning of His ministry He said (John 4:34):

730 "My meat is to do the will of Him who sent Me, and TO FINISH
731 HIS WORK." In all things, the small as well as the great, He should
732 accomplish God's work. In the High Priestly Prayer at the end of the
733 three years' ministry He could say (John 17:4): "I have glorified
734 Thee on the earth, I HAVE FINISHED THE WORK which Thou
735 gavest Me to do." He sacrificed all, and in dying on the cross could
736 in truth say: "It is finished."

737
738 With that word to the Father He laid down His life. With that word
739 He was strengthened, after the terrible agony on the cross, in the
740 knowledge that all was now fulfilled. And with that word He uttered
741 the truth of the gospel of our redemption, that all that was needed for
742 man's salvation had been accomplished on the cross.

743
744 This disposition should characterize every follower of Christ. The
745 mind that was in Him must be in us -- it must be our meat, the
746 strength of our life, TO DO THE WILL OF GOD IN ALL THINGS,
747 AND TO FINISH HIS WORK. There may be small things about
748 which we are not conscientious, and so we bring harm to ourselves
749 and to God's work. Or we draw back before some great thing which
750 demands too much sacrifice. In every case we may find strength to
751 perform our duty in Christ's word "It is finished." His finished work
752 secured the victory over every foe. By faith we may appropriate that
753 dying word of Christ on the cross, and find the power for daily living
754 and dying in the fellowship of the crucified Christ.

755
756 Child of God, study the inexhaustible treasure contained in this
757 word: "It is finished." Faith in what Christ accomplished on the cross
758 will enable you to manifest in daily life the spirit of the cross.

759

760

761 SIXTEENTH DAY

762

763 DEAD TO SIN

764

765 "We who died to sin, how shall we any longer live therein?" --
766 Romans 6:2.

767

768 After having, in the first section of the Epistle to the Romans (1:16
769 to 5:11), expounded the great doctrine of justification by faith, Paul
770 proceeds, in the second section (5:12 to 8:39), to unfold the related
771 doctrine of the new life by faith in Christ. Taking Adam as a figure
772 of Christ, he teaches that just as we all really and actually died in
773 Adam, so that his death reigns in our nature, even so, in Christ, those
774 who believe in Him actually and effectually died to sin, were set free
775 from it, and became partakers of the new holy life of Christ.

776

777 He asks the question: "We who died to sin, how shall we any longer
778 live therein?" In these words we have the deep spiritual truth that our
779 death to sin in Christ delivers us from its power, so that we no longer
780 may or need to live in it. The secret of true and full holiness is by
781 faith, and in the power of the Holy Spirit, to live in the
782 consciousness: I am dead to sin.

783

784 In expounding this truth he reminds them that they were baptized
785 INTO THE DEATH OF CHRIST. We were buried with Him
786 through baptism into death. We became UNITED WITH HIM by the
787 likeness of His death. Our "old man" was crucified with Him, that
788 the body of sin might be done away -- rendered void and powerless.
789 Take time and quietly, asking for the teaching of the Holy Spirit,
790 ponder these words until the truth masters you: I am indeed dead to
791 sin in Christ Jesus. As we grow in the consciousness of our union
792 with the crucified Christ, we shall experience that the power of His
793 life in us has made us free from the power of sin.

794

795 Romans 6 is one of the most blessed portions of the New Testament
796 of our Lord Jesus, teaching us that our "old man," the old nature that
797 is in us, was actually crucified with Him, so that now we need no
798 longer be in bondage to sin. But remember it is only as the Holy
799 Spirit makes Christ's death a reality within us that we shall know, not

800 by force of argument or conviction, but in the reality of the power of
801 a divine life, that we are in very deed dead to sin. It only needs a
802 continual living in Christ Jesus.

803

804

805 SEVENTEENTH DAY

806

807 THE RIGHTEOUSNESS OF GOD

808

809 "Abraham believed God, and it was counted unto him for
810 righteousness." "He believed God, who quickeneth the dead." --
811 Romans 4:3,7.

812

813 Let us now, after listening to the words of our Lord Jesus about our
814 fellowship with Him in the cross, turn to St. Paul, and see how
815 through the Holy Spirit he gives the deeper insight into what our
816 death in Christ means.

817

818 You know how the first section of Romans is devoted to the doctrine
819 of justification by faith in Christ. After speaking (1:18-32) of the
820 awful sin of the heathen, and then (2:1-29) of the sin of the Jew, he
821 points out how Jew and Gentile are "guilty before God," "All have
822 sinned and come short." And then he sets forth that free grace which
823 gave the redemption that is in Christ Jesus (3:21-31). In chapter 4 he
824 points to Abraham as having, when he believed, understood that God
825 justified him freely by His grace, and not for anything that he had
826 done.

827

828 Abraham had not only believed this, but something more. "He
829 believed in God, who quickeneth the dead, and calleth the things that
830 are not as though they were." The two expressions are most
831 significant, as indicating the two essential needs there are in the
832 redemption of man in Christ Jesus. There is the need of justification
833 by faith, to restore man to the favor of God. But there is more
834 needed. He must also be quickened to a new life. Just as justification

835 is by faith alone, so is regeneration also. Christ died on account of
836 our sins; He was raised again on account of our justification.

