

CRUCIFIXION

Man as he is found in his present fallen, sinful, earthy, physical state is separated from, independent of, out of touch with and practically dead to God. This condition is abnormal, unwholesome and contrary to the purpose of his creation, since he was made by the Creator for an habitation or temple of God. The Lord designed that he be indwelt by the Divine Being. That is, that man should be a living building wherein the Lord might dwell, operate, manifest and express Himself and His very character, attributes, gifts and powers; and for communion, fellowship, and intimate association. But in man's perverted and degraded state, his heart attitudes incline away from God. His mind is a stronghold of opposition to God. His will is rebellious, stubborn, and wayward toward God. His body is weak, inefficient and unyielding to God's power.

There are two realms, states or modes of life and action in which man may operate and dwell. The first of these is that of association, conduct and activity in which one is led, guided and controlled by the will, desire and motives of the human nature or soul. This is the fallen, earth life of the flesh man or physical man, the Adamic nature.

The other realm which man may enter, is the heavenly or Holy Spirit realm. It is a state in which the Holy Spirit leads, guides and controls the motions of mind, heart and will. Those who sit down to dwell in the first earthy realm are under condemnation, and cannot please God. They are said to be at enmity to God.

To pass fully out of the first earthy state and enter and dwell in the heavenly spiritual state of being entirely under the sway and control of the Holy Spirit, is rarely done, though that is the purpose of salvation steps and Spirit baptism. I have heard one man say he lived there five years. But it requires deep and full cooperation with the Holy Spirit to attain and maintain this life. Processes and means are provided by the Gospel designed for man's deliverance and restoration to this heavenly state, true and proper union with God. Among these highly important and most essential processes are those known as crucifixion.

This spiritual application of crucifixion is not destruction of any faculty or power in man. For they were created by God, and pronounced "good" as made. The trouble with man is that these gifts and abilities are operated in the fallen state, independent of and separated from God. It is this selfish use of faculties that requires correction. This only can be wrought out by coming under the divine power of the Holy Spirit.

In Romans, chapters 6, 7, 8, and Col. 2:11-14, there is set forth, what may be

called the negative side of the Spirit baptism. These expressions are used: "dead," "baptized into His death," "buried by baptism into death," "our old man is crucified with Him," "circumcised with the circumcision made without hands."

Jesus bore our penalty and condemnation under God's law by dying on the cross. He became our substitute. He died for us in our stead. He thus became identified with us in our sin. He became legally our acquittal, thus making us free from condemnation as if we were always innocent. This gives us a justified standing before God and on His record.

But there is something else that must be done. We must be identified with Christ in His crucifixion, death, burial and resurrection after a spiritual manner. We must suffer with Him in the spirit to make His death effectual in us, in our deliverance from sin and the old nature. We must pass experimentally through His death and resurrection. The lack of death or the lack of this initial negative side of the baptism, a deep crucifixion, is the cause of shallow baptisms. It is very essential. The depth or shallowness of crucifixion tend to diminish or increase the positive side of the baptism. The more room made in the heart, mind, spirit and body, in their parts and channels, richer, fuller and more powerful will be the effusion and endowment. Little depth in workers and methods will produce converts of little depth. A sad comment on revivals is that they are deepest at beginning and wane as they age.

If old time power were restored to the ministry, and deep crucifixion to the people, how very different it would be. End time privileges, "abundant grace," Joel's army, saints possessing the kingdom, overcomers, Latter Rain, "Reserved Salvation," and many other great moves of the Spirit now to come forth, together with Satan's fury of persecution, will demand a depth of crucifixion, quite exceeding the past. In order to attain this, it is very necessary that we come into the School of Christ; that is, under the training, leading, teaching and control of the Holy Spirit. You should quickly enter this Divine School. You cannot prepare without this schooling.

We are not fitted for large and free reception and use of gifts. However the beginning of gifts assists in processes of crucifixion, because they help in discovering unknown traits by causing them to manifest and expose themselves.

