

SELECTED WRITINGS: BOOK III

Receiving the Life of Christ



THE EVERLASTING GOSPEL

I AM THE WAY, THE TRUTH,
AND THE LIFE
JOHN 14:6

The Truth About God

INDEX

Miraculous Powers by Merritt E. Cornell	2
Bible Study by Alonzo T. Jones	3
Feeling Our Need for Christ by Ellen White	8
(The following articles are written by William W. Prescott)	
Abiding and Walking in Christ	24
The Word Became Flesh	37
Christ Our Example	50
Promises to Live By	66
Contact	67

MIRACULOUS POWERS

Justin Martyr was miraculously converted in the second century. He had known only the fashionable philosophy of the Stoics and Platonics. These failing to satisfy his mind about the existence of God, he sought retirement. While walking alone, his mind was directed to the Scriptures, by the appearance of an aged man.

"As I was walking," says Justin, "near the sea, I was met by an aged person of a venerable appearance, one whom I beheld with much attention. We soon entered into conversation: and upon my professing a love for private meditation, the venerable old man hinted at the absurdity of mere speculation abstracted from practice. This gave occasion to me to express my ardent desire of knowing God, and to expatiate on the praises of philosophy. The stranger by degrees endeavored to cure me of my ignorant admiration of Plato and Pythagoras. He pointed out the writings of the Hebrew prophets as much more ancient than any of those called philosophers; and he led me to some view of the nature and of the evidences of Christianity. He added, 'Above all things, pray, that the gates of light may be opened to you; for they are not discernible, nor to be understood by any one, except God and his Christ enable a man to understand.' He said many other things to the same effect; he then directed me to follow his advice, and he left me. I saw him no more; but, immediately a fire was kindled in my soul, and I had a strong affection for the prophets and for those men who are the friends of Christ. I weighed within myself the arguments of the aged stranger; and in the end, I found the divine Scriptures to be the only sure philosophy."

SUMMARY

BIBLE STUDY

"BUT the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the passions and the lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." Galatians 5:22-26

We have seen somewhat of the essential evil and deceitfulness of the works of the flesh. But, thank the Lord, there is a better picture.

The Spirit of God, which, in his fullness, is freely given to every believer, lusteth against the flesh, so that in him who is led by the Spirit of God the flesh cannot do the things that it would. In such the Spirit of God rules, and causes to appear in the life **"the fruit of the Spirit,"** instead of **"the works of the flesh."**

And though it be true **"that they which do such things"** as we described in the list of the works of the flesh, **"shall not inherit the kingdom of God,"** yet in the gift of the Holy Spirit, through the grace of Christ, God has made full provision by which every soul, in spite of all the passions, lusts, desires, and inclinations of the flesh, can "inherit the kingdom of God."

In Christ the battle has been fought, on every point, and the victory has been made complete. He was made flesh itself—the same flesh and blood as those whom he came to redeem. He was made in all points like these; he was **"in all points tempted like as we are."** If in any "point" he had not been **"like as we are,"** then, on that point he could not possibly have been tempted **"like as we are."**

He was **"touched with the feeling of our infirmities,"** because he **"was in all points tempted like as we are."** When, he was tempted, he felt the desires and the inclinations of the flesh, precisely as we feel them when we are tempted. For **"every man is tempted, when he is drawn**

away of his own lusts [his own desires and inclinations of the flesh] **and enticed."** **James 1:14.** All this Jesus could experience without sin; because to be tempted is not sin. It is only **"when lust hath conceived,"** when the desire is cherished, when the inclination is sanctioned,—only then it is that **"it bringeth forth sin."** And Jesus never even in a thought cherished a desire, or sanctioned an inclination, of the flesh. Thus, in such flesh as ours, he was tempted in all points as we are, and yet without a taint of sin.

And thus, by the divine power that he received through faith in God, he, in our flesh, utterly quenched every inclination of that flesh, and effectually killed at its root every desire of the flesh; and so **"condemned sin in the flesh."** And in so doing, he brought complete victory, and divine power to maintain it, to every soul in the world. All this he did **"that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."**

This victory, in its fullness, is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by **"the faith of Jesus,"** which he has wrought out in perfection, and has given to every believer in him. For **"this is the victory which overcometh the world, even our faith."**

He **"abolished in his flesh the enmity" that separated mankind from God. Eph. 2:15.** In order to do this, he took the flesh, and must take the flesh, in which that enmity existed. And he **"abolished in his flesh the enmity," "for to make,"** in order to make **"in himself of twain,"** God and the estranged man, **"one new man, so making peace."**

He **"abolished in his flesh the enmity,"** in order **"that he might reconcile both"** Jew and Gentile—all mankind who are subject to the enmity—"unto God, in one body by the cross, having slain the enmity in himself." **Eph. 2:16. "The enmity"** was **"in himself,"** by being **"in his flesh."** And there **"in his flesh"** he slew it and abolished it. And he could do this only by its being indeed **"in his flesh."**

Thus Jesus took upon him the curse, in all its fullness, precisely as that curse in upon mankind. This he did by **"being made a curse for us."** But **"the curse causeless shall not come,"** and never came. The cause of the curse is sin. He was made a curse for us, because of our sins. And to meet the curse as it is upon us, he must meet sin as it is in us. Accordingly, God **"hath made him to be sin for us, who knew no sin."** And this **"that we might be made the righteousness of God IN HIM."** 2 Cor. 5:21.

And though he thus placed himself entirely at the same great disadvantage as are all mankind—made in all points like us and so, **"in all points tempted like as we are,"**—yet not a single tendency or inclination of the flesh was ever allowed the slightest recognition, even in thought; but every one of them was effectually killed at the root by the power of God, which, through divine faith, he brought to humanity.

And thus, **"as the children are partakers of flesh and blood, he also HIMSELF LIKEWISE took part of THE SAME; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."** Heb. 2:14-18.

And this victory which Christ wrought out in human flesh, is brought by the Holy Spirit to the rescue of everyone in human flesh who to-day believes in Jesus. For by the Holy Spirit the very presence of Christ himself comes to the believer; for it is his constant desire to **"grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to**

comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:16-19.

Thus the deliverance from the guilt of sin and from the power of sin, which holds the believer in triumph over all the desires, the tendencies and inclinations, of his sinful flesh, through the power of the Spirit of God,—this is wrought to-day by the personal presence of Christ Jesus IN HUMAN FLESH in the believer, precisely as it was wrought by the personal presence of Christ in human flesh eighteen hundred and seventy years ago.

Christ is ever the same—"**the same yesterday, and to-day, and forever.**" The gospel of Christ is ever the same—the same yesterday, and to-day, and forever. The gospel of Christ to-day is the same that it was eighteen hundred and seventy years ago. Then it was "**God manifest in the flesh;**" and to-day it is the same—"**God manifest in the**" same flesh, the flesh of sinful men, human flesh, just as human nature is.

That gospel is "**Christ in you, the hope of glory,**"—Christ in you just as you are, sins, sinfulness, and all; for he gave himself for our sins, and for our sinfulness. And you, just as you are, Christ has bought, and God "**hath made accepted'** in him. He has received you just as you are; and the gospel, "**Christ in you, the hope of glory,**" brings you under the reign of the Spirit of God, makes you so subject to the power of Christ and of God that "**the fruit of the Spirit**" appears in you, instead of "**the works of the flesh.**"

And the fruit of the Spirit is— LOVE—the love of God which is shed abroad in the heart by the Spirit of God. And instead of hatred or any of its kind ever being allowed, even in thought, no man can possibly do anything to you that can cause you to do anything but love him. For this love, being the love of God, is "**the same yesterday, and to-day, and forever;**" and loves not for reward, but for the mere sake of loving; it

loves simply because it is love, and being only that, it cannot do anything else.

JOY is "ardent happiness arising from present or expected good." But in this case, the alternative "or" is excluded; for this joy is ardent happiness arising from present AND expected good; for the cause of it is eternal. Accordingly, it is everlastingly present, and is everlastingly to be expected. And therefore, it is "exultant satisfaction."

PEACE—perfect peace that rules in the heart—"**the peace of God, which passeth all understanding,**" and which "**keeps the heart and mind**" of him who has it.

LONG-SUFFERING, GENTLENESS, GOODNESS, FAITH.—This faith—pistis, Greek—is "firm persuasion; the conviction which is based upon trust, NOT upon knowledge [the faith of "the heart," not of the head; the faith of Christ, not of the creed,]: a firmly relying confidence cherished by conviction, and bidding defiance to opposing contradictions."

MEEKNESS, TEMPERANCE.—Temperance is self-control. Thus, the Spirit of God delivers the man from subjection to his passions, lusts, and habits, and makes him a free man, master of himself.

"Against such there is no law." The law of God is against no-thing but sin. In human lives the law of God is against everything that is not the fruit of the Spirit of God. Therefore it is certain that everything in human life that is not the fruit of the Spirit of God, is sin. And this is but stating, in another way, the eternal truth that "**whatsoever is not of faith is sin.**"

Therefore "**if we live in the Spirit, let us also walk in the Spirit.**" And because we do live in the Spirit and walk in the Spirit, "**let us not**"—yea, we shall not; yea, we cannot—"**be desirous of vainglory, provoking one another, envying one another.**"

SUMMARY

FEELING OUR NEED OF CHRIST

PART ONE

Those that call upon the Lord in humble, fervent prayer, will receive the strength and grace that they need to battle with temptation and to endure trials. In coming to God, the petitioner must present Christ as his authority, Christ's merit as his plea; and when these conditions are fulfilled, God has pledged his word that heaven is open unto the cries of the penitent and humble soul.

The enemy will come to you, and say, "It is of no use for you to pray. Did you not do that evil thing? Have you not transgressed against God? Have you not violated your conscience?" Answer him, "Yes; but Christ has bidden me pray. He has said, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

Let the repenting soul repeat the promise that Jesus has made,—"**Him that cometh unto Me I will in no wise cast out.**" Let him tell the enemy, "The blood of Jesus Christ his Son cleanseth us from all sin." "This

is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Tell the enemy that you know your garments are stained with sin, but that by faith you claim the righteousness of Christ. Turn to Jesus, and tell Him all your trouble; Christ sees all your circumstances, knows all your temptations and sorrows. The enemy will suggest that you stay away from Christ until you have made yourself better, until you are good enough to come to God; but do not listen to his suggestions; for if you wait till you are good enough to come to God, you will never come. You might wait until the judgment, but you would not be fit to come to Christ. **"Now is the accepted time, now is the day of salvation."** You are to yield to the drawing power of Christ's love today, and come to Him as you are. As you come, He will continue to draw you, until every thought shall be brought into captivity to Jesus. When the enemy would keep you from your Saviour, accusing you of being a sinner, tell him that you are entitled to go to the Lord, since He has said, **"I came not to call the righteous, but sinners to repentance."** The accuser of the brethren told the repentant publican that he was a sinner; and he dared not so much as lift up his eyes to heaven, but smote upon his breast, and cried. **"God, be merciful to me a sinner,"** and he went down to his house justified. The coming of the sinner is not unwelcome to Christ. He says, **"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."** When Christ was upon earth, at one time certain Greeks came, saying, **"Sir, we would see Jesus."** On every side were those who were cruel and vindictive, who were seeking an opportunity to put Jesus out of the way, for they rejected the Lord of glory; and how precious to Jesus was the thought that there were earnest souls who desired to see Him. The Master's heart warmed with satisfaction that someone wanted to see Jesus. When the voice of God speaks to the heart, and the heart responds to it, we shall hear the inquiry, *"Sir, I would see Jesus."* Heaven is all ready to receive

those who receive Jesus. Then let us come to Him, asking for the very things that we need, believing that we shall receive them.