837

838 In the first section (down to chap. 5:11) Paul deals exclusively with
839 the great thought of our justification. But in the second section (5:12
840 to 8:39) he expounds that wonderful union with Christ, through
841 faith, by which we died with Him, by which we live in Him, and by
842 which, through the Holy Spirit, we are made free, not only from the
843 punishment, but also from the power of sin, and are enabled to live
844 the life of righteousness, of obedience, and of sanctification.

845

846

847 EIGHTEENTH DAY.

848

849 DEAD WITH CHRIST

850

851 "If we died with Christ, we believe that we shall also live with Him."

852 --Romans 6:8.

853

854 The reason that God's children live so little in the power of the
855 resurrection life of Christ is because they have so little
856 understanding of or faith in their death with Christ. How clearly this
857 appears from what Paul says: "If we died with Christ, we believe that
858 we shall also live with Him"; it is the knowledge and experience that
859 gives us the assurance of the power of His resurrection in us. "Christ
860 died unto sin once; but the life that He liveth, He liveth unto God"
861 (ver. 10). It is only because and as we know that we are dead with
862 Him, that we can live with Him.

863

864 On the strength of this, Paul now appeals to his readers. "Even so
865 reckon ye also yourselves to be dead unto sin, but alive unto God in
866 Christ Jesus" (ver. 11). The words "even so reckon yourselves" are a
867 call to an act of bold and confident faith. Reckon yourselves to be
868 indeed dead unto sin, as much as Christ is, and alive to God in Christ
869 Jesus. The word gives us a divine assurance of what we actually are

870 and have in Christ. And this not as a truth that our minds can master
871 and appropriate, but a reality which the Holy Spirit will reveal
872 within us. In His power we accept our death with Christ on the cross
873 as the power of our daily life.

874
875 Then we are able to accept and obey the command: "Let not sin
876 reign in your mortal body; but present yourselves unto God, as alive
877 from the dead; for sin shall not have dominion over you" (vers.
878 12,13,14). "Being made free from sin, ye became servants of
879 righteousness; present your members as servants to righteousness
880 unto sanctification. Being now made free from sin, ye have your
881 fruit unto sanctification" (vers. 18,19,33).

882
883 The whole chapter is a wonderful revelation of the deep meaning of
884 its opening words: "How shall we, WHO DIED TO SIN, live any
885 more therein?" Everything depends upon our acceptance of the
886 divine assurance: If we died with Christ, as He died, and now lives
887 to God, we too have the assurance that in Him we have the power to
888 live unto God.

889

890

891 NINETEENTH DAY

892

893 DEAD TO THE LAW

894

895 "Ye were made dead to the law, through the body of Christ."
896 "Having died to that wherein we were holden, so that we serve in
897 newness of the spirit." Romans 7:4,6.

898

899 The believer is not only dead to sin, but dead to the law. This is a
900 deeper truth, giving us deliverance from the thought of a life of
901 effort and failure, and opening the way to the life in the power of the
902 Holy Spirit. "Thou shalt" is done away with; the power of the Spirit
903 takes its place. In the remainder of this chapter (7:7-24) we have a
904 description of the Christian as he still tries to obey the law, but

905 utterly fails. He experiences that "in him, that in his flesh, dwelleth
906 no good thing." He finds that the law of sin, notwithstanding his
907 utmost efforts, continually brings him into captivity, and compels the
908 cry: "O wretched man that I am, who shall deliver me from the body
909 of this death?" In the whole passage, it is everywhere "I," without
910 any thought of the Spirit's help. It is only when he has given
911 utterance to his cry of despair that he is brought to see that he is no
912 longer under the law, but under the rule of the Holy Spirit (8:1,2).
913 "There is therefore now no condemnation," such as he had
914 experienced in his attempt to obey the law, "to them that are in
915 Christ Jesus. For the law of the Spirit of life in Christ Jesus has made
916 me free from the law of sin and death." As chapter_7 gives us the
917 experience that leads to being a captive under the power of sin,
918 chapter_8 reveals the experience of the life of a man in Christ Jesus,
919 who has now been made free from the law of sin and death. In the
920 former we have the life of the ordinary Christian doing his utmost to
921 keep the commandments of the law, and to walk in His ways, but
922 ever finding how much there is of failure and shortcoming. In the
923 latter we have the man who knows that he is in Christ Jesus, dead to
924 sin and alive to God, and by the Spirit has been made free and is
925 kept free from the bondage of sin and of death.

926
927 Oh that men understood what the deep meaning is of Romans 7,
928 where a man learns that in him, that is in his flesh, there is no good
929 thing, and that there is no deliverance from this state but by yielding
930 to the power of the Spirit making free from the power and bondage
931 of the flesh, and so fulfilling the righteousness of the law in the
932 power of the life of Christ!

933

934

935 TWENTIETH DAY

936

937 THE FLESH CONDEMNED ON THE CROSS

938

939 "What the law could not do, in that it was weak through the flesh,
940 God, sending His own Son in the likeness of sinful flesh, and for sin,
941 condemned sin in the flesh." --Romans 8:3.