The philosophy or reason of crucifixion is evident. The activities of man's nature have all been on the plane of nature and parallel with earth. To change them from this earthy state to an upright heavenly motion, the processes of

crucifixion under a powerful operation of the Holy Spirit is the divine remedy. These are described as "baptism into His death," etc., as described in a previous paragraph. So long as the activities of man's life originate in the fallen earthy nature, called the old man and flesh, one cannot contact or please God, nor live in the heavenly realm. Failure to come under this spiritual crucifying power has wrought great spiritual disaster to the Pentecostal people. One cannot come to the fullness of Pentecostal power without deep crucifixion. God will see that earnest seekers receive it. It is most essential to the sons of God state.

Thus far consideration has been principally with initial crucifixion, vital and highly important to receiving and retaining the endowment of power. Faithfulness and strict obedience to the Holy Spirit often brings a cross, persecution and sufferings. Consequently there is strong temptation to avoid these by compromise. Many have shunned this cross and disobeyed the call to testify against sin. For this reason they are lukewarm and barren. You cannot shun the cross, disobey the Spirit, and still retain fellowship. If you do not repent and mend the breach you will finally lose out entirely. This bearing of the oft recurring cross by standing faithful to conviction, reproving sin, and obeying God rather than man, is often very crucifying. But it must be done or grieve the Lord. Compromise, God will not accept.

Daily Cross Bearing

There is a daily self-denial and putting the cross on the several powers, faculties and abilities, such as speech, thought, mind, affection, appetite, emotion, etc. It is necessary that we bear this daily cross if we are to hold the victory gained in initial crucifixion. Alas! how many fail here. Especially is this necessary, if initial crucifixion has been but partial. But it is always required.

Crucifixion is not wrought by self devised works of penance, nor by severe austerities, or punishment of the flesh by self. Some have fallen into great sufferings, yet to no profit, by imposing severe deprivations on themselves. Penance and punishing the natural man have no merit and bring no blessing. Paul said he gloried in the cross of Christ by which the world was crucified unto him and he unto the world. True crucifixion is in the glory and brings glory of resurrection. "But if, through being under the sway of the Spirit you are putting your old bodily habits to death, you will live." The old natural man is crucified by the direct operation of the Holy Spirit, which is the application of the cross of Christ by the power of God. Gal. 6:14; Rom. 8:13. Weymouth.

We are not to seek to make a cross but accept the cross God gives us. B.

obedience and faith accept whatever adverse crucifying circumstance, relation, or condition may come, however bitter or uncomfortable it may be; saying, I accept this from God: I reckon myself dead indeed to all its distress and suffering; I glory in this cross of Christ. This attitude persisted in will bring joy, victory and peace through the cross, and will bring separation from the flesh, and life in the Spirit.

Crucifying processes are compared to fuller's soap, refiner's fire, winnowing fan, chistisement, scourge, divine breath. These processes are exactly adapted by divine wisdom to each one's peculiar characteristics, and will, when rightly received, accomplish destruction of wrong tendencies.

Circumstances arising from relations in the family, neighborhood, church, through losses in finance, friends, reputation, fellowship, health, and all sorts of trials, bring about crucifying conditions, if one is rightly exercised thereby.

Neglect of teaching the way of the cross-bearing is a serious failure. It leaves people unprepared for the dealings of the Lord. To preach on the baptism of the Holy Spirit and fire, and neglect to instruct a proper attitude toward the purging of the winnowing fan, is to lead people into a state of being in a realm, the while leaving them ignorant of the laws that govern that realm.

For whoever is baptised with the Holy Spirit and fire, thus entering the heavenly spiritual realm, there is a "thoroughly purging," a chaff burning. "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire and like fuller's soap." "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons." Matt. 3:12; Mal. 3:1-3; Heb. 12:5-10.

In this day of the Lord, He is preparing to restore the sons of God state, common in apostolic times. Then He is to bring forth the new state of the sons of God revealed. This requires a wider deeper, fuller crucifixion than a lower state would require. But it must come if we are to experience end time privileges. Without it we are barred out.

Crucifixion is desirable, essential and to be courted. Thereby are we changed and conformed to the will of God, made Christ-like and prepared for spiritual privileges. The will is brought into harmony with the will of God. It is delivered from its wayward, stubborn, rebellious tendencies, so that God can work in it to will and to do His good pleasure. The heart is made sweet, gentle, tender, holy, placid. The mind is reconstructed. Its reckless, wild ramblings are checked. Reason, perception, memory, imagination and mind powers are brought to function in the Spirit. The body becomes pliable and tractable.