“Now faith is the substance of things hoped for, the evidence of things not seen.” In coming to Christ there must be an exercise of faith. We need to bring Him into our every-day life; then we shall have peace and joy, and we shall know by experience the meaning of his word, **“If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love.”** Our faith must claim the promise, that we may abide in the love of Jesus. Jesus said, **“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”**

Faith works by love and purifies the soul. Through faith the Holy Spirit finds access to the heart, and creates holiness therein. Man cannot become an agent to work the works of Christ unless he is in communion with God through the Holy Spirit. We can be fitted for heaven only through a transformation of character; we must have Christ’s righteousness as our credentials, if we would find access to the Father. We must be partakers of the divine nature, having escaped the corruption that is in the world through lust. We must daily be transformed by the influence of the Holy Spirit; for it is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man, by presenting to the soul the matchless charms of Jesus.

We are to behold Christ, and by beholding to become changed. We must come to Him, as to an open, inexhaustible fountain, from which we may drink again and again, and ever find a fresh supply. We are to respond to the drawing of his love, to feed on the Bread of life which came down from heaven, to drink of the water of life which flows from the throne of God. We are to keep looking up that faith may bind us to the throne of God. Do not look down, as though you were bound to the earth. Do not keep up an examination of your faith, pulling it up, as though it were a flower, to see if it has any root. Faith grows imperceptibly; and when the

enemy rallies his forces to bring you into a critical place, the angels of God will be round about you, and you will have help from on high; for your prayer will be answered in the conflict. If you have genuine faith, you will praise God from whom all blessings flow, and as you praise Him you will realize more of his blessing. As God gives us light, we are to make use of it. We shall have no second ray until we have appreciated and appropriated the first.

But let us never imagine that we can do without God. The enemy knows when we decide to do without the Lord's help, and he is ready to fill the mind with evil suggestions, and make us fall from our steadfastness; but the Lord would have us abide in Him every moment, that we may be complete in Him, accepted in the Beloved. Many think they have not time to pray, or that it would be useless to pray if they had time. They indulge themselves in the gratification of unholy desires. They cherish unchristlike traits of character, and the least crossing of their will arouses their combativeness and upsets their temper. While they are thus unemptied of self, and unwilling to renounce their evil way, they cannot expect to receive answers to their prayers; for evil tempers and corrupt indulgences will make prayer of none effect. The psalmist says, **"If I regard iniquity in my heart, the Lord will not hear me."** We must roll off the load of evil from our souls into the sepulchre, that we may not believe from impulse, but from calm assurance that God is true. We must have a childlike, humble spirit, exercising living faith, making earnest supplication at the throne of mercy, knowing that Jesus is our Intercessor and Advocate.

PART TWO

We should realize that we have a friend at court, one who can plead the cause of our soul, one who will be our helper in every emergency. Jesus says, **"When ye pray, believe that ye receive the things ye ask for, and ye shall have them."** You are to come to the Father, emptying the soul of every sin and defilement, that you may prove the promises of the

Lord. You cannot indulge your own temper and have your own way, and still expect to have the advantages of the children of God; you must struggle with hereditary tendencies, and yield not to temptation. **“He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.”** As a child comes to its parent, so you are to come to Jesus, telling Him just what you want, presenting before Him your need of his presence and grace. The Lord has promised to give the Holy Spirit to them that ask Him; and as an illustration of our need, and his willingness to give, He presents before us a hungry child asking his earthly parent for bread. The question is asked, **“What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?”** He appeals to the tender natural affection of a parent for his child, and then says, **“If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?”**

Jesus knows our weakness. He is acquainted with our besetments and infirmities, and it is his delight to give us aid; for He **“is touched with the feeling of our infirmities.”** When He was upon earth, wherever the opportunity offered, wherever He found a hungry soul, He presented the bread which came down from heaven. Worldly position, worldly honour, had no attraction for Him; but that which appealed to his heart was a soul perishing for the water of life. He had come to be the Saviour of all—Jew and Gentile, rich and poor, free and bond; and He identified his interests with those of suffering humanity. Christ and the child of humanity were to become one. He clothed his divinity with humanity, that He might impart to man the divine nature. The spirit and character of Christ are to be represented in his followers. By faith Christ is to become to the believer, righteousness, sanctification, and redemption. He has said, **“I will make a man more precious than fine gold, even a man than the golden wedge of Ophir.”** One soul is of more worth to Jesus than the whole world. Let the soul look to Jesus, let him **“behold**

the Lamb of God, which taketh away the sin of the world.” No one will be compelled to look to Christ; but the voice of invitation is sounding in yearning entreaty, **“Look and live.”**

Jesus has not changed. With Him there is no variableness, neither shadow of turning; He is the same yesterday, today, and forever. He still loves and pities the erring, seeking to draw them to Himself, that He may give them divine aid. He knows that a demon power is struggling for the control of every soul striving for the mastery; but Jesus came to break the power of Satan, and to set the captives free. He will provide strength from above, that we may see and resist the temptations of the enemy. Through communion with God we may have divine discernment; but Satan ever seeks to hinder men from engaging in prayer. He seeks to fill their time with business or pleasure, or to lead them into such evil that they will have no desire to pray.

Heaven has been made accessible to all who will come, and we need not walk stumblingly or in uncertainty. If we ask guidance of the Lord, the promise is, **“Ye shall receive.”** The promises of God are yea and amen in Christ Jesus. **“Seek, and ye shall find.”** This is what we need to do every hour of our lives; for if we seek for the right way in sincerity, we shall find it. Feeling the need of help from the Lord, we shall seek for it in humble prayer. He who realizes his dependence upon God will realize that without Christ he can do nothing, and will esteem the privilege of communion with God above everything else.

Daniel appreciated the privilege of praying to the God of heaven, and he so valued the opportunity of prayer that he would allow nothing to come between his soul and God. When the decree went forth that no man should ask a petition of any man or of any god save of the king for the space of thirty days, Daniel went to his chamber, and with his windows open towards Jerusalem as was his custom, he prayed three times a day to the God of heaven. For his loyalty to God, Daniel was thrust into the den of lions. The king mourned for the calamity that had befallen Daniel,

and, discerning the device through which he had come into trial as a plan of his enemies, he regretted that the decree had been made. He sought earnestly to deliver Daniel from death; but it was even beyond his power, for Daniel was cast into the den of lions. But he had good company in that den of wild beasts; for the **“angel of the Lord encampeth round about them that fear Him, and delivereth them.”** God sent his angel, and closed the mouths of the hungry lions, that they should not hurt him. The king passed a sleepless night, and in the early morning, he went in haste to the den of lions. **“And when he came to the den, he cried with a lamentable voice unto Daniel, and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him because he believed in his God.”**

God does not promise his people exemption from trial, but He promises that which is far better. He says, **“As thy days, so shall thy strength be.”** **“My grace is sufficient for thee; for my strength is made perfect in weakness.”** When tribulation comes upon us, the Lord would not have us think that He has forsaken us; we are of value in his sight. He has placed upon us a value equal to the sufferings of his dear Son. He says, **“With great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee.”** **“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy**

One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not; for I am with thee.... I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." And "let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

When tribulation comes upon us, how many of us fail to rejoice. Many are like Peter, and look upon the troublous waves about them, instead of keeping the eye fixed upon Jesus. When we turn our eyes from our difficulties, and fix them upon Jesus our helper, we see what matchless charms He has, and know that **"all things work together for good to them that love God."** We do not forget the exhortation which is spoken unto us, **"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? ...For they verily for a few days chastened us after their own pleasure: but He for our profit; that we might be partakers of his holiness."**

Then let us take each day's cares and sorrows and trials to Jesus, casting all our care upon Him; for He careth for us. Let us begin each day as if it were the last we should pass upon earth, and continuing in prayer let us live in such a way, that we may ask God at its close to bless our efforts and influence. Through connection with Christ, through acceptance of his righteousness by faith, we may work the works of God, and become labourers together with Christ. He will bestow upon us heavenly gifts that will satisfy the deepest cravings of the heart. If you come to Him as little children, pleading God's promises, making them your own, you will receive fullness of joy, and have a foretaste of eternal blessedness.

PART THREE

The commandments of God are comprehensive; in a few words they unfold the whole duty of man. The human family have all transgressed them; and as a transgressor of the law, man is hopelessly ruined; for he is the enemy of God, and without strength to do any good thing. **“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.”** Looking into the moral mirror,—God’s holy law,—man sees himself a sinner, and is convicted of his state of evil, his hopeless doom under the just penalty of the law. But he has not been left in the state of hopeless distress into which sin has plunged him; for it was to save the transgressor from ruin that He who was equal with God offered up his life on Calvary. **“God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”**

Jesus was the Majesty of heaven, the beloved Commander of the angels, whose delight was to do his pleasure. He was one with God, in the bosom of the Father; yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from his throne. He left his crown and royal sceptre, and clothed his divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon his throne. In Him we have a complete offering, an infinite sacrifice, a mighty Saviour, who is able to save unto the uttermost all that come unto God by Him. In love He comes to reveal the Father, to reconcile man to God, to make him a new creature, renewed after the image of Him who created him.

Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. **“For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.”** **“Ye were not redeemed with corruptible things, ...but with the precious blood of Christ, as of a lamb without blemish and without spot.”** No man of earth, no angel of heaven, could

have paid the penalty for sin. Jesus was the only one who could save rebellious man. In Him divinity and humanity are combined, and this was what gave efficacy to the offering on Calvary's cross. At the cross, mercy and truth met together; righteousness and peace kissed each other. As the sinner looks upon the Saviour dying on Calvary, and realizes that the Sufferer is divine, he asks why, this great sacrifice was made; and the cross points to the holy law of God, which has been transgressed. The death of Christ is an unanswerable argument to the immutability and righteousness of the law. In prophesying of Christ, Isaiah says, **"He will magnify the law, and make it honourable."** The law has no power to pardon the evil-doer. Its office is to point out his defects, that he may realize his need of One who is mighty to save, realize his need of One who will become his substitute, his surety, his righteousness. Jesus meets the need of the sinner; for He has taken upon Him the sins of the transgressor. **"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed."** The Lord could have cut off the sinner, and utterly destroyed him; but the more costly plan was chosen. In his great love He provides hope for the hopeless, giving his only begotten Son to bear the sins of the world. And since He has poured out all heaven in that one rich gift, He will withhold from man no needed aid that he may take the cup of salvation, and become an heir of God, and joint-heir with Christ.

Christ came to manifest the love of God to the world, to draw the hearts of all men to Himself. He said, **"And I, if I be lifted up from the earth, will draw all unto Me."** The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no repentance? Shall his appeals be unheeded, his overtures of mercy ignored, and his love utterly rejected? O, then man will cut himself off from the medium through which he may gain life eternal. By the manifestation of his love, by the

entreaties of his Spirit, God woos men to repentance; for repentance is the gift of God and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of his law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them by the manifestation of his love. If they respond to his drawing, yielding their hearts to his grace, He will lead them on step by step to full knowledge of Himself, and this is life eternal.

PART FOUR

We are to surrender our hearts to God, that He may renew and sanctify us, and fit us for his heavenly courts. We are not to wait for some special time, but today we are to give ourselves to Him, refusing to be the servants of sin. Do you imagine you can leave off sin a little at a time? O, leave the accursed thing at once! Hate the thing that Christ hates, love the thing that Christ loves. Has He not by his death and suffering made provision for your cleansing from sin? When we begin to realize that we are sinners, when we fall on the Rock and are broken, the everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with his loveliness and disgusted with our own righteousness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, who is contented with his own condition. There is no room for Christ in the heart of him who does not realize his need of divine light and aid.

Jesus says, "**Blessed are the poor in spirit; for theirs is the kingdom of heaven.**" There is fullness of grace in God, and we may have his Spirit and power in large measure. Do not feed on the husks of self-righteousness, but go to the Lord; He has the best robe to put upon you,

and his arms are open to receive you. Christ will say, **“Take away the filthy garments, and clothe him with a change of raiment.”**

But shall we wait till we feel that we are cleansed?—No; Christ has promised that **“if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”** You are proved of God through his Word. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power, upon which you may rely; and He has said, **“Ask, and ye shall receive.”** Look to Calvary. Has not Jesus said that He is your Advocate? Has He not said that if you ask anything in his name, you shall receive?

You are to come to God as a repenting sinner, through the name of Jesus, the divine Advocate; to a merciful, forgiving Father, believing that He will do just as He has promised. Let those who desire the blessing of God knock, and wait at the throne of mercy with firm assurance, saying, **“For Thou, O Lord, hast said, ‘Every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened.’”** The Lord longs to have those who seek after God believe in Him who is able to do all things. He has sought to show us how ready He is to hear and answer our request by the use of a most familiar and common-place occurrence. He said, **“What man is there of you whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?”** Christ makes an appeal to us concerning the willingness of God to help, arguing from the natural love of the parent for his offspring. What father could turn from his son who asks bread? And should any one dishonor God by imagining that He will not respond to the call of his children? Would we think a parent capable of trifling with his child, and tantalizing him by raising his expectations

only to disappoint them? Will the father promise to give good and nourishing food to his child, and then give him a stone? If ye then, being human and evil, give good gifts to your children, how much more shall your Father who is in heaven give his Holy Spirit to them that ask Him?

It is impossible for man to save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment in which you may appear as a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world. Christ is called **"The Lord our righteousness."** And through faith each one should say, **"The Lord my righteousness."** When faith lays hold upon this gift, the praise of God will be upon our lips, and we shall be able to say, **"Behold the Lamb of God, which taketh away the sin of the world."**

Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need, in order that He may be sought after to do those things for you through the endowment of his Holy Spirit which it is impossible for you to do for yourself. The Lord specifies no conditions except that you hunger for his mercy, desire his counsel, and long for his love. "Ask!" The asking makes it manifest that you realize your necessity, and if you ask in faith, you will receive. The Lord has pledged his word, and it cannot fail. That you feel and know you are a sinner is sufficient argument in asking for his mercy and compassion. The conditions upon which you may come to God are, not that you shall be holy, but that you shall ask Him to cleanse you from all sin, and purify you from all iniquity. Then why wait longer? Why not take God at his word, and say,

'Here, Lord, I give myself to Thee,
'Tis all that I can do.'

PART FIVE

Coming to Christ does not require severe mental effort and agony; it is simply accepting the terms of salvation that God has made plain in his Word. The blessing is free to all. The invitation is, **“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.”**

Then come, and seek and find. The reservoir of power is open, is full and free. Come with humble hearts, not thinking that you must do some good thing to merit the favour of God, or that you must make yourself better before you can come to Christ. You are powerless to do good, and cannot better your condition. Apart from Christ, we have no merit, nor righteousness. Our sinfulness, our weakness, our human imperfections, make it impossible that we should appear before God unless we are clothed in Christ's spotless righteousness. We are to be found in Him, not having our own righteousness, but the righteousness which is in Christ. Then in the name that is above every name, the only name given among men whereby we can be saved, claim the promise of God, saying, “Lord, forgive my sin. I put my hand in thy hand for help, and I must have it or perish, I now believe.” The Savior says to the repenting sinner, **“No man cometh unto the Father but by Me, and him that cometh unto Me, I will in no wise cast out.”**

When you respond to the drawing of Christ, and join yourself to Him, you manifest saving faith. But to talk of religious things in a casual way, to pray for spiritual blessings without real soul hunger and living faith, avails nothing. The wondering crowd that pressed close about Jesus realized no accession of vital power from the contact. But when the poor suffering woman, who for twelve years had been an invalid, in her great need put

forth her hand, and touched the hem of his garment, she felt the healing virtue. Hers was the touch of faith, and Christ recognized that touch. He knew that virtue had gone out of Him, and turning about in the throng, He asked, **“Who touched Me?”** Surprised at such a question, the disciples answered, **“Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?”** **“And Jesus said, Somebody hath touched Me; for I perceive that virtue is gone out of Me. And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately. And He said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace.”** The faith which avails to bring us into vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God’s commandments; for love to God and love to man will be the result of vital connection with Christ. **“If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.”**

Nothing but divine power can regenerate the human heart and imbue the soul with the love of Christ, which will ever manifest itself in love for those for whom He died. The fruit of the Spirit is love, joy, peace, longsuffering, goodness, faith, meekness. When a man is converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up by the golden chain of immutable promises with the life of Jesus. Love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, **“Thy gentleness hath made me great.”**

We should grow daily in spiritual loveliness. We shall often fail in our efforts to copy the divine pattern; we shall often have to bow down to weep at the feet of Jesus, because of our short-comings and mistakes; but we must not be discouraged; pray more fervently, believe more fully,

and then, with greater steadfastness, abide in Christ and grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance.

Wherever there is union with Christ, there is love. Whatever other fruits we may bear, if love be missing they profit nothing. Love to God and our neighbor is the very essence of religion. No one can love Christ and not love his children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ as the branch draws nourishment from the vine. If we are grafted into Christ, if fiber by fiber we have been united with the living vine, we shall give evidence of the fact by bearing rich clusters of fruit. If we are connected with the light, we shall be channels of light, and in our words and works we shall give light to the world. The light that shines in the face of Jesus Christ is reflected by his followers, to the glory of God.

SUMMARY

ABIDING AND WALKING IN CHRIST

PART ONE

"He that saith He abideth in Him ought himself also so to walk even as He walked." 1 John 2:6.

Abiding and walking are the lessons of this text. As a result of abiding in Christ, we ought to walk as He walked. The first lesson is abiding in Christ. **"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John 15:4, 5.** Christ says, **"I am the true Vine."** There are a great many that profess to be vines; but I am the real vine, I am the Vine that has life. We are the branches. But in the Scripture Christ is spoken of as a branch. **"Behold, I will bring forth My servant the Branch." "Behold the man whose name is the Branch; and He shall grow up out of His place, and He shall build the temple of the Lord." Zech. 3:8; 6:12. "For he shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him." Isa. 53: 2. "I am the vine, ye are the branches."** But the Scripture speaks of Christ Himself as the branch. Christ is a branch unto God that He may be a vine unto us.

Before any branch can grow, there must be some life underneath that does not show itself. So the branch is after all only a root which has come up in sight, but which depends for life upon the roots that draw life from the soil. God is the source of all things; but He comes in sight to men in

JESUS CHRIST THE BRANCH,

and Christ the branch is but the root of God, growing up in sight that men may see it, and God be manifested. When Jesus Christ came to the world, it was God manifesting Himself; but because the root came up out

of what appeared to be dry ground, because it did not manifest itself in the way that men thought it ought to, they did not recognize it. They thought it was something not to be desired, and so they rejected it; and yet it was a branch springing up from the root of life, it was God manifesting Himself to the world so that He could be seen. Clouds and darkness are round about His throne; yet He manifested Himself, so that the world, if they would, might see Him in the Branch.

Christ became a branch unto God in order that He might be a vine unto other branches. But the branch abides in the vine only by having a living connection with it. Just as soon as the branch is severed from the vine, though it is put back again with great care, it no longer abides in the Vine. It will not abide in the vine except it be grafted, and the success of this grafting depends upon making such a connection that the life from the vine shall flow into the branch again.

And we must abide in Christ as-

THE BRANCH ABIDES IN THE VINE,

so that very life of God shall be our life. The branch is full of life, yet it has no life of its own. So we must present ourselves every day to be filled with life from God. Just the moment the connection is severed between the branch and the vine, just that moment the branch ceases to live. That is the lesson of abiding in Christ. As the branch is connected with the vine, filled with life, yet needing all the time to be filled, so we are to be connected with Christ, wholly dependent upon Him for life.

That is the lesson; what is the application?-"**He that saith he abideth in Him ought himself also so to walk even as He walked.**" If the branch is connected with the vine, it bears the fruit of the vine. God in Christ is the true Vine, but the fruit of the grape vine is not found directly on the stalk. The fruit is found on the branches. Christ is our vine, and those who, through becoming connected with Him, are His branches, will bring forth the same fruit as He did when He was here, a branch Himself. That

is to say, they will walk even as He walked. This brings before us the thought of-

CHRIST OUR EXAMPLE

"He that saith he abideth in Him, ought himself also so to walk even as He walked." Not as men say He walked, but as He walked. And how shall we know how He walked? -By reading and studying His life. That is where we find how Christ walked, and there we will find how we ought to walk. And we will walk as He walked, not wholly as an obligation, but as a result. If one says he abides in Christ, and walks not as He walked, his life is contrary to his profession. We do not get into Christ by trying to walk as He walked; we do not abide in Christ by trying to walk as He walked; but we first get into Christ, and then as a consequence, just as the branch will bring forth the fruit of the vine, so will the Christian, who really abides in Christ, bring forth the same fruit that He bore, walking as He walked.

