

## WHAT IS IMPLIED IN BEING "CRUCIFIED WITH CHRIST?"

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"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.

Crucifixion is the most torturous mode of punishment that can be inflicted to produce physical death. The driving of the nails through the palms of the hands, and through the feet, and the weight of the body, suspended in that position for hours, and sometimes days, is a torture of the nerves that is indescribable and can only be relieved by physical death. This is the manner in which Jesus suffered on the cross for six hours to satisfy eternal justice in atoning for Adam's lost race that they might be saved and restored to divine favor, being made new creatures in Christ Jesus.

But it is the crucifixion described in the text that Paul was suffering which we desire to investigate from a scriptural standpoint, because most folk claiming discipleship with the Lord Jesus act as though their profession is an honor to the Lord Jehovah, and entitles them to all the graces of the atonement and heavenly rewards with but little or no sacrifice, suffering and service given. But here is the scriptural path over which every devout follower of the Lord is called to travel—"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." "The old man" is described in the New Testament as "the carnal-mind" that breaks divine, civil, and moral law. "It is not subject to the law of God," cannot be educated, religionized or cajoled to be spiritually decent. And here is the Bible description of the work of the carnal mind, called "the flesh": "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. 5:19-21.

And it is the condition of the fall of depravity that produces these unholy fruits that are here catalogued that will bar man from the kingdom of God. And here is the manner of deliverance: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." And this glorious experience of freedom from sin and death takes place when the God of peace sanctifies us wholly, spirit, soul and body. But God never sanctifies anyone until they have fully surrendered and consecrated without any reserves to serve God according to His inspired Word, in all things.

But how the doctrine of holiness has been cheapened in these days! Numbers profess to be sanctified who are not living up to the Bible standard of a justified life. For justification received and retained publicly harmonizes with the life with Jesus' standard of self-denial and cross-bearing.

And here is the scriptural interpretation: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Here the line of demarcation is divinely drawn for all time: "They are not of the world, even as I am not of the world." What

class is Christ speaking of? Evidently those who have obeyed this command: "Come out from among them, and be ye separate, saith the Lord, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord." This character of life will bring opposition and persecution, "For they that will live godly in Christ Jesus shall suffer persecution." This is what Paul means by saying, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

And now he clothes the subject in this dress, "And the life I now live is by the faith of the Son of God." I accept His Word as inspired, infallible, mandatory and unchangeable, and keep His commandments in the face of persecution, of stripes, imprisonments, betrayal by false brethren, in hunger and fastings, rejoicing that I am counted worthy to suffer shame for His sake, having faith that not one of His good promises shall fail, for they are all Yea and Amen to me in believing, and the crown of righteousness that fadeth not away awaits me, when my work of faith in the path of suffering with my Lord is finished. "For if we suffer with Him, we shall also reign with Him."

Are we crucified with Him, and "yet we live, for Christ liveth in us"? These are personal questions that should be measured by the infallible Word of God in the light of the oncoming judgment that is to try every man's work.

## THE NICKEL THAT BOUGHT HAPPINESS

James found a nickel in the dust that mother emptied out of the sweeper. Nobody claimed it, so mother said James could have it. What should he do with it? James wanted to spend it for something that would make someone happy.

When his Uncle Frank came in that evening, James brought out the coin. "If I bought peanuts they would not last long," he said. "Even if I divided them with someone they would soon be eaten up. Can you think of a good way to spend the money?"

Uncle Frank looked very thoughtful. After a bit he said, "You want to make as many as possible happy. Is that the idea? Well, how would it be to spend your money for seed pop corn. Then next fall you will have several bushels of corn. You can pop corn every Saturday and carry some to people who do not have any. What do you think of that plan?"

"And I know several persons who would buy a sack of nicely buttered pop corn every Saturday," put in the mother. "And you would have a nice sum to put in your missionary box, too."

James skipped around the room and clapped his hands. "In the morning I will go down town and buy the corn," he said.

The storekeeper did not weigh the corn when James told him what he was going to do. The sack was heaped full. James worked after school hours and on Saturdays until he had the ground in fine shape. He was so tired that he almost went to sleep at the supper table. Mother helped to mark off the ground so that the seeds would not be planted too close. Then James dropped the grains and carefully covered them.

Never was there a better showing for a good crop. It seemed as though every grain grew. The little stalks pushed through the ground. A little later the blades began to appear. And after a long time the silky

fringe proved that the ears of corn were forming.

After another time of waiting, one frosty morning James came running into the house. "Father says I can bring some in today," he called in his shrill voice.

"Who are you going to bring in?" asked mother. But the little boy was half way down the garden path. Pretty soon he came back with a little basket full of corn. It was hung around the kitchen range and then came busy Saturdays for James.

There was little Stevie Dorr who had a lame back and could not get around in the winter at all. He said pop corn balls were as good as candy.

Mrs. Worth, who had five children, and lived where there was only a scrap of ground in the back yard, could hardly believe James when he said he had a sack of corn for each of the children.

Several weeks later when James came around again, she said, "You are very kind. I can get my work done in half the time now, for the children will be quiet and happy."

Then there was the blacksmith's family who lived next door to the shop, and did not ever have a scrap of a back yard. James carried the corn to them, and their mother made cracker-jack for the children.

There were other places where James went now and then. At Christmas time he was very busy.

But best of all, the little mite box filled up so fast that James had to carry it to the missionary secretary to be emptied.

"Well, how did the plan work out?" asked Uncle Frank when he came home to spend the holidays.

"It would take a long time to tell about the people I have made happy," said James, as he stretched out on the rug before the hard coal burner and looked at his uncle. "I have saved some corn for seed, and so you see I can go right on making people happy. It was just the best plan. I am so glad that I didn't spend my nickel for peanuts."—Selected.

## THE DIVINE COMPANION

"Life to thoughtful people takes on the elements of a real pilgrimage. It is marked by change. The wheels of time constantly turn. In that respect, we do not camp for two nights in succession on the same ground. Abraham had the correct understanding of all this when he recognized that here we have no continuing city and began to look for one to come: "A city which hath foundations, whose Builder and Maker is God." Were there no possibility of companionship, strong and constant, as we journey in the way, life would be dreary indeed."—Christian Witness.

Stoop, if you would climb to heaven. Do we not say of Jesus, "He descended that He might ascend?" So must you. You must grow downwards, that you may grow upwards; for the sweetest fellowship with Heaven is to be had by humble souls, and by them alone. God will deny no blessing to a thoroughly humbled spirit. Humility makes us ready to be blessed by the God of all grace, and fits us to deal efficiently with our fellow-men. Whether it be a prayer or praise, whether it be work or suffering, the genuine salt of humility cannot be used in excess. "To this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word" (Isa. 66:2).—Spurgeon.