942

943 In Romans 8:7 Paul writes: "The mind of the flesh is enmity against
944 God; for it is not subject to the law of God, neither indeed can it be."
945 Here Paul opens up the depth of sin that there is in the flesh. In
946 chapter 7 he had said that in the flesh there is no good thing. Here he
947 goes deeper, and tells us that it is enmity against God: it hates God
948 and His law. It was on this account that God condemned sin in the
949 flesh on the cross; all the curse that there is upon sin is upon the
950 flesh in which sin dwells. It is as the believer understands this that he
951 will cease from any attempt at seeking to perfect in the flesh what is
952 begun in the Spirit. The two are at deadly, irreconcilable enmity.

953

954 See how this lies at the very root of the true Christian life (vers.3,4):
955 "God condemned sin in the flesh, that the righteousness of the law
956 might be fulfilled in us who walk, not after the flesh, but after the
957 Spirit." All the requirements of God's law will be fulfilled, not in
958 those who strive to keep and fulfill that law -- a thing that is utterly
959 impossible -- but in those who walk by the Spirit, and in His power
960 live out the life that Christ won for us on the cross and imparted to
961 us in the resurrection.

962

963 Would God that His children might learn the double lesson. In me,
964 that is in my flesh, in the old nature which I have from Adam, there
965 dwells literally no good thing that can satisfy the eye of a holy God!
966 And that flesh can never by any process of discipline, or struggling,
967 or prayer, be made better than it is! But the Son of God in the
968 likeness of sinful flesh -- in the form of a man -- condemned sin on
969 the cross. "There is, therefore, now no condemnation to them who
970 are in Christ Jesus, who walk, not after the flesh, but after the Spirit."

971

972

973 TWENTY-FIRST DAY

974

975 JESUS CHRIST AND HIM CRUCIFIED

976

977 "I determined not to know anything among you, except Jesus Christ
978 and Him crucified. And my preaching was in demonstration of the
979 Spirit and of power." --1_Corinthians 2:2,4.

980

981 This text is very often understood of Paul's purpose in his preaching:
982 to know nothing but Jesus Christ and Him crucified. But it contains a
983 far deeper thought. He speaks of his purpose, not only in the matter
984 of his preaching, but in his whole spirit and life to prove how he in
985 everything seeks to act in conformity to the crucified Christ. Thus he
986 writes (2_Corinthians 13:4,5): "Christ was crucified through
987 weakness, yet He liveth through the power of God. For we also are
988 weak in Him, but we shall live with Him through the power of God
989 toward you." His whole ministry and manner of life bore the mark of
990 Christ's likeness -- crucified through weakness, yet living by the
991 power of God.

992

993 Just before the words of our text Paul had written (1:17-24): "The
994 word of the cross is to them that are perishing foolishness; but unto
995 us who are being saved it is the power of God." It was not only in his
996 preaching, but in his whole disposition and deportment that he
997 sought to act in harmony with that weakness in which Christ was
998 crucified. He had so identified himself with the weakness of the
999 cross, and its shame, that in his whole life and conduct he would
1000 prove that in everything he sought to show forth the likeness and the
1001 spirit of the crucified Jesus. Hence he says (2:3): "I was with you in
1002 weakness, and in fear, and in much trembling."

1003

1004 It is on this account that he spoke so strongly: "Christ sent me to
1005 preach the gospel, not in wisdom of words, lest the cross of Christ
1006 should be made void" (1:17); "My preaching was not with enticing
1007 words of man's wisdom, but in demonstration of the Spirit and of
1008 power" (2:4). Have we not here the great reason why the power of

1009 God is so little manifested in the preaching of the gospel? Christ the
1010 crucified may be the subject of the preaching and yet there may be
1011 such confidence in human learning and eloquence that there is
1012 nothing to be seen of that likeness of the crucified Jesus which alone
1013 gives preaching its supernatural, its divine power.

1014
1015 God help us to understand how the life of every minister and of
1016 every believer must bear the hallmark, the stamp of the sanctuary:
1017 Nothing but Jesus Christ, and Him crucified.

1018

1019

1020 TWENTY-SECOND DAY

1021

1022 TEMPERATE IN ALL THINGS

1023

1024 "Every man that striveth in the games is temperate in all things." "I
1025 buffet my body, and bring it into bondage." --1_Corinthians 9:25,
1026 27.

1027

1028 Paul here reminds us of the well-known principle that anyone
1029 competing for a prize in the public games is "temperate in all
1030 things." Everything, however attractive, that might be a hindrance in
1031 the race is given up or set aside. And this in order to obtain an
1032 earthly prize. And shall we, who strive for an incorruptible crown,
1033 and that Christ may be Lord of all -- shall we not be temperate in all
1034 things that could in the very least prevent our following the Lord
1035 Jesus with an undivided heart?

1036

1037 Paul says: "I buffet my body, and bring it into bondage." He would
1038 allow nothing to hinder him. He tells us: "This one thing I do: I press
1039 towards the mark for the prize." No self-pleasing in eating and
1040 drinking, no comfort or ease, should for a moment keep him from
1041 showing the spirit of the cross in his daily life, or from sacrificing
1042 all, like his Master. Read the following four passages which
1043 comprise his life-history: 1_Corinthians 4:11-13; 2_Corinthians 4:8-

1044 12, 6:4-10, 11:23-27. The cross was not only the theme of his
1045 preaching, but the rule of his life in all its details.