If we abide in Him, we will walk in His steps, and He has left us an example that we should walk in His steps. There are many people who take it upon themselves to point out what are Christ's footsteps; but His word is the test, and in it we may find whether they are pointing out the right footsteps or not. There are in the world to-day many false conceptions of Christ, which amount really to having a false Christ. It is not what our idea of Christ is, but what He is, that is to be our example; not what we have been taught that Christ is, but what word says that He is.

It was revealed unto Simeon **"that he should not see death before he had seen the Lord's Christ,"** and that is what we want to see. Not any man's idea of what Christ ought to be, but the Lord's Christ. That is the Christ of the word, and our idea of how Christ walked should be formed wholly by the word.

A PRACTICAL TEST

And now let us test it that way. It is quite likely that as soon as we begin to talk of walking with Christ, there comes up the thought, Christ walked on the water; and you surely do not expect us to walk on the water. Let me call your attention to an incident at the beginning of Christ's ministry: **"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him." Matt. 4: 18-20.** Before Christ walked on the sea, He walked by the sea on the land; and before He saw Peter on the water, He saw him on the land and told him to follow Him, and Peter left his nets and followed Him. Later on in Christ's ministry, we find that after He had fed the five thousand, His disciples took ship to go across the lake, but He went apart into a mountain to pray; **"and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea." Matt. 14:23-25.** But notice that before He walked on the sea, He had spent the night in secret prayer. **"But the ship was now in the midst of the sea, tossed with the waves: for the wind was contrary."** So is our ship. Very likely just now some ship is being tossed by the waves of human tempest. And in the fourth watch of the night, Jesus came to them from His season of secret prayer, walking on the sea. **"And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."** Let Him say that to you now. **"Be of good cheer; it is I; be not afraid."** **"And Peter answered Him, and said, Lord, if it be Thou, bid me come unto Thee on the water. And He Said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried,**

saying, Lord save me. And immediately Jesus stretched forth His hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Verses 26-31. Christ's walk on the sea was

THE WALK OF FAITH

But Peter failed because of his lack of faith. It is contrary to nature to walk on the water, and it is contrary to our nature to walk as Christ walked; but He says to us as He said to Peter, **"Be of good cheer; it is I; be not afraid."** Whether it be on land or on sea, His word is a rock; and when He puts His word beneath our feet, He builds for us a bridge of rock, and it makes no difference whether He puts that bridge on land, or water, or in the sky.

But Peter sank. And the Peter that sank that night on the water is the Peter that sank that other night, in failing to testify for Jesus. The reason in both cases was his lack of faith. In every walk of Christ there is a lesson for us, and as it is unnatural for man to walk on water, so it is unnatural for him to walk as Christ walked-in obedience to the character of God; but power is given through faith in God's word, "Come unto Me."

Although Christ was God in the flesh, yet He did not escape-

THE CRITICISM OF MEN

as to the way He walked. Observe the record: **"And it came to pass as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it,"**-Who is a Pharisee?-He is a man who has undertaken to be his own Saviour, and is very confident in his own power to do the work. It does not matter whether he lived eighteen hundred years ago, or whether he lives to-day. Who is a Christian? One who depends upon Christ as his Saviour, and has all confidence in Him.

Christ came in contact with Pharisees who were making themselves holy, and they found fault with Him for eating with publicans and sinners, and

"they said unto His disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance."

Matt. 9:10-13. When they found fault with the way He was walking, He said, I am walking according to the Scriptures, and if you were following those Scriptures, you would not find fault with Me. These men were the leaders of the religious thought of the day. They were looked upon as the teachers of the people, and they prided themselves in that position. Yet they criticized Christ's walk.

Let us read another record: "And when the chief priests and the scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased." What displeased them?-Because the children cried Hosanna to Christ and not to the scribes and Pharisees. **"And said unto Him, Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?"** I am walking in accordance with the Scriptures

Let us turn to Mark's Gospel on this point; **"And it came to pass that He went through the cornfields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful?" Mark 2:23, 24.** For what did they find fault with Him this time? The first time it was about sitting down and eating with sinners; but it was His glory to receive sinners then, and it is so now. The second time they found fault with Him about the children singing His praises. Let them sing them now. The third time it was because He did not keep the Sabbath day according to their idea, and how does He meet it? **"Have ye never read what David did, when he had need and was an hungered, he and all that were with him?"** If you had read the Scriptures, you would not have found fault with Me in that way. The principles laid down

in the Scriptures are the principles which govern My life, but I am not walking according to your interpretation of the Scriptures.

PART TWO

With those who desire the truth, as soon as the truth is presented to them, the controversy is at an end. Those who desire an argument will dodge from one point to another, as did the Pharisees with Christ.

"And He entered again into the synagogue; and there was a man there which had a withered hand. And they watched Him, whether He would heal him on the Sabbath day." The same controversy again. **"And He saith unto the man which had the withered hand, Stand forth. And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace."** Mark 3:1-4. Well they might; for there was nothing to be said. And He healed the man.

THE CONTROVERSY IN CHRIST'S TIME AND OURS

In Christ's time the controversy between Him and the Pharisees was how to keep the Sabbath; and when Christ settled it, He settled it on the basis of the Scriptures. The controversy to-day is, Which day shall we keep for the Sabbath? Settle it on the same ground. That is walking as Christ walked. **"He that saith he abideth in Him ought himself also so to walk even as He walked,"** not as people say He walked. If someone says that Christ kept the first day of the week, go to the Bible, and ask for the record. If some claim that the Sabbath was changed by Him or by the apostles in honour of His resurrection, ask for a **"Thus saith the Lord."** The word is our only safe guide. Walk as He walked. The man who walks as Christ walks will not necessarily walk as the leading religious teachers of the day walk. Christ did not; for it was the Pharisees who found fault with Him. Christ did not conform His life to their ideas. He told them what the Scripture said, and told them that He was walking in accordance to that word. And to-day let that word settle every controversy.

CHRIST THE MANIFESTATION OF THE CHARACTER OF GOD
When Christ, looking back over His life of thirty-three years, said that He had finished the work His Father gave Him to do, how did He sum it all up? **"All things that I have heard of My Father I have made known unto you."** **"If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love."** **John 15:15, 10.** In this statement we have not so much a command as an example, and when Christ said that, He gave His complete biography. When he said, **"I have kept My Father's commandments,"** He gave His whole life-history. And what does it mean?-I have manifested the character of My Father. What, then, does it mean to keep the commandments?-It means to manifest the character of God as it appeared in Jesus Christ. Nothing short of that is keeping the commandments. The Pharisees prided themselves that they were keeping the commandments, but Christ said, **"Ye know not the Scriptures."** What they knew about the Scriptures, they had learned by the head. What we learn about the Scriptures, we must learn by heart, **"the eyes of your understanding being enlightened, that ye may know,"**-know it really and truly by heart.

When Christ told them that He had kept His Father's commandments, He told them that He was the manifestation of God on the earth. He told them in those words that God was in Christ, reconciling the world unto Himself; He told them that He did not speak His own words, but the words of His Father. **"The Father that dwelleth in Me, He doeth the works."** He told them that He was the Word of God on the earth, because He was declaring the character of God. He told them He was Jesus Christ. All this He told them in these words: **"I have kept My Father's commandments."** Christ was a man, the Son of man. There has, then, been one man who walked this earth, and kept the commandments of God. He is our example. We are to walk as He walked.

CAN WE KEEP THE COMMANDMENTS?

When we thus learn from the Scriptures that keeping the commandments is manifesting the character of God, we may say, It is impossible for us to do that. That is a good beginning. We cannot do it, that is true. But who did keep the commandments?-Jesus Christ. And who can do it over again, even in sinful flesh?-Jesus Christ. And how shall we walk as He walked? **"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My People." 2 Cor. 6: 16.** God dwelt in Christ and walked in Christ. Christ was the branch unto God that He might be the vine unto us, that the life through Him might flow into us as branches, that we might bear the fruit of the vine.

"He that saith he abideth in Him ought himself also so to walk even as He walked." Let the scripture tell how He walked: **"I have kept my Father's commandments."** The life of God abides in him who abides in Christ, and the scripture is fulfilled, **"I will dwell in them and walk in them."** God in Christ, by His Holy Spirit dwelling in the man, walks in him. This shows how we can walk as Christ walked.

But first of all, take what the word of God says. Do not take what man says. Let the light of God shine upon His word. Let His Holy Spirit teach us the blessed living truth of His word, and God Himself will fulfil His word in everyone who thus receives it.

But let us read further: **"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." Eze. 36:26, 27.** That is the promise of God. But when He says, "My Child, this way," and I choose to go another way, He does not cause us to walk in His way. He does not cause us to do contrary to our will in this matter. But when one says, Lord, show

me the way (Ps. 119:33), He shows him the way, and causes him to walk in it. That is the way of His working.

The blessed Bible teaches us the same truth in a hundred different ways. Suppose we turn to a page of what we may call God's picture book. To help children to understand, we give them pictures to illustrate what we are teaching. We are but children, and God often tells us a truth by putting a picture before us. Here is one:-

"And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them." Could anyone be much worse off? They were in a terrible plight, but **"He healed them."** **"Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel."** **Matt. 15:30, 31.** We are lame; we cannot walk as Christ walked. Christ had a noble walk. We cannot walk that kind of a walk. What does He do for us? He healed them; cannot He heal us?

Here is another of God's pictures, which we have looked at many times. It is the picture of the man lame from his mother's womb. Take the Scripture just as it reads. What was the matter with this man? He was lame. And how long had he been lame?-All his life. What did Peter say to him?-"**Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk.**" What then? **"And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength."** And when he had received strength, what did he do?-"**And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God.**" But he had to receive strength in the name of Jesus of Nazareth before he could walk. And the people **"were filled with wonder and amazement at that which had happened unto him."** **"And when Peter saw it, he answered unto the people, Ye men**

of Israel, why marvel ye at this?" Ye men that believe in Israel's God, why do ye wonder at this? Do you not believe in a God of power? **"Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" Acts 3:6-12.**

WALKING AS CHRIST WALKED

No man can make another walk as Christ walked if he has not the strength to walk that way. It is through faith in Jesus of Nazareth. **"And His name, through faith in His name, hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."** Israel's God lives to-day, and the same power that touched that man who never had walked and made him able to walk, can take the worst sinner, who never has stepped one step in the steps of Jesus Christ, and make him to walk as Christ walked. **"In the name of Jesus Christ of Nazareth, rise up and walk."**

Here is another picture to show us that we can walk as He walked through faith in His name: **"And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked."** But he had heard Paul speak, and the message had taken hold of his heart. Paul saw that he had faith to be healed, and he **"said with a loud voice, stand upright on thy feet. And he leaped and walked."** Acts 14:8-10. And he walked like a well man. He was made well in order that he might do this. That is the work of Jesus Christ. And to-day by His power we can walk as He walked. **"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."** Col. 2:6. And to walk in Him is the only way we can walk as He walked.