But this work of God in us is greatly hindered where one is lukewarm. For this reason so many are not workable. They are not hot enough to be workable. If God is to work upon us His crucifying processes, we must be kept in the constant flow of Holy Spirit anointings. To retain and increase in the anointing

effusions of the Spirit's grace and power, one must incessantly and diligently pray and seek God, and walk in the Spirit in obedience. It is a strenuous battle, but the violent take the kingdom by force, and run off with the prize.

Seeley D. Kinne

He Shouted In the Meeting

There is a growing tendency even in Pentecost to tone down on the shouting, to program the whole phenomenon of religion until no one gets a chance to shout "Glory". Well, the writer received his blessed Baptism with a shout. Something came out of heaven and rolled into his inner being and stirred up such a state of joy that it had to come forth and unless there is a shout in the meeting that inner being is distressed and unsatisfied. It is Pentecost. It is God's Spirit. It is supernatural. It is different. The whole world cannot understand it, but what is grievous is to be in meeting and see those who once knew the glory stiffen up or look afraid and disturbed when God begins to move upon the folk.

As we follow the history of spiritual movements, we note that when at the peak of their power there was liberty in the Spirit in the meetings. The glory of God rested upon the church and supernatural signs and utterances were in evidence. Men shouted aloud because they were delivered from the guilt and the bondage of sin. But when the shout died or was suppressed, the denomination died.

The world never did and never will understand a hallelujah shout; but sinners who were conscious of their sin always have felt it to be God calling them to repentance.

When a person really finds Christ, he cannot help but want to shout. Some have it all inside and do not express it through their lips, but others boil over and something tears loose away deep in the heart and roars out in a shout.

The following testimony of Rev. Peter Wiseman of the Holiness Movement church makes good reading in this connection.

"I was awakened to the need of a Saviour, and sought the Lord for six months, but found Him not. The church to which I belonged did not hold evangelistic meetings with altar calls. I had never uttered a prayer in my life only as I read it from a book.

Finally I heard of a camp meeting where they were getting religion easily. I left my job and went to that camp. I reached the camp on Saturday, attended the opening service, and went to the altar, but received nothing. They started to put out the lights and I went outside and sat on a bench. Presently all the lights were out and I sat in complete

darkness. The awful darkness within corresponded to the darkness without. It was truly night. While there alone this thought came to my mind. Why all this? Why trouble further? Why not rise early tomorrow morning and take an early train home and give up this idea of religion? But again, I had no desire for the world and I needed God. Then the awful thought came to me. Is it possible that any boy of 20 should have sinned and grieved God that He would not want him? I burst into sobs and tears. As I sat there a man came along and encouraged me by saying, 'God can save you tonight. I will light up the tent and pray for you.' In we went. I was leaning on his arm. I knelt in the straw and cried, 'O God.' That was all my prayer. I found myself shouting at the top of my voice, 'O God.' Instantly the river of God's grace poured into my soul. The mighty Mississippi of His salvation flooded my heart and being. I leaped to my feet and ran out of the tent shouting and leaping and praising God. Gabriel alone could describe what was said and done in the next two and one-half hours. I had the time of my life. I ran into the wire fence and fell in the mud. When I came to myself I was lying across the road and the first thing I remember saying was, 'Heaven and earth are kissing and I am between the two.' I disturbed the town. The chief magistrate got up and dressed, and came over to see who had gone crazy. All he saw was a big chunk of a lad lying on the ground, shouting, roaring, crying, laughing. He just put his hands into his pockets and walked away. When the Lord saved me I became a member of the shouting committee. I pity the folk who do not feel their religion and I pity those who are depending upon their feelings."

All will not have an experience like this brother. Our God is so wonderful that He has a different experience for each one of us. But we can have an experience that will take out of us what the devil has put in.

Satan gives to the natural man courage to witness for him and shout for the sport of the arena. Our Lord will take that all out and put a hallelujah, a glory shout, in its place. If such are in the meeting when the glory falls, they will shout. Let them shout. They must shout. Some may cry. Let them cry. Some may dance. Let them dance. The Spirit of the Lord wants to set men free. —The Pentecostal Testimony