1046

1047 We need to pray God that this disposition may be found in all
1048 Christians and preachers of the gospel, through the power of the
1049 Holy Spirit. When the death of Christ works with power in the
1050 preacher, then Christ's life will be known among the people. Let us
1051 pray that the fellowship of the cross may regain its old place, and
1052 that God's children may obey the injunction: "Let this mind be in
1053 you that was in Christ Jesus." He humbled Himself and became
1054 obedient unto the death of the cross. For, "if we have been planted
1055 together in the likeness of His death, we shall be also in the likeness
1056 of His resurrection" (Romans 6:5).

1057

1058

1059 TWENTY-THIRD DAY

1060

1061 THE DYING OF THE LORD JESUS

1062

1063 "Always bearing about in the body the dying of Jesus, that the life
1064 also of Jesus may be manifested in our body." "So then death
1065 worketh in us, but life in you." --2_Corinthians 4:10,12.

1066

1067 Paul here is very bold in speaking of the intimate union that there
1068 was between Christ living in him and the life he lived in the flesh,
1069 with all its suffering. He had spoken (Galatians 2:20) of his being
1070 crucified with Christ, and Christ living in him. Here he tells how he
1071 was always bearing about in the body the dying of Jesus; it was
1072 through that that the life also of Jesus was manifested in his body.
1073 And he says that it was because of the death of Christ was thus
1074 working in and through him that Christ's life could work in them.

1075

1076 We often speak of our abiding in Christ. But we forget that that
1077 means the abiding in a crucified Christ. Many believers appear to
1078 think that when once they have claimed Christ's death in the

1079 fellowship of the cross, and have counted themselves as crucified
1080 with Him, that they may now consider it as past and done with. They
1081 do not understand that it is in the crucified Christ, and in the
1082 fellowship of His death, that they are to abide daily and unceasingly.
1083 The fellowship of the cross is to be the life of a daily experience, the
1084 self-emptying of our Lord, His taking the form of a servant, His
1085 humbling Himself and becoming obedient unto death, even the death
1086 of the cross -- this mind that was in Christ is to be the disposition
1087 that marks our daily life.
1088

1089 "Always bearing about in the body the dying of Jesus." This is what
1090 we are called to as much as Paul. If we are indeed to live for the
1091 welfare of men around us, if we are to sacrifice our ease and
1092 pleasure to win souls for our Lord, it must be true of us, as of Paul,
1093 that we are able to say: Death worketh in us, but life in those for
1094 whom we pray and labor. For it is in the fellowship of the sufferings
1095 of Christ that the crucified Lord can live out and work out His life in
1096 us and through us.
1097

1098 Let us learn the lesson that the abiding in Christ Jesus, for which we
1099 have so often prayed and striven, is nothing less than the abiding of
1100 the Crucified in us, and we in Him.
1101

1101

1102

1103 TWENTY-FOURTH DAY

1104

1105 THE CROSS AND THE SPIRIT

1106

1107 "How much more shall the blood of Christ, who through the Eternal
1108 Spirit offered Himself without blemish unto God, cleanse your
1109 conscience?" --Hebrews 9:14.
1110

1110

1111 The cross is Christ's highest glory. The glory which He received
1112 from the Father was entirely owing to His having humbled Himself
1113 to the death of the cross. "Wherefore also God highly exalted Him."

1114 The greatest work which the Holy Spirit could ever do in the Son of
1115 God was when He enabled Him to yield Himself a sacrifice and an
1116 offering for a sweet-smelling savour. And the Holy Spirit can now
1117 do nothing greater or more glorious for us than to lead us into the
1118 fellowship and likeness of that crucified life of our Lord.

1119
1120 Have we not here the reason that our prayers for the mighty working
1121 of the Holy Spirit are not more abundantly answered? We have
1122 prayed too little that the Holy Spirit might glorify Christ in us in the
1123 fellowship and the conformity to His sufferings. The Spirit, who led
1124 Christ to the cross, is longing and is able to maintain in us the life of
1125 abiding in the crucified Jesus.

1126
1127 The Spirit and the cross are inseparable. The Spirit led Christ to the
1128 cross; the cross brought Christ to the throne to receive the fullness of
1129 the Spirit to impart to His people. The Spirit taught Peter at once to
1130 preach Christ crucified; it was through that preaching that the three
1131 thousand received the Spirit. In the preaching of the gospel, in the
1132 Christian life, as in Christ, so in us, the Spirit and the cross are
1133 inseparable. It is the sad lack of the mind and disposition of the
1134 crucified Christ, sacrificing self and the word to win life for the
1135 dying, that is one great cause of the feebleness of the Church. Let us
1136 beseech God fervently to teach us to say: We have been crucified
1137 with Christ; in Him we have died to sin; "always bearing about in the
1138 body the dying of Jesus." So shall we be prepared for that fullness of
1139 the Spirit which the Father longs to bestow.

1140

1141

1142 TWENTY-FIFTH DAY

1143

1144 THE VEIL OF THE FLESH

1145

1146 "Having therefore, brethren, boldness to enter into the Holy Place by
1147 the blood of Jesus, by the way which He dedicated for us, a new and

1148 living way, through the veil, that is to say, His flesh." --Hebrews
1149 10:19,20.