"And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour." Eph. 5:2. Many people have a very incorrect idea of what it means to walk in love. They seem to have an idea that it is to get up a kind of ecstasy so that they do not know where they are or what they are

doing. It means to them to get above the ordinary things of life. This is not the correct view. The Scripture defines exactly what it means to walk in love. **"And this is love that we walk after His commandments." 2 John 6. "For this is the love of God that we keep His commandments." I John 5: 3. "If ye love Me," Christ said, "keep My commandments." "If ye keep My Commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love." John 15:10.** The love of God is not a sentimental emotion, not a fanatical frenzy of experience. Christ worked at the carpenter's bench during the greater part of His life. He went down to Nazareth and was subject to His parents. His walk as a young man is the walk for every young man. Christ tells us how to love Him. He does not accept anything else.

It is of great importance for us to-

GET A RIGHT IDEA OF JESUS CHRIST

Let a man get a wrong idea of Him, and He will devote his life to his false idea, and sacrifice the lives of all who do not see his Christ as He sees Him. Take, for instance, the example of Paul. He was looking for Messiah; but it was his Messiah, not the Lord's Messiah, so that when the Lord's Messiah came he did not see Him. Some did, and believed on Him, and Paul immediately began to persecute them because they did not believe on his Christ. **"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it." "In the Jews' religion."** God's religion never persecuted anybody. It is man's religion that leads one to persecute those who do not see his Christ. God's religion never does so. **"And profited in the Jews' religion above many my equals in mine own nation."** Observe what the Jews' religion was. **"Being more exceedingly zealous of the traditions of my fathers." Gal. 1:13, 14.** He was zealous of the traditions of his fathers, not of the word of God. **"But when it pleased God who separated me from my mother's womb, and called**

me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood. Neither went I up to Jerusalem to them that were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterward I came into the region of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ; but they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me." Gal. 1:15-24. It is important that we have a true idea of Christ.

CHRIST IS ALL AND IN ALL,

and in order to walk as He walked, we must know Him in His capacity of adapting Himself to us. The Scripture sets Him forth in this way, that we may appropriate the love of God to ourselves.

"I am the door." John 10:7. That is the entrance. No man can enter except through Christ.

"I am the way." John 14:6. I am the door and the way to walk in.

"I am the light of the world." John 8:12. I am the door, the way, the light. This is a dark world, and we need a light.

"I am that bread of life." John 6:48. We need strength to walk in the way. "I am that bread of life."

"I am the good shepherd." John 10:11. He is the companion who goes with His sheep.

"I am ... the life." John 14:6. This is the power for the way.

"I am the resurrection." John 11:25. That is the end of the road.

I am the door, I am the way, I am the light, I am the bread, I am the Good Shepherd, I am the life, I am the resurrection. That is: I am the entrance, the road, the light to walk by, the strength to walk with, the companion by the way, the power for the way, and the end of the way. And so David in the 23rd Psalm says, **"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."** Jesus Christ's walk extends not simply to the grave, but through the grave. And because of this, we may go through the valley of the shadow of death, and not be left in it. **"I am the resurrection and the life;"** and he who abides in Christ, who is the door, the way, the light, the bread, the Good Shepherd, the life, and the resurrection, does walk **"even as He walked."**

SUMMARY

THE WORD BECAME FLESH

PART ONE

"In the beginning was the Word, and the Word was with God, and the Word was God." **"And the Word was made flesh, and dwelt among us."** The Revised Version says, **"The Word became flesh."**

The theme of redemption will be the science and the song of the eternal ages, and well may it occupy our minds during our short stay here. There is no portion of this great theme that makes such a demand upon our minds in order to appreciate it in any degree, as the subject we shall study to-night,—"The Word became flesh, and dwelt among us." Through Him all things became; now He Himself became. He who had all glory with the Father, now lays aside His glory and becomes flesh. He lays aside His divine mode of existence, and takes the human mode of existence, and God becomes manifest in the flesh. This truth is the very foundation of all truth.

A HELPFUL TRUTH

And Jesus Christ becoming flesh. God being manifest in the flesh, is one of the most helpful truths, one of the most instructive truths, the truth above all truths, which humanity ought to rejoice in.

I desire this evening to study this question for our personal, present benefit. Let us command our minds to the utmost, because to comprehend that the Word became flesh and dwelt among us, demands all our mental powers. Let us consider, first, what kind of flesh; for this is the very foundation of this question as it relates to us personally. **"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted."** Heb. 2:14-18. That through death, being made

subject to death, taking upon Him the flesh of sin, He might, by His dying, destroy him that had the power of death.

"Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." The margin says, **"He taketh not hold of angels, but of the seed of Abraham He taketh hold;"** and one version reads, **"He helps not angels."** We see the reason from the next verse: **"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest, in things pertaining to God."** **"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ."** Gal. 3:16. Now verily, He helps the seed of Abraham by Himself becoming the seed of Abraham. God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be revealed in us, who walk not after the flesh, but after the Spirit.

So you see that what the Scripture states very plainly is that Jesus Christ had exactly the same flesh that we bear,-flesh of sin, flesh in which we sin, flesh, however, in which He did not sin, but He bore our sins in that flesh of sin. Do not set this point aside. No matter how you may have looked at it in the past, look at it now as it is in the word; and the more you look at it in that way, the more reason you will have to thank God that it is so.

ADAM'S SIN TYPICAL

What was the situation?-Adam had sinned, and Adam being the head of the human family, his sin was a typical sin. God made Adam in His own image, but by sin he lost that image. Then he begat sons and daughters, but he begat them in his image, not in God's. And so we have descended in the line, but all after his image.

For four thousand years this went on, and then Jesus Christ came, of flesh, and in the flesh, born of a woman, made under the law; born of the

Spirit, but in the flesh. And what flesh could He take but the flesh of the time? Not only that, but it was the very flesh He designed to take; because you see, the problem was to help man out of the difficulty into which he had fallen, and man is a free moral agent. He must be helped as a free moral agent. Christ's work must be, not to destroy him, not to create a new race, but to re-create man, to restore in him the image of God. **"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." Heb. 2:9.**

AN UNDONE, HELPLESS RACE

God made man a little lower than the angels, but man fell much lower by his sin. Now he is far separated from God; but he is to be brought back again. Jesus Christ came for that work; and in order to do it, He came, not where man was before he fell, but where man was after he fell. This is the lesson of Jacob's ladder. It rested on the earth where Jacob was, but the topmost round reached to heaven. When Christ comes to help man out of the pit, He does not come to the edge of the pit and look over, and say, Come up here, and I will help you back. If man could help himself up to the point from whence he has fallen, he could do all the rest. If he could help himself one step, he could help himself all the way; but it is because man is utterly ruined, weak, and wounded and broken to pieces, in fact, perfectly helpless, that Jesus Christ come right down where he is, and meets him there. He takes his flesh and He becomes a brother to him. Jesus Christ is a brother to us in the flesh: He was born into the family.

"For God so loved the world, that He gave His only begotten Son."

He had only one Son, and He gave Him away. And to whom did He give Him? **"Unto us a child is born,**

UNTO US A SON IS GIVEN."

Isa. 9:6. Sin has made a change even in heaven; for Jesus Christ, because of sin, has taken upon Himself humanity, and to-day He wears that humanity, and will through all eternity. Jesus Christ became the Son of man as well as the Son of God. He was born into our family. He did not come as an angelic being, but was born into the family, and grew up in it; He was a child, a youth, a young man, a man in the full prime of life, in our family. He is the Son of man, related to us, bearing the flesh that we bear.

Adam was the representative of the family; therefore his sin was a representative sin. When Jesus Christ came, He came to take the place in which Adam had failed. **"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Cor. 15:45.** The second Adam is the man Christ Jesus, and He came down to unite the human family with the divine family. God is spoken of as the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. Jesus Christ, the Son of the living God, came Himself to this part of the family, that He might win it back again, that there might be a

REUNITED FAMILY IN THE KINGDOM OF GOD

He came and took the flesh of sin that this family had brought upon itself by sin, and wrought out salvation for them, condemning sin in the flesh.

Adam failed in his place, and by the offence of one many were made sinners. Jesus Christ gave Himself, not only for us, but to us, uniting Himself to the family, in order that He might take the place of the first Adam, and as head of the family win back what was lost by the first Adam. The righteousness of Jesus Christ is a representative righteousness, just as the sin of Adam was a representative sin, and Jesus Christ, as the second Adam, gathered to Himself the whole family.

But since the first Adam took his place, there has been a change, and humanity is sinful humanity. The power of righteousness has been lost.

To redeem man from the place unto which he had fallen, Jesus Christ comes, and takes the very flesh now borne by humanity; He comes in sinful flesh, and takes the case where Adam tried it and failed. He became, not a man, but He became flesh; He became human, and gathered all humanity unto Himself, embraced it in His own infinite mind, and stood as the representative of the whole human family.

Adam was tempted at the very first on the question of appetite. Christ came, and after a forty days' fast the devil tempted Him to use His divine power to feed Himself. And notice, it was in sinful flesh that He was tempted, not the flesh in which Adam fell. This is wondrous truth, but I am wondrous glad that it is so. It follows at once that by birth, by being born into the same family, Jesus Christ is my brother in the flesh, **"for which cause He is not ashamed to call them brethren."** Heb. 2:11. He has come into the family, identified Himself with the family, is both father of the family and brother of the family. As father of the family, He stands for the family. He came to redeem the family, condemning sin in the flesh, uniting divinity with flesh of sin. Jesus Christ made the connection between God and man, that the divine spirit might rest upon humanity. He made the way for humanity.

