

### Crucifixion

Seeley D. Kinne

Camp Meeting Address

Crucifixion does not mean the death or destruction of one's faculties or powers; but it is a Divine method or process, by which the action of our faculties is changed from their independent self-promoted movements, to a state where they move by the will of God, and in the Spirit.

The procuring cause is the death of Christ on the cross. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed." The body of sin is that stream of natural activity and life that is ever flowing. It is called death because it is separated from God. Death is separation from proper environment. "Dead in trespasses"—trespasses of the law of Divine indwelling.

In the plan and mind of God the whole body of sin of the race was nailed to the cross of Jesus Christ. It will eventually be abolished from the earth. This is now made experimentally effectual, an accomplished fact in every believer according to the proportion of faith.

The experimental application of the cross of Christ to fallen nature may be understood in this way. The cross was made by placing two pieces of wood, one horizontal, the other perpendicular. This corresponds to two natures: the earthy nature of man, parallel with the earth; the heavenly nature, pointing toward heaven.

The beginnings of crucifixion come when one seeks the Spirit, and the power of God deals a severe blow to the old man. Some seem to receive the Spirit in a shallow measure, due to lack of crucifixion.

As one begins the baptized Spirit life, he is to "Reckon yourselves dead indeed unto sin, and alive unto God." This reckoning is made an actual fact by the inwrought work of the Spirit which accompanies genuine faith. Persistent assertion of faith gives opportunity for God to work.

Jesus taught, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Lu. 9:23. This does not mean, make a cross or do penance, but take the cross given by the Lord.

To take the cross is to receive whatever trial, persecution, reproach, chastening, distress or adverse circumstance that may come to us, as directly ordered or permitted by the Lord for our crucifixion. "Humble yourselves under the mighty hand of God."

When Paul was given a thorn in the flesh, he besought the Lord thrice. When told, "My grace is sufficient for thee: for my strength is made perfect in weakness," his attitude immediately changed. He said, "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." II Cor. 12:9,10.

This sets forth the proper attitude of cross bearing, as again expressed by Paul, "But God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world." Gal. 6:14. So here are the right attitudes toward Persecution. "Rejoice and be exceeding glad." "Rejoicing that they were counted worthy to suffer shame for His name." "At midnight Paul and Silas prayed and sang praises unto God." Mat. 5:11, 12; Acts 5:41; 16:25.

Loss. "I have suffered the loss of all things, and do count them but dung, that I may win Christ. Phil. 3:7,8.

"Patient in Tribulation." "I am exceeding joyful in all our tribulation." Rom. 12:12; II Cor. 7:4-6.

"Endure Chastening." "That ye might be partakers of His holiness." Heb. 12:5-11.

Trial and Temptation. "Wherein ye greatly rejoice," though through manifold temptation ye are in heaviness for a time: "That the trial of your faith, being much more precious than of gold." I Pet. 1:5-7. So we see the true attitude is one of cross bearing, of humble submission, patient endurance, rejoicing "in the Lord alway, and again I say rejoice," "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Phil. 4:4; Eph. 5:20.

Submitting to the cross sorrowfully, reluctantly, self-pityingly, has little value, but brings much suffering. Joyful cross bearing lessens the pain and finally it becomes a pleasure.

The purpose and effect of properly taking the cross is the loosening of the will from acting independently of the will of God, and finally brings the will of man to be parallel with the will of God and in union therewith, so that one can say with gladness, "I love the will of God. To know the will of God is to know what I choose to do."

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their flesh with all its passions and cravings." Gal. 5:24. (Syriac version). "If ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13. True crucifixion is by the inward working of the Spirit, by self-denial through or in the Spirit.

Its purpose is to do away with all affection, appetite, desire, and passion that is not in harmony and control of the Spirit of God. Paternal, conjugal, and social affection is God-created. So is it true of all the attachments and instincts of the heart nature. The wrong is not in these tendencies themselves; but it is in their perverted and independent-of-God-activities. Crucifixion is a process for the purpose of separating from perversions and restoring to function in God.

Mental crucifixion is well described in its processes in II Cor. 10:3-6. It is the captivating of the mind processes of reason, perception, imagination, memory, etc., till the mind becomes a controlled mind. This is wrought by the power of God applied to the mind in crucifying processes through the blood of Jesus. By repeatedly denying wayward activities and faith in God's working, the mind becomes conquered or crucified, settles down into a state of rest, and becomes a servant of man and God.

The tongue or power of speech is a most wayward part of the human being. There is a great delight in talking, innate in human nature. This must be crucified in all its varied forms, through prayer, faith and self-denial. "If any man bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Jas. 1:26.

When the processes of crucifixion are complete in will, heart and mind, such an one may truly say, "I am crucified with Christ: nevertheless I live: yet not I but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2:20. Then that work described in II Cor. 5:17 easily follows and is completed. "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are come new."

"I believe in the demonstrations but I do not live in them. I want the secret things. When the glory struck Saul of Tarsus it did something for him. Why are we satisfied with the outward? Why not press on into something deeper? God wants us to get more than the theory. He wants it worked out in us."

Seeley D. Kinne

## The Climb of Faith

Mrs. E. E. Moon

In Isaiah 2:2 we read: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

Just recently the Lord has brought this Scripture to our notice. It says, "The house of the Lord shall be established on the mountains." The Lord is building a habitation for Himself: a place for His dwelling. I realize that in each individual case this is so, and it is a wonderful thing that the Lord can come right down here on this earth and have His throne, and the Holy Ghost lives in us and has His habitation in us. "God shall be with them and be their God and there shall be no more death; neither sorrow nor sighing, and the Lord shall take up His abode." I praise the Lord that we as lively stones are making up this dwelling place. Our place of dwelling is not down in the valley, but it is on top of the mountain.

I want you to notice what is on top of the mountain. It says that the house of the Lord, or these lively stones, shall be established on the top of the mountains and shall be exalted above the hills. I never saw that in there before. It is the house of the Lord that is established on the top of the mountains and that is going to be exalted above the hills. I said, "Lord, what about these hills?" He showed me that the majority of us have been climbing up these hills, but when we reach the top of one of the little hills we thought we had reached the top, when there were other hills to climb. He also said that we had to climb up further. Many years ago I struck the top of a hill and I thought I had all that there was to have. I had the full Gospel: sanctification, healing and the coming of the Lord, but the Lord showed me that I had just struck a little hill. There are a lot of folks down on a little hill and they are still down there. The Lord wants them to come up higher.

About twenty-five years ago, when God began to move in such mighty ways, it was so wonderful that multitudes of people all over the world rapidly came into the baptism of the Spirit. It was a wonderful thing to see the Lord lifting people from the natural realm into the spiritual realm. But soon afterward people thought they had received or gotten all that they needed