1150

1151 In the temple there was a veil between the Holy Place and the Most
1152 Holy. At the altar in the court the blood of the sacrifice was
1153 sprinkled for forgiveness of sins. That gave the priest entrance into
1154 the Holy Place to offer God the incense as part of a holy worship.
1155 But into the Most Holy, behind the veil, the high priest alone might
1156 enter once a year. That veil was the type of sinful human nature;
1157 even though it had received the forgiveness of sin, full access and
1158 fellowship with God was impossible.

1159

1160 When Christ died, the veil was rent. Christ dedicated a new and
1161 living way to God through the rent veil of His flesh. This new way,
1162 by which we now can enter into the Holiest of all, ever passes
1163 through the rent veil of the flesh. Every believer "has crucified the
1164 flesh with the passions and the lusts thereof" (Galatians 5:24). Every
1165 step on the new and living way for entering into God's holy presence
1166 maintains the fellowship with the cross of Christ. The rent veil of the
1167 flesh has reference, not only to Christ and His sufferings, but to our
1168 experience in the likeness of His sufferings.

1169

1170 Have we not here the reason why many Christians can never attain
1171 to close fellowship with God? They have never yielded the flesh as
1172 an accursed thing to the condemnation of the cross. They desire to
1173 enter into the Holiest of All, and yet allow the flesh with its desires
1174 and pleasures to rule over them. God grant that we may rightly
1175 understand, in the power of the Holy Spirit, that Christ has called us
1176 to hate our life, to lose our life, to be dead with Him to sin that we
1177 may live to God with Him. There is no way to a full abiding
1178 fellowship with God but through the rent veil of the flesh, through a
1179 life with the flesh crucified in Christ Jesus. God be praised that the
1180 Holy Spirit ever dwells in us to keep the flesh in its place of
1181 crucifixion and condemnation, and to give us the abiding victory
1182 over all temptations.

1183

1184

1185 TWENTY-SIXTH DAY

1186

1187 LOOKING UNTO JESUS

1188

1189 "Let us run with patience the race that is set before us, looking unto
1190 Jesus, the Author and Perfecter of our faith, who for the joy that was
1191 set before Him endured the cross, despising the shame." --Hebrews
1192 12:1,2.

1193

1194 In running a race the eye and heart are ever set upon the goal and the
1195 prize. The Christian is here called to keep his eye fixed on Jesus
1196 enduring the cross, as the one object of imitation and desire. In our
1197 whole life we are ever to be animated by His Spirit as He bore the
1198 cross. This was the way that led to the throne and the glory of God.
1199 This is the new and living way which He opened for us through the
1200 veil of the flesh. It is as we study and realize that it was for His
1201 bearing the cross that God so highly exalted Him, that we shall walk
1202 in His footsteps bearing our cross after Him with the flesh
1203 condemned and crucified.

1204

1205 The impotence of the Church is greatly owing to the fact that this
1206 cross-bearing mind of Jesus is so little preached and practiced. Most
1207 Christians think that as long as they do not commit actual sin they
1208 are at liberty to possess and enjoy as much of the world as they
1209 please. There is so little insight into the deep truth that the world,
1210 and the flesh that loves the world, is enmity against God. Hence it
1211 comes that many Christians seek and pray for years for conformity
1212 to the image of Jesus, and yet fail so entirely. They do not know,
1213 they do not seek with the whole heart to know, what it is to die to
1214 self and the world.

1215

1216 It was for the joy set before Him that Chris endured the cross -- the
1217 joy of pleasing and glorifying the Father, the joy of loving and

1218 winning souls for Himself. We have indeed need of a new crusade
1219 with the proclamation: This is the will of God, that as Christ found
1220 His highest happiness THROUGH HIS ENDURANCE OF THE
1221 CROSS, and received thereby from the Father the fullness of the
1222 Spirit to pour down on His people, so it is only IN OUR
1223 FELLOWSHIP OF THE CROSS that we can really become
1224 conformed to the image of God's Son. As believers awake to this
1225 blessed truth, and run the race ever looking to the crucified Jesus,
1226 they will receive power to win for Christ the souls He has purchased
1227 on the cross.

1228

1229

1230 TWENTY-SEVENTH DAY

1231

1232 OUTSIDE THE GATE

1233

1234 "The bodies of those beasts, whose blood is brought into the Holy
1235 Place, are burned outside the camp. Wherefore Jesus also, that He
1236 might sanctify the people through His own blood, suffered outside
1237 the gate. Let us go forth therefore unto Him outside the camp,
1238 bearing His reproach." --Hebrews 13:11-13.

1239

1240 The blood of the sin offering was brought into the Holy Place; the
1241 body of the sacrifice was burned outside the camp. Even so with
1242 Christ. His blood was presented to the Father; but His body was cast
1243 out as an accursed thing, outside the camp.

1244

1245 And so we read in Hebrews 10: "Let us enter into the Holy Place by
1246 the blood of Jesus." And in our text: "Let us go forth unto Him
1247 outside the camp, bearing His reproach." The deeper my insight is
1248 into the boldness which His blood gives me in God's presence, so
1249 much greater will be the joy with which I enter the Holy Place. And
1250 the deeper my insight is into the shame of the cross which He on my
1251 behalf bore outside the camp, the more willing shall I be, in the

1252 fellowship of His cross, to follow Him outside the camp, bearing His
1253 reproach.

