

Jesus again rebukes their unholy ambition and replies, "It is not for you to know the times or the seasons, which the Father hath put in his own power (dynamis—not temporal power, not governmental authority, but holy dynamite), when the Holy Ghost is come upon you: and ye shall be (fitted up in every way, with both the ordinary graces and the extraordinary gifts of the Holy Spirit, to be living) witnesses unto me."

Says Mr. Wesley (Notes). "They still seemed to dream of an outward, temporal kingdom, in which the Jews should have dominion over all nations. It seems, they came in a body, having before concerted the design, to ask, When this kingdom would come?" They longed for worldly power; he desired that they have spiritual power. The Holy Ghost was already promised. Now Jesus declares that when they receive the Holy Spirit, as his Gift, they will find in their lives the power He wants them to have.

Luke sums up the forty days as follows: "He shewed himself alive, after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."

Some teach that this means that Jesus revealed the truth to them through which they, according to his prayer, were to be wholly sanctified.

Now no doubt He spake the truth: but was Luke so bereft of terms, the Greek so inexpensive, and the Holy Spirit so limited that all that could be written was, "Speaking of the things pertaining to the kingdom of God," when the fact was that they were led into the experience of heart holiness through the sanctifying truth? Listen. Before He went to the cross, Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." Did He say, "But I will lead you into these truths in the forty days interval between my resurrection and ascension?" No! No! He said, "Howbeit when he, the SPIRIT OF TRUTH, is come, HE WILL GUIDE YOU INTO ALL TRUTH." (Jno. xvi.13)

"Speaking of the things pertaining to the kingdom of God" was not the revelation of any new truth, nor yet the leading of the company into the truths of a deeper experience. IT WAS A MENTAL AND SPIRITUAL REFRESHING. His great work is FINISHED; but He reviews the former lessons, which were shortly to become a heart-known experience; and He renewed the promise of the Father, into the fulness of which they were to be guided when the Holy Spirit came. "But," He added, "tarry ye for the promise of the Father, which ye have heard of me. . . Ye shall be baptized with the Holy Ghost not many days hence."

Of the "infallible proofs," Dr. Stalker says: "The risen Christ lingered on earth long enough to fully satisfy His adherents of the truth of his resurrection. They were not easily convinced. The apostles treated the reports of the holy women with scornful incredulity: Thomas doubted the testimony of the other apostles: and some of the five hundred to whom He appeared on a Galilean

mountain doubted their own eyesight, and only believed when they heard his voice. The loving patience with which He treated these doubters showed that, though his bodily appearance was somewhat changed, He was still the same as ever in heart. This was pathetically shown too by the places which He visited in his glorified form. They were the old haunts where He had prayed and preached, labored and suffered—the Galilean mountain, the well-beloved lake, the mount of Olives, the village of Bethany, and, above all, Jerusalem, the fatal city which had murdered their own Son, but which He could not cease to love." (Life of Christ, page 137). Moreover the topics of his conversations during the forty days were the subjects of former conversations. Had He talked about new themes, or discoursed on new truths, it had seemed to them that this was not the same Jesus who had been with them in other days. He could still say unto them, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the SPIRIT OF TRUTH, IS COME, HE WILL GUIDE YOU INTO ALL TRUTH."

Jesus, during the forty days, sent a special message to poor, heart-broken Peter, met him personally, gave the two on the way to Emmaus a thorough understanding of the scriptures relating to Himself, breathed upon the ten and exhorted them to receive the Holy Ghost, settled Thomas' doubts as to the reality of his resurrection, exposed Peter's lack of perfect love, silenced the voice of a vain and improper curiosity, but not in a single instance is any word spoken of such a mighty work being wrought as the complete purging of the carnal element from the hearts of the disciples.

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(To be continued)

HUMILITY: THE BEAUTY OF HOLINESS

By Rev. Andrew Murray
THE HUMILITY OF JESUS

"I am in the midst of you as he that serveth"—Luke 22:26.

In the gospel of John we have the inner life of our Lord laid open to us. Jesus speaks frequently of His relation to the Father, of the motives by which He is guided, of His consciousness of the power and spirit in which He acts. Though the word humble does not occur, we shall nowhere in scripture see so clearly wherein His humility consisted. We have already said that this grace is in truth nothing but that simple consent of the creature to let God be all, in virtue of which it surrenders itself to His working alone. In Jesus we shall see how both as the Son of God in heaven, and as man upon earth, He took the place of entire subordination, and gave God the honour and the glory which is due to Him. And what He taught so often was made true to Himself. "He that humbleth himself shall be exalted." As it is written, "He humbled Himself, therefore God hath highly exalted Him."

Listen to the words in which our Lord speaks of His relation to the Father, and see how unceasingly He uses the words **not** and **nothing**, of Himself. The **Not I**, in which Paul expresses his relation to Christ, is the very spirit of what Christ says of His relation to the Father.

"The Son can do nothing of Himself."—John 5:41.

"I can of my own self do nothing; my judgment is just, because I seek not mine own will, but the will of Him that sent me."—John 5:30.

"I receive not the glory from men."—John 5:41.

"I came not to do mine own will, but the will of Him that sent me."—John 6:38.

"My teaching is not mine"—John 7:16.

"I am not come of myself"—John 7:28.

"I do nothing of myself"—John 8:28.

"I have not come of myself, but He sent me"—John 8:42.

"I seek not mine own glory"—John 8:50.

"The words that I say, I speak not from myself"—John 14:10.

"The word which ye hear is not mine"—John 14:24.

These words open to us the deepest roots of Christ's life and work. They tell us how it was that the Almighty God was able to work His mighty redemption work through Him. They show what Christ counted the state of heart which became Him as the Son of the Father. They teach us what the essential nature and life is of that redemption which Christ accomplished and now communicates. It is this: He was nothing, that God might be all. He resigned Himself with His will and His powers entirely for the Father to work in Him. Of His own power, His own will, and His own glory, of His whole mission with all His works and His teaching of all this He said, It is not I; I am nothing; I have given myself to the Father to work; I am nothing; the Father is all.

This life of entire self-abnegation, of absolute submission and dependence upon the Father's will, Christ found to be one of perfect peace and joy. He lost nothing by giving all to God. God honoured His trust, and did all for Him, and then exalted Him to his own right hand in glory. And because Christ had thus humbled Himself before God, and God was ever before Him, He found it possible to humble Himself before men too, and to be the servant of all. His humility was simply the surrender of Himself to God, to allow Him to do in Him what He pleased, whatever men around might say of Him, or do to Him.

It is in this state of mind, in this spirit and disposition, that the redemption of Christ has its virtue and efficacy. It is to bring us to this disposition that we are made partakers of Christ. This is the true self-denial to which our Saviour calls us, the acknowledgment that self has nothing good in it, except as an empty vessel which God must fill, and that its claim to be or do anything may not for a moment be allowed. It is in this, above and before everything, in which the conformity to Jesus consists, the being and doing nothing of ourselves, that God may be all! Here we have the root and nature of true humility. It is because this is not understood or sought after, that our humility is so superficial and so feeble. We must learn of Jesus, how He is meek and lowly of heart. He teaches us where true humility takes its rise and finds its strength—in the knowledge that it is God who worketh all in all, that our place is to yield to Him in perfect resignation and dependence, in full consent to be and to do nothing of ourselves. This is the life Christ came to reveal and to impart—a life to God that came through death to sin

(Continued in our Next Issue)