HE HATH BORNE OUR GRIEFS

And He came right near to us. He is not one step away from one of us. He **"was made in the likeness of men."** Phil. 2:7. He is now made in the likeness of man, and at the same time He holds His divinity; He is the divine Son of God. And so, by His divinity joining itself to humanity, He will restore man to the likeness of God. Jesus Christ, in taking the place of Adam, took our flesh. He took our place completely, in order that we might take His place. He took our place with all its consequences, and that meant death, in order that we might take His place with all its consequences, and that is life eternal. **"For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."** 2 Cor. 5:21. He was not a sinner; but He invited God to

treat Him as if He were a sinner, in order that we, who were sinners, might be treated as if we were righteous. **"Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted."** Isa. 53:4. The sorrows that He bore were our sorrows, and it is actually true that He did so identify Himself with our human nature as to bear in Himself all the sorrows and all the griefs of all the human family. **"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."** What was bruising to Him was healing to us, and He was bruised in order that we might be healed. **"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."** Isa. 53:6. And then He died because on Him was laid the iniquity of us all. There was no sin in Him, but the sins of the whole world were laid on Him. Behold the Lamb of God, which beareth the sins of the whole world. **"And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."** 1 John 2:2.

THE PRICE PAID FOR EVERY SOUL

I want your minds to grasp the truth, that, no matter whether a man repents or not, yet Christ has borne his griefs, his sins, his sorrows, and he is invited to lay them on Christ. If every sinner in this world should repent with all his soul, and turn to Christ, the price has been paid. Jesus did not wait for us to repent before He died for us. **"While we were yet sinners, Christ died for us."** **"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."** Christ has died in behalf of every single soul here; He has borne their grief and carried their sorrow; He simply asks us to lay them on Him, and let Him bear them.

CHRIST OUR RIGHTEOUSNESS

Furthermore; every one of us was represented in Jesus Christ when the Word was made flesh and dwelt among us. We were all there in Jesus

Christ. We were all represented in Adam after the flesh; and when Christ came as the second Adam, He stepped into the place of the first Adam, and thus we are all represented in Him. He invites us to step into the spiritual family. He has formed this new family, of which He is the head. He is the new man. In Him we have the union of the divine and the human.

In that new family, every one of us is represented. **"And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him."** When Melchisedec went out to meet Abraham returning from the spoil, Abraham paid to him a tenth of all. Levi was still in the loins of his father Abraham; but inasmuch as he was a descendant of Abraham, what Abraham did, the Scripture says that Levi did in Abraham. Levi descended from Abraham according to the flesh. He had not been born when Abraham paid tithe; but in that Abraham paid tithe, he paid tithe also. It is exactly so in this spiritual family. What Christ did as head of this new family, we did in Him. He was our representative; He became flesh; He became we. He did not become simply a man, but He became flesh, and every one that should be born into His family was represented in Jesus Christ when He lived here in the flesh. You see, then, that all that Christ did, everyone who connects himself with this family is given credit for as doing it in Christ. Christ was not a representative outside him, disconnected from him; but as Levi paid tithe in Abraham, everyone who should afterwards be born into this spiritual family, did what Christ did.

THE NEW BIRTH

See what this means with reference to vicarious suffering. It was not that Jesus Christ came from outside, and simply stepped into our place as an outsider; but by joining Himself to us by birth, all humanity was brought together in the divine head, Jesus Christ. He suffered on the cross. Then it was the whole family in Jesus Christ that was crucified. **"For the love of Christ constraineth us; because we thus judge, that if one died for**

all, then were all dead," or as the Revised Version says, "**All died.**" **2 Cor. 5:14.** What we want in our experience is to enter into the fact that we did die in Him. But while it is true that Jesus Christ paid the whole price, bore every grief, was humanity itself, yet it is also true that no man receives benefit from that except he receives Christ, except he is born again. Only those who are twice born can enter into the kingdom of God. Those who are born in the flesh, must be born again, born of the Spirit, in order that what Jesus Christ did in the flesh, we may avail ourselves of, that we may really be in Him.

PART TWO

The work of Christ is to bestow the character of God on us; and in the meantime God looks upon Christ and His perfect character instead of upon our sinful character. The very moment that we empty ourselves, or let Christ empty us, of self, and believe on Jesus Christ and receive Him as our personal Saviour, God looks upon Him as indeed our personal representative. Then He does not see us and all our sin; He sees Christ.

OUR REPRESENTATIVE IN THE COURTS OF HEAVEN

"For there is one God, and one mediator between God and men, the man Christ Jesus." **1 Tim. 2:5.** There is a man in heaven now,-the man Christ Jesus,-bearing our human nature; but it is no longer a flesh of sin; it is glorified. Having come here and lived in a flesh of sin, He died; and in that He died, He died unto sin; and in that He lives, He lives unto God. When He died, He freed Himself from the flesh of sin, and He was raised glorified. Jesus Christ came here as our representative, travelled the path back to heaven in the family, died unto sin, and was raised glorified. He lived as the Son of man, grew up as the Son of man, ascended as the Son of man, and to-day, Jesus Christ, our own representative, our own brother, the man Christ Jesus, is in heaven, living to make intercession for us.

He has been through every one of our experiences. Does not He know what the cross means? He went to heaven by the way of the cross, and He says, "Come." That is what Christ has done by becoming flesh. Our human minds stand appalled before the problem. How shall we express in human language what was done for us, when **"the Word became flesh, and dwelt among us"**? How shall we express what God has given to us? When He gave His Son, He gave the most precious gift of heaven, and He gave Him never to take Him back again. To all eternity the Son of man will bear in His body the marks that sin made; forever He will be Jesus Christ, our Saviour, our Elder Brother. That is what God has done for us in giving His Son to us.

CHRIST IDENTIFIED WITH US

This union of the divine and the human has brought Jesus Christ very near to us. There is not one too low down for Christ to be there with him. He identified Himself completely with this human family. In the judgment, when the rewards and punishments are meted out, He says, **"Inasmuch as ye have done it unto one of the least of these. My brethren, ye have done it unto Me."** One version reads, "Inasmuch as ye have done it unto one of the least of these My little brothers, ye have done it unto Me." Christ looks upon every one of the human family as His. When humanity suffers, He suffers. He is humanity, He has joined Himself to this family. He is our head; and when in any part of the body there is a throb of pain felt, the head feels that throb of pain. He has united Himself with us, thus uniting us with God; for we read in Matthew: **"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us."**

UNITY IN CHRIST

Jesus Christ thus united Himself with the human family, that He might be with us by being in us, just as God was with Him by being in Him. The very purpose of His work was that He might be in us, and that, as He

represented the Father, so the children, the Father, and the Elder Brother might be united in Him.

Let us see what His thought was in His last prayer: **"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us."** **"And the glory which Thou gavest Me, I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedest Me before the foundation of the world. O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared Thy name unto them, and will declare it."** And the last words of His prayer were: **"That the love wherewith Thou hast loved Me may be in them, and I in them."** **John 17:21-26.** And as He was ascending, His parting words to His disciples were, **"Lo, I am with you always, even unto the end of the world."** **Matt. 28:20.** By being in us, He is with us always, and that this might be possible, that He might be in us, He came and took our flesh.

This also is the way in which the holiness of Jesus works. He had a holiness that enabled him to come and dwell in sinful flesh, and glorify sinful flesh by His presence in it; and that is what He did, so that when He was raised from the dead, He was glorified. His purpose was that having purified sinful flesh by His indwelling presence, He might now come and purify sinful flesh in us, and glorify sinful flesh in us. He **"shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."** **Phil. 3: 21.** **"For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that He might be the firstborn among many brethren."** **Rom. 8:29.**

THE ELECTION OF GRACE

Let me say that in this idea is bound up the whole question of predestination. There is predestination; it is a predestination of character. There is an election; it is an election of character. Everyone who believes on Jesus Christ is elected, and all the power of God is behind that election, that he shall bear the image of God. Bearing that image, he is predestinated to all eternity in Christ's kingdom; but everyone who does not bear the image of God is predestinated unto death. It is a predestination of God in Christ Jesus. Christ provides the character, and offers it to anyone who will believe in Him.

THE HEART AND LIFE OF CHRISTIANITY

Let us enter into the experience that God has given Jesus Christ to us to dwell in our sinful flesh, to work out in our sinful flesh what He worked out when He was here. He came and lived here that we might through Him reflect the image of God. This is the very heart of Christianity. Anything contrary to it is not Christianity. **"Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:1-3.** Now that cannot mean simply to acknowledge that Jesus Christ was here and lived in the flesh. The devils made that acknowledgment. They knew that Christ had come in the flesh. The faith that comes by the Spirit of God says, **"Jesus Christ is come in my flesh; He dwells in my flesh; I have received Him."** That is the heart and life of Christianity.

The difficulty with the Christianity of today is that Christ does not dwell in the hearts of those professing His name. He is an outsider; one looked at from afar, as an example. But He is more than an example to us. He made known to us what God's ideal of humanity is, and then He came and lived it out before us, that we might see what it is to be in the image of God.

Then He died, and ascended to His Father, sending forth His Spirit, His own representative, to live in us, that the life which He lived in the flesh we may live over again. This is Christianity.

CHRIST MUST DWELL IN THE HEART

It is not enough to talk of Christ and of the beauty of His character. Christianity without Christ dwelling in the heart is not genuine Christianity. He only is a genuine Christian who has Christ dwelling in his heart, and we can live the life of Christ only by having Him dwelling in us. He wants us to lay hold upon the life and power of Christianity. Do not be satisfied with anything else. Heed no one who would lead you in any other path. **"Christ in you, the hope of glory,"** His power, His indwelling presence, that is Christianity. That is what we need to-day; and I am thankful that there are hearts that are longing for that experience, and who will recognize it when it comes. It does not make any difference what your name or denomination has been. Recognize Jesus Christ, and let Him dwell in you. By following where He leads, we shall know what Christian experience is, and what it is to dwell in the light of His presence. I tell you this is a wondrous truth. Human language cannot put more into human thought or language than is said in these words: **"The Word became flesh, and dwelt among us."** This is our salvation.

The object in these remarks is not merely to establish a line of thought. It is to bring new life into our soul, and open up our ideas of the word of God and the gift of God, that we may be able to grasp His love for us. We need it. Nothing short of that will meet what we have to meet,-the world, the flesh, and the devil. But He that is for us is mightier than he that is against us. Let us have in our daily lives Jesus Christ, **"the Word"** that **"became flesh."**

SUMMARY

CHRIST OUR EXAMPLE

PART ONE

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

I wish especially to call attention to these words: **"Take My yoke upon you, and learn of Me."** Everybody knows that Christ is our example in the Christian life. It would be useless for me to take your time or mine to set forth that fact. There are a great many who desire to imitate the example of Christ, a great many who do not know how, and the purpose of our study this afternoon will be, if possible, to help some one to know how to do this. I take it for granted that every Christian knows that he ought to be like Christ. There is no teaching of the Scripture more plain than this, and the promise is, that while the disciple is not above his teacher, yet everyone who is perfected, will be as his teacher. Our purpose is to bring out some simple and plain lessons which, we hope, will be helpful to you in understanding better how to imitate the life of Christ.