1254

1255 There are many Christians who love to hear of the boldness with
1256 which we can enter into the Holy Place through His blood who yet
1257 have little desire for the fellowship of His reproach, and are
1258 unwilling to separate themselves from the world with the same
1259 boldness with which they think to enter the Sanctuary. The Christian
1260 suffers inconceivable loss when he thinks of entering into the Holy
1261 Place in faith and prayer, and then feels himself free to enjoy the
1262 friendship of the world, so long as he does nothing actually sinful.
1263 But the Word of God has said: "Know ye not that the friendship of
1264 the world is enmity against God?" "Love not the world, neither the
1265 things that are in the world; if any man love the world, the love of
1266 the Father is not in him." "Be not conformed to this world."

1267

1268 To be a follower of Christ implies a heart given up to testify for
1269 Christ in the midst of the world, if by any means some may be won.

1270 To be a follower of Christ means to be like Him in His love of the
1271 cross and His willingness to sacrifice self that the Father may be
1272 glorified, and that men may be saved.

1273

1274 Blessed Savior, teach me what it means that I am called to follow
1275 Thee outside the camp, bearing Thy reproach, and so to bear witness
1276 to Thy holy redeeming love, as it embraces the men who are in the
1277 world to win them back to the Father. Blessed Lord, let the spirit and
1278 the love that was in Thee be in me too, that I may at any cost seek to
1279 win the souls for whom Thou hast died.

1280

1281

1282 TWENTY-EIGHTH DAY

1283

1284 ALIVE UNTO RIGHTEOUSNESS

1285

1286 "Who His own self bare our sins in His own body on the tree, that
1287 we, having died unto sins, might live unto righteousness. --1_Peter
1288 2:24.

1289
1290 Here we have in the Epistle of Peter the same lessons that Paul has
1291 taught us. First, THE ATONEMENT OF THE CROSS: "Who His
1292 own self bare our sins in His body upon the tree." And then THE
1293 FELLOWSHIP OF THE CROSS; "That we, having died unto sins,
1294 might live unto righteousness."

1295
1296 In this last expression we have the great thought that a Christian
1297 cannot live unto righteousness except as he knows that he has died
1298 unto sin. We need the Holy Spirit to make our death to sin in Christ
1299 such a reality that we know ourselves to be forever free from its
1300 power, and so yield our members to God as instruments of
1301 righteousness. The words give us a short summary of the blessed
1302 teaching of Romans 6.

1303
1304 Dear Christian, it cost Christ much to bear the cross, and then to
1305 yield Himself for it to bear Him. It cost Him much when He cried:
1306 "Now is My soul troubled, and what shall I say? Father, save Me
1307 from this hour. But for this cause came I unto this hour."

1308
1309 Let us not imagine that the fellowship of the cross, of which Peter
1310 speaks here, "that we, having died to sins, might live unto
1311 righteousness," is easily understood or experienced. It means that the
1312 Holy Spirit will teach us what it is to be identified with Christ in His
1313 cross. It means that we realize by faith how actually we shared with
1314 Christ in His death, and now, as He lives in us, abide in unceasing
1315 fellowship with Him, the Crucified One. This costs self- sacrifice; it
1316 costs earnest prayer; it costs a whole-hearted surrender to God and
1317 His will and the cross of Jesus; it costs abiding in Christ, and
1318 unceasing fellowship with Him.

1319

1320 Blessed Lord, make known to us day by day through the Holy Spirit
1321 the secret of our life in Thee: "We in Thee, and Thou in us." Let Thy
1322 Spirit reveal to us that as truly as we died in Thee, Thou now livest
1323 in us the life that was crucified and now is glorified in heaven. Let
1324 Thy Spirit burn the words deep into our hearts. Having died unto sin,
1325 and being forever set free from its dominion, let us know that sin can
1326 no more reign over us, or have dominion. Let us in the power of Thy
1327 redemption yield ourselves unto God as those who are alive from the
1328 dead, ready and prepared for all His will.
1329

1330
1331 TWENTY-NINTH DAY

1332
1333 FOLLOWERS OF THE CROSS

1334
1335 "Hereby know we love, because He laid down His life for us: and we
1336 ought to lay down our lives for the brethren." --1_John 3:16.
1337

1338 "Greater love hath no man than this, that a man lay down his life for
1339 his friend." Here our Lord reveals to us the inconceivable love that
1340 moved Him to die for us. And now under the influence and in the
1341 power of that love dwelling in us, comes the message: "WE OUGHT
1342 TO LAY DOWN OUR LIVES FOR THE BRETHREN." Nothing
1343 less is expected of us than a Christ-like life and a Christ-like love,
1344 proving itself in all our dealings with our brethren.
1345

1346 The cross of Christ is the measure by which we know how much
1347 Christ loves us. That cross is the measure too of the love which we
1348 owe to the brethren around us. It is only as the love of Christ on the
1349 cross possesses our hearts, and daily animates our whole being, that
1350 we shall be able to love the brethren. Our fellowship in the cross of
1351 Christ is to manifest itself in our sacrifice of love, not only to Christ
1352 Himself, but to all who belong to Him.
1353

1354 The life to which John calls us here is something entirely
1355 supernatural and divine. It is only the faith of Christ Himself living
1356 in us that can enable us to accept this great command in the
1357 assurance that Christ Himself will work it out in us. It is He Himself
1358 who calls us: "If any man will come after Me, let him deny himself,
1359 and take up his cross, and follow Me." Nothing less than this, a
1360 dying to our own nature, a faith that our "old man," our flesh has
1361 been crucified with Christ, so that we no longer need to sin --
1362 nothing less than this can enable us to say: We love His
1363 commandments; this commandment too is not grievous.
1364

1365 But for such fellowship and conformity to the death of Christ,
1366 nothing will avail but the daily, unbroken abiding in Christ Jesus
1367 which He has promised us. By the Holy Spirit revealing and
1368 glorifying Christ in us, we may trust Christ Himself to live out His
1369 life in us. He who proved His love on the cross of Calvary, He
1370 Himself, He alone can enable us to say in truth: He laid down His
1371 life for us; we ought to lay down our lives for the brethren. It is only
1372 as the great truth of the indwelling Christ obtains a place in the faith
1373 of the Church which it has not now, that the Christ-like love to the
1374 brethren will become the mark of true Christianity, by which all men
1375 shall know that we are Christ's disciples. This is what will bring the
1376 world to believe that God has loved us even as He loved Christ.
1377

1378
1379 THIRTIETH DAY

1380 FOLLOWING THE LAMB

1381 "These are they which follow the Lamb whithersoever He goeth." --
1382 Revelation 14:4.
1383

1384
1385
1386 It may not be easy to say exactly what is implied in this following of
1387 the Lamb in the heavenly vision. But of this we may be sure, that it
1388 will be the counterpart in glory of what it is to follow in the footsteps

1389 of the Lamb here upon earth. As the Lamb on earth reveals what the
1390 Lamb in heaven would be, so His followers on earth can show forth
1391 something of the glory of what it is to follow Him in heaven.
1392

1393 And how may the footsteps of the Lamb be known? "He humbled
1394 Himself." "As a Lamb that is led to the slaughter, He opened not His
1395 mouth" (Isaiah 53:7). It is the meekness and gentleness and humility
1396 that marked Him which calls for His followers to walk in His
1397 footsteps.
1398

1399 Our Lord Himself said: "Learn of Me, that I am meek and lowly of
1400 heart, and ye shall find rest unto your souls." Paul writes: "Have this
1401 mind in you which was also in Christ Jesus" (Philippians 2:5). And
1402 then he teaches us in what that mind consisted: Being in the form of
1403 God, He emptied Himself; He was made in the likeness of men; He
1404 took the form of a servant; He humbled Himself; He became
1405 obedient unto death, even the death of the cross. The Lamb is our
1406 Lord and Lawgiver. He opened the only path that leads to the throne
1407 of God. It is as we learn from Him what it means to be meek and
1408 lowly, what it means to empty ourselves, to choose the place of the
1409 servant, to humble ourselves and become obedient, even unto death,
1410 the death of the cross, that we shall find the new and living way that
1411 leads us through the rent veil into the Holiest of All.
1412

1413 "Wherefore also God highly exalted Him, and gave unto Him the
1414 name which is above every name" (ver.9). It is because Christians so
1415 little bear the mark of this self-emptying and humiliation even unto
1416 death that the world refuses to believe in the possibility of a Christ-
1417 filled life.
1418

1419 Children of God, oh come and study the Lamb who is to be your
1420 model and your Savior. Let Paul's words be the keynote of your life:
1421 "I have been crucified with Christ; yet I live; and yet no longer I, but
1422 Christ liveth in me." Here you have the way to follow the Lamb even
1423 to the glory of the throne of God in heaven.

1424

1425

1426 THIRTY-FIRST DAY

1427

1428 TO HIM BE THE GLORY

1429

1430 "Unto Him who loved us, and washed us from our sins in His own
1431 blood, and hath made us kings and priests unto God and His Father;
1432 to Him be glory and dominion for ever and ever. Amen." --
1433 Revelation 1:5,6.

1434

1435 Some of my readers may feel that it is not easy to understand the
1436 lesson of the cross, or to carry it out in their lives. Do not think of it
1437 as a heavy burden or yoke that you have to bear. Christ says: "My
1438 yoke is easy, and My burden is light." LOVE MAKES
1439 EVERYTHING EASY. Do not think of your love to Him, but of His
1440 great love to you, given through the Holy Spirit. Meditate on this
1441 day and night, until you have the assurance: He loves me
1442 unspeakably. It is through the love of Christ on the cross that souls
1443 are drawn to Him.

1444

1445 We have here the answer as to what will enable us to love the
1446 fellowship of the crucified Jesus. Nothing less than His love poured
1447 out through the continual breathing of the Holy Spirit into the heart
1448 of every child of God.

1449

1450 "UNTO HIM WHO LOVED US" -- Be still, O my soul, and think
1451 what this everlasting love is that seeks to take possession of you and
1452 fill you with joy unspeakable.