THREE DEFINITE POINTS

We might wander over a great deal of ground in this matter, and occupy our whole time, without getting anything very definite in our minds. But I want to get two or three lessons fixed; for they are the foundation of every other lesson, and with them all the other lessons come of themselves. To make the point definite in our minds with reference to learning of Him, I want to set before you three points.

We are to imitate the example of Christ in living in God and with God and for God. How shall we live, as did Christ in God, with God, and for God?

CHRIST THE BRANCH

Christ was the very revelation of God, the life of God in the earth. In Zech. 6:12 the prophet says of Him: "**Behold the man whose name is the Branch; and He shall grow up out of His place [not in the wrong place, but where He is; He will grow up out of His place], and He shall build the temple of the Lord.**" Christ is here spoken of as the branch, and He was the branch of God. But His root was in heaven; and in being the branch of God to this world, He is, in another sense, the arm of God. God was in heaven, but He was reaching down in Jesus Christ to get hold of the world. As the branch, Christ grew as the branch, in order to be something visible to the world. God is in clouds and darkness; but He wanted to reveal Himself to a world that had been cut off by sin, so Christ came as a branch of Himself.

THE HIDDEN SOURCE OF LIFE

You know that the roots of a tree are hidden underneath; but they are the secret sources of life, and that which appears, which we call the tree, is after all but the root which comes up in sight. Christ was the branch to the world, but His root was hidden in God, and He was made manifest that the world might see what God is. Christ's life, when He was here in the flesh, was in God, and He depended on God just as much for life for His service here as we are obliged to depend upon God. To be sure, He

had life; **"for as the Father hath life in Himself, so hath He given to the Son to have life in Himself."** John 5:26. But when He came here to be the revelation of God to the world, and an example to humanity, He put Himself in the very place of humanity; and as humanity was weak, He became weak for humanity's sake. As humanity was dependent wholly upon a power outside of itself, so He became dependent. And He said, **"As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me."**

He took that place of dependence, that position of weakness, in order that He might pass through the experience of those whom He came to save; His life was hid in God, and He depended wholly upon God and upon the ministry of angels.

CHRIST'S LIFE IN GOD

Do not think that the life of Christ here was a life of ease because He was the divine Son of God. He was the divine Son of God, but He veiled that divinity. Behold the wondrous condescension of God in Christ. Although He had power, yet He laid it down, and became dependent. This is stated in Scriptures. The Gospel of John is the great gospel of life. We turn to it when we want to learn about life. In this Gospel Christ says, **"If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works; that ye may know, and believe, that the Father is in Me, and I in Him."**

While it is true that Jesus Christ was divinity veiled in humanity, it is also true that He was humanity enshrined in divinity. In His humanity He hung Himself upon His Father for help, for strength, for all that He needed as humanity; in His divinity, the Father dwelt in Him, and worked through Him. He was divinity in humanity, the roots reaching to heaven, but He was humanity enshrined in divinity. So He says in **John 14:10: "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works."** And He asked for His disciples,

"That they all may be one; as Thou, Father, art in Me, and I in Thee." **John 17:21.** Christ was that union of the divine and the human, which is the perfection of humanity, because of divinity working in and through humanity.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." **John 1:18.** Notice the statement. It does not say, **"who came from the bosom of the Father,"** but **"which is in the bosom of the Father."** There was such a union between Christ and His Father that where Christ was, there the Father was. And He was in the bosom of the Father while here upon earth, His life hid in God for our sakes.

Now we will notice

CHRIST'S LIFE WITH GOD;

that is to say, His communion with God, His fellowship with God. While His life was with God, it must also flow out through humanity, and Christ, by putting Himself in the position of humanity, puts Himself in the place of the empty vine, that must be filled from the Father. He puts Himself in that position where, by His communion with God, He received from God what He gave to the world. In His last prayer He said, **"For I have given unto them the words which Thou gavest Me;" "and the glory which Thou gavest Me I have given them."** **John 17:8, 22.**

He stood between God and man, to receive from God on His divine side, to hand out on His human side, and to make a complete connection between the divine and the human. But in putting Himself there, He subjected Himself to the same conditions that we find in us. He had nothing in Himself, He emptied Himself, and became a channel of blessing and light and power and life and glory to man. What He brought to the world, He brought because the Father gave it to Him, and He must needs go to the Father to get what the Father would have Him give to the world, because of His dependence.

CHRIST'S SOURCE OF STRENGTH

So we find Christ going often to the Father for communion, seeking from Him strength. Let us read two or three scriptures that will emphasize this. **"In the morning rising up a great while before day, He went out, and departed into a solitary place, and there prayed."** Mark 1:35 Why?—Because He had a day before Him of revealing the Father, a day before Him of giving God to the people, and He must needs rise a great while before day, and go to the Father, and in fellowship with Him, in communion with Him, He must receive from Him what He was to give to the people.

"Now when all the people were baptised, it came to pass that Jesus also being baptised, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art My beloved Son, in whom I am well pleased." Luke 3:21, 22. The heavens were opened to Christ when He prayed; the heavens will be opened to us when we pray.

"And it came to pass about an eight days after these sayings, He took Peter and John and James, and

WENT UP INTO A MOUNTAIN TO PRAY

And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening." Luke 9:28, 29. But let me tell you He prayed more than a short prayer that night. Christ prayed His short prayers in public; but when He went to commune with God in the night season, then it was that He poured out His soul before God, reaching out in His weakness, and clinging to God, not simply for Himself, but for all the people, for our sakes, that He might grasp divine power; and it was while He was praying that the fashion of His countenance was altered.

It was when Moses was in the presence of God that his face shone with glory, so that when he came out the people could not stand before him.

It was when Christ, as our representative, prayed that night on the mountain till His disciples fell asleep and the dews of night fell on Him, that the heavens were opened to Him. It is in our communion with God that glory rests upon us, and our filthy garments are changed to the white robes of Christ's righteousness.

CHRIST'S LIFE FOR GOD

And so it was in answer to His communion with the Father that He received from God the blessings He gave to humanity; but now, having a life in God, maintained by fellowship with God, that life of power is to be spent for God. Christ's life was a life of sacrifice, a life of service for God; He was a representative of God as well as the representative of humanity. He was sent here to represent the divine character, but also to show that it is possible for that divine character to be revealed in humanity.

Do not think that God is some far-away being. The life and experience of Christ were to show to the world that God can dwell in humanity; that God has made humanity as a temple for His own indwelling, and Christ received the very presence of the Father to dwell in His humanity, to show that humanity can be a temple for the living God.

Christ spent His life wholly in service for God. All the strength received from the Father in His hours of prayer went out in ministry. He fed the people, taught them, labored for them, and He became weary as He walked up and down Judea, giving His life for the people. And He ended it by giving His life on the cross for them. That is the life of Christ, in God, with God, and for God.

CHRIST'S LIFE TO BE REPEATED IN US

I delight to dwell upon that picture, and to have it presented before our minds; but I want to tell you that the only reason that picture is recorded on the page of history is because it is God's intention that the same experience shall be lived over again in us. It is God's purpose that we shall be like Christ, and He has made provision that we shall be. I know

we are weak, I know we are helpless, I know we are unworthy; but I know that God has made wondrous provision. God knew that we were unworthy; but He made the provision that through just such humanity as there is here to-day, if they will have faith in Christ, He will reveal His character, and make them channels of blessing to the world. That is God's design for us, and let us rejoice in the thought; let us take our eyes off the cheap, common things, and low grades of Christian experience, and look up to the throne of God and of Christ, our Advocate, who is there to intercede for us. Let us believe that God intends a wonderful experience for us in His Son. His plan is to do it, and His grace is sufficient.

Our lives, just like Christ's are to be in God, with God, for God. **"Ye are dead, and your life is hid with Christ in God."** That experience is for us, and we are to realize every day that we have no life in ourselves; that we have no power in ourselves; but that all our life and power must come from Christ. Our life, like Christ's, must be between the mountain and the multitude, going up into the mountain with God to get what He has for us, that we may bring it down to give to the people.

When Christ fed the thousands by His miracles, He Himself did not give the bread to the people; but He blessed it and brake it, and gave it to His disciples, and they gave it to the people. We are to go to Him, and He will bless the loaf, and give it to us; and then, as a loaf blessed of Him, and having in it life and salvation, we are to bring it to the people. And so we must continue

OUR LIFE OF FELLOWSHIP WITH GOD

And this life of fellowship must be, in every detail, like Christ's. We must be born in the Spirit as was He born in the Spirit; we must be baptized of the Holy Spirit as was He. When we go to temptation, we must go as He did, -led of the Spirit; when we return from victory over temptation, we must return as He did, in the power of the Spirit. When we preach we must say as He did- **"The Spirit of the Lord is upon Me, because He**

hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. He was baptized of the Holy Spirit, and **"went about doing good."** He would even go out of His way to give somebody the opportunity of receiving benefit from Him. His was a life of service and self-sacrifice, and He calls upon us to follow His example, not in our own strength, but with a life in God, rooted in heaven. He bids us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

LEARNING BY SERVICE

Our life, being a life with God in the power of the Spirit, must also be a life for God. We are kept many times from the fullness of this experience by being afraid of God. We are afraid that if we unreservedly and fully give ourselves up to God and say, "Whether I live or die, whether in sickness or health, all my life shall be for God," that God will call us to something that we do not want; and it is that very fear that keeps God from revealing Himself to us and in us. God does not reveal Himself by telling about Himself; but He says, **"Take My yoke upon you, and learn of Me."** By service learn.

We do not enter the school of Christ to have Him tell us the theory of the Christian life simply as something to be studied out ourselves. God gives us knowledge of Himself by revealing Himself in us, and when He wants us to know the experience of faith and the victory of faith, He leads us up to a Red Sea, that He may teach us what this victory means. It is by living with God that we learn God. Our heads may be filled with a great many theories; but they will all be useless unless we know what God is by seeing what He does for us, by seeing what He can do for those that believe in Him, by being in Him, and letting Him work.

We have a great many lessons to learn about God, and the fundamental lesson is, **"Walk in the light."** Everything depends upon light. Take it

away and the flowers will die. They must live in the light. Take away the light of God from us, and our Christian experience perishes, but the light goes on. It is not stationary; it moves, and we must move with it in order to keep the light we have, and open the channel for more light.

PART TWO

DENYING SELF

In Matt. 16:24 we read, **"Then said Jesus unto His disciples, If any man will come after Me, let him deny himself and take up his cross and follow Me."** **"Let him deny himself."** Those words have a much broader meaning than staying away from some place of amusement, or giving up eating something that pleases the palate. They mean the sacrifice of self, the disinheriting of self, the emptying out of self, the very denial of self. Peter denied Christ when he said, **"I know Him not,"** and we are to treat self in exactly the same way. Does self rise up and claim recognition? Then say, "I know you not." Just as distinctly as Peter three times denied his Lord, so we, when self rises up and wants to control us, are to say, "I do not know you; I will have nothing to do with you." Deny self, disinherit self, let self die, and keep it dead, too.