1453

1454 "AND WASHED US FROM OUR SINS IN HIS OWN BLOOD" --
1455 Is that not proof enough that He will never reject me; that I am
1456 precious in His sight, and through the power of His blood am well-
1457 pleasing to God?

1458

1459 "AND HATH MADE US KINGS AND PRIESTS UNTO GOD
1460 AND HIS FATHER" -- and now preserves us by His power, and
1461 will strengthen us through His Spirit to reign as kings over sin and
1462 the world, and to appear as priests before God in intercession for
1463 others. O Christian, learn this wonderful song, and repeat it until
1464 your heart is filled with love and joy and courage, and turns to Him
1465 in glad surrender day by day: "To Him be glory and dominion for
1466 ever and ever. Amen."

1467
1468 Yes, to Him, who has loved me, and washed me from my sins in His
1469 blood, and made me a king and a priest --TO HIM BE THE GLORY
1470 IN ALL AGES. Amen.

1471

1472

1473 THE BLESSING OF THE CROSS

1474

1475 "But God forbid that I should glory, save in the cross of our Lord
1476 Jesus Christ, by whom the world is crucified unto me, and I unto the
1477 world." --Galatians 6:14.

1478

1479 One of the blessings of the cross consists in this, that it teaches us to
1480 know the worthlessness of our efforts and the utter corruption of our
1481 own nature. The cross does not offer to improve human nature, or to
1482 supply what man is unable to do. Many people, indeed, use it in this
1483 way, like patching a new cloth on an old garment. But this rends the
1484 garment, and such persons walk about in torn clothes, and go from
1485 one minister to another without finding what they seek. No, the old
1486 garment, our old man, must be laid aside, and given over to the death
1487 of the cross. And the cross causes all that is of the lost nature of man
1488 to die the accursed death, and the "I" takes the place of a malefactor;
1489 it breaks the staff over all that is of the old nature.

1490

1491 Whosoever has been brought to the cross through the Spirit has
1492 learned to pronounce the death sentence on his old nature, has
1493 broken the staff over himself, for whatever does not bear the mark of

1494 the cross lies under the curse. He who would save his life remains
1495 under the curse. If we have learned through the Spirit to understand
1496 the cross, then we have lost our life and will no longer expect any
1497 good from our old nature, and will not judge others, but ourselves
1498 only.

1499
1500 But as long as we have not been taught this lesson through the Spirit,
1501 we shall try to find good in ourselves, something of worth in God's
1502 sight, and upon which the sentence of death need not be passed. And
1503 if we find nothing at all, we fall into a false grief which the Evil One
1504 eagerly uses to make us despair, by saying: "You may as well give
1505 up. God will not trouble about you. There is nothing for you but
1506 failure."

1507
1508 But this is not what God desires. What we possess by nature must be
1509 nailed to the cross and we must put on the new man. The cross
1510 brings man to utter bankruptcy of himself, and then God can come to
1511 our aid. The cross brought the disciples of Jesus once to such an end
1512 of themselves, which even the words of the Master had failed to do.
1513 It took from them the aureole of holiness which they thought they
1514 had won in the three years that they followed Jesus, and it taught
1515 them to know themselves. And so they were prepared to receive the
1516 Holy Spirit, who would impart a new nature and a new life. For we
1517 cannot separate the cross from the Spirit. We can have no Easter and
1518 no Pentecost until we have first had a Good Friday.

1519
1520 Through the cross alone are we prepared for life in the fullness of
1521 God; only he who is crucified with Christ can be a vessel unto
1522 honor.

1523
1524 Our "old man" must be crucified with Christ (Romans 6:6), and in
1525 the resurrection of Christ we find the roots of our new life (1_Peter
1526 1:3). Whosoever loses his life shall find it. We must learn the lesson
1527 of the cross as condemned and rejected ones, who have been
1528 crucified with Christ. Then the door will be open for a life of power

1529 and blessing. All that belongs to death must be given over to death,
1530 even as the body is laid away in the earth because it belongs to the
1531 earth.

1532
1533 The Holy Spirit, the Eternal Spirit, is unchangeable. He brought
1534 Christ our Head to the cross, and us His children with Him. For this
1535 work in us is twofold. On the one hand it leads us to death, and all
1536 that belongs to death; and on the other hand, to that life which God
1537 has placed within us, and which leads from glory to glory. (--
1538 Translated from G. Steinberger.)

1539
1540 PRAYER

1541
1542 How I praise Thee, O my God, for the gift of the Holy Spirit, who
1543 will reveal to me the secret of the cross of Christ! The Spirit
1544 strengthened Christ to offer Himself to God on the cross. The cross
1545 gave Christ the right to receive the fullness of the Spirit from the
1546 Father to pour out on all flesh. The cross gives us the right to receive
1547 the Spirit. And the Spirit teaches us to love the cross, and to partake
1548 of the life crucified with Christ.

1549
1550 O my Father, I thank Thee that Thou dost give the immediate,
1551 continual working of the Spirit in my heart, that the crucified Christ
1552 may be formed within me, and His life maintained within me.

1553
1554 Father, I beseech Thee humbly, teach me and Thy people so to know
1555 this work of the Spirit and to yield ourselves to Him to take full
1556 possession of us, that the crucified Lord Jesus may be glorified in us.
1557 Amen.
1558