Said Paul, **"I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily."** **I Cor. 15:31.** Many people are troubled in their Christian experience because self is continually rising. "Why," they say, "I thought yesterday that I had gained a complete victory, and that self was crucified." Self was crucified just as long as the faith that cast self out kept it out, but just the moment that that faith wavers, self rises up and asserts its power. The faith which puts self to death must keep it dead. Self must be crucified daily and hourly through faith in Jesus Christ.

"Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross and follow Me." I would like to impress upon your minds to-day what is included in the cross of Christ. Let us spell it.

C.-Crucifixion.- The very first letter and the very first lesson of the cross. Said Paul in his letter to the Galatians, **"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, who loved me and gave Himself for me."** Gal. 2:20. He said again in this same letter, **"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. Taking up the cross means the death of self; bearing the cross means dying daily, self-death, keeping self dead. That is crucifixion, the very first letter of the cross, but I want to tell you that there is another letter.

R.-Resurrection.- After crucifixion there is a rising again. **"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."** Rom. 6:5. I like the Revised Version of this verse, which reads, **"For if we have been united with the likeness of His crucifixion, we shall be also with the likeness of His resurrection."** If you spell C, you can spell R. For **"like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."** Christ lived this life on the earth for our sakes; He was crucified for our offences, but He was raised again for our justification. We do not need to mourn; for He who made heaven and earth is our Saviour, and He lives to-day for us. He said when He was here, **"All power upon heaven and earth is given unto Me."** He gained this power by His death, and when He was raised up, He was raised up to newness of life. **"In that He died, He died unto sin once, but in that He lives, He lives unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."** Romans 6:10. And the new life to which we are raised is not the old life of self, but it is the life of Jesus Christ,-that divine-human life, which is not simply the life of God apart from flesh, nor the life of flesh apart from God, but the life of God which has been wrought into human flesh. That life comes to us in our resurrection from the crucifixion of self.

Where self dies Christ lives; where the old man is buried, the new man is raised to life; where the old man lived in sin, the new man walks with God. It is the resurrection life in the power of Christ's resurrection.

Said Paul in his letter to the Philippians, I count everything that I ever thought was worth anything, as loss, **"for the excellency of the knowledge of Jesus Christ my Lord."** As less than nothing I hold the experiences of the past, **"that I may know Him and the power of His resurrection."** It is the resurrection power that we Christians need; it is the resurrection life that we must have; and I thank God that it is the resurrection life that is provided. Do not be satisfied with anything short of that. It is God's free gift in Jesus Christ. I would that I could arouse everyone that has the least spark of faith in Jesus Christ, to lay hold largely upon His power. There is no danger of our exhausting the supply; infinite are His resources; infinite His love; infinite His desire for us. He is only waiting for us to grasp it by faith. I thank God that it is so.

O.-Obedience.- That goes with the cross. To everyone who thinks that he cannot obey God's law, I would say, Obey the gospel. If you are afraid of the law, obey the gospel, that is enough. What happens to those who do not obey the gospel?-"**And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."** 2 Thess. 1:7-9. Friends, obey the gospel, and I will risk the law. Obey the gospel, because we have found in the plainest possible manner that the gospel is simply the law in Christ.

Read 2 Cor. 10:5, and it will show us to what extent this obedience is to go. **"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."** He who does not obey the gospel in thought, does not obey the gospel at all. He who does not obey the truth in thought, does not obey the truth at all. No outward life

can satisfy; it must be the inmost life of the soul; and the outward life, after all, will be but the revealing of what is within. **"Out of the abundance of the heart the mouth speaketh."** And the glory of every pure thought and holy deed we are to give to Him who loved us and gave Himself for us. Obedience stands right in the center of the cross.

S.-Sacrifice.- That sacrifice which offers up self,-self-sacrifice: the complete yielding of everything to God, the entire consecration which lays everything upon God's altar, and cares not for the opinion of men, but looks to God for His opinion; which cares not for the words of men, but looks to God in Jesus Christ for His word; which lives the life He lived in the flesh, by the faith of the Son of God, who loved us and gave Himself for us.

S.-Service.- A life given up to God, devoted wholly to God. Christ's mission here was to save the lost, and it is the mission of every representative of His to do the same work. Let me tell you, my friends, in the fear of God, that we will not stand clear in His sight if we have not labored for Him. Selfishness has no place in heaven. And unless we get rid of self, we can never go to heaven. Jesus Christ is the only One who can take us there; self will drag us down to hell. Let Jesus Christ lift us up. Let us consecrate our lives and all we have to the service of God. It is all His anyway. How much I ask you, is it to give to God what belongs to Him already? Anything short of this sacrifice is robbing God. We are His by creation and by redemption. In the mouth of two witnesses shall it be established that we are His. Then act as though we were His, and let Him act as though we were His.

The very purpose of the life of Christ in heaven now is that the image of God may appear in our lives. Christ lived His life here in the flesh to show us what the image of God is; but He is not satisfied with that. He wants us to co-operate with Him in letting that life be lived again in us. Christ told His disciples just before ascending that He would send His Holy Spirit to dwell in them. God's purpose and I would that this thought

might be burned in our minds, is that the very life that Christ lived shall be lived by His followers. And we live that life by our submission and willingness to give up our own way and let God be glorified in Jesus Christ.

That is Christian life. I would that I could impress upon every Christian what it is his privilege to be. If you have not known it, take hold of Jesus Christ. God is able to do great things for us. He has promised to do great things for us, and His promises never fail; they are to-day yea and amen in Jesus Christ. What God wants us to do is to have faith in them, and treat Him as our loving Father, who has given us all things in Jesus Christ.

Now we have the cross,-Crucifixion, resurrection, obedience, sacrifice, service. It begins with the death of self; it rises into a new life, even the life of Christ; it shows itself in implicit obedience to God in Jesus Christ; it gives itself a sacrifice to others; for says the Scripture, "**Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.**" **1 John 3:16.** "**The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.**" "**For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it.**" **Matt. 10:25.** He who holds on to self will perish with self; he who lets go of self will live in Jesus Christ, and will find a life that measures with the life of God.

GIVING UP SELF ONLY A QUESTION OF TIME

It is only a question with us of when we are going to give up this life. You are, I know, very well aware that the days of our life are but "**threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.**" **Ps. 90:10.** Shall we give up this life now and receive the life of Christ, or shall we hold to this life until it is taken away from us, and it is too late to receive the life of Christ? We are to meet God face to face. Shall we meet Him in Christ or in self? We are to meet the law of God.

Shall we meet that law in Jesus Christ or in ourselves? These experiences must come to everyone. The question for us to settle is, Shall they come to us in Christ or out of Christ? Our safety, our glory, our joy, is in meeting these experiences in Jesus Christ.

DEGREES IN THE SCHOOL OF CHRIST

I want now to call your attention to the experience of the apostle Paul as a disciple, in the school of Christ. Before his conversion Paul was a disciple in the school of Gamaliel. I do not know what the customs of the Jewish schools were in that time, or whether they conferred any degrees on Paul, but I know that he was a learned man, and I suppose he had gathered up the wisdom of the day as it could be learned in the Jewish schools. Speaking of himself in his letter to the Philippians, he says, "**For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.**" And he speaks of this again to the Galatians: "**For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many mine equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.**" Phil. 3:3-6; Gal. 1:13, 14.

That is where Paul stood when he entered the school of Christ. I want to follow his experience in the school of Christ, and see the degrees that he took.

The first degree is: B. A. -Born again.

That is the first degree everyone takes in the school of Christ. Writing to the Corinthians Paul says, "**And last of all He was seen of me also, as one born out of due time.**" **1 Cor. 15:8.** Christ said, "**Marvel not that I said unto thee, Ye must be born again.**" **John 3:7.** But right in connection with that "must" is another. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. "**Ye must be born again,**" "**the Son of man must be lifted up**", and in Him is the life for the new birth. The first degree then is Born again.

The next degree that Paul took was: M. A. -Molded afresh.

Made over completely by the new life. Paul writes of this in **Col. 3:9, 10,** "**Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge, after the image of Him that created Him.**" The first degree, Born again, is conferred upon us in order that the new life dwelling in us may mold and fashion us after the image of God.

The next degree is: D. D. -Delivered Debtor.

After one has received the new birth, molding him into the new life, to what then is he debtor? Said Paul, "**I am a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am really to preach the gospel to you that are at Rome also.**" **Rom. 1:14, 15.** He had been delivered, and he felt himself a debtor to give to others what he had received. He took this degree and deserved it. His life was a manifestation that he was indeed a D. D. in Christ, a delivered debtor, who gave his life to give to others what God had given him.

I think Paul took the next degree also, that of: LL. D. -Life Lovingly Dedicated.

These are the genuine degrees in God's school, Born Again, Molded Afresh, Delivered Debtor, a Life Lovingly Dedicated. What is this but life in God, life with God, and life for God? That was Paul's experience, and

God has set forth that experience for us, because it belongs to every child of God.

We might continue this lesson at great length, but I want these thoughts to abide in your minds. They are a great deal better to talk about and to think about than the cheap, common things of life. Let our minds be filled with the things of God, with the word of God, and then expect God to tell us great things about His word, and to reveal to us the deep things of God. And let us look for these degrees in our lives. No university founded by man can confer these degrees upon anyone, but in the school of Christ they are open to everyone. If anyone wants to carry about with him degrees that are worth something, let him enter the school of Christ, and take the degrees given there.

If you will carry away with you these thoughts to-day, that God in Jesus Christ lived a life of perfection on earth, and that Jesus Christ now lives in heaven, our great high Priest, making intercession for us, receiving from the Father the promise of His Spirit that He may give it to us, in order that the very same character that appeared in the character of Jesus Christ to the glory of God may appear in you, and if you will believe in God to work that in you by crucifixion, by obedience, by self-sacrifice, by service, God will greatly bless your lives in Jesus Christ.

SUMMARY

PROMISES TO LIVE BY

1 John 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

Matthew 16:24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

John 17:21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Matthew 28:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.

John 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Colossians 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Galatians 2:20 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, who loved me, and gave himself for me.

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus:

John 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

John 5:23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Another

FIVE STAR
BOOKLET



Published and Edited by
Little Missionary Booklets

147 Eastman Hill Rd.
Willseyville, New York 13864

Visit our publications page to download or
order printed copies of our booklets.
<http://eastmanhill.net/faith/publications>

Revision 02•22