

Crucifixion

Seeley D. Kinne

Man as he is in his present fallen state is separated from and independent of God. This is an abnormal condition, since he was created for a habitation or temple of God, a place for God to operate and manifest or express Himself; also that he might enjoy communion, fellowship and intimate association with the Divine Being. But in his perverted state, his heart attitudes incline away from God. His mind is a stronghold against God. His will is rebellious, stubborn and wayward. His body is weakened and unyielding.

Various means and processes God uses to deliver and restore man. Among these is what is called crucifixion. Spiritually speaking, crucifixion is not the destruction of any faculty or power of man. The trouble with man is that he is in a state of independent activity of his various powers and faculties. These independent activities that are separated from God have to be broken up and eliminated. This is done by several different processes working under the power of the Spirit.

The first of these operations comes as what may be called the death, negative or destructive, side of the Spirit Baptism, as described in Rom. 6:1-15. It is named "dead," "baptized into His death," "buried," "planted," "old man crucified with Him," "body of sin destroyed." On account of the Pentecostal work becoming shallow and lacking in power, those receiving the Spirit baptism late years have not the depth, but lack in crucifixion. If the old time power be fully restored and deep crucifixion accompany, our people would be very different in quality.

When such conditions obtain there is one remedy; that is, earnest seeking God and taking up the cross given us. Until we are crucified, we are not fitted for large and free reception and exercise of gifts. But the beginning gifts assist in crucifixion processes because they often cause undiscovered traits to operate and thereby be exposed to the dealings of the Lord.

Crucifixion is not wrought by self devised works of penance or severe austerities. "But if, through being under the sway of the Spirit, you are putting your old bodily habits to death, you will live." Rom. 8:13.

The old natural man is crucified by the direction and operation of the Holy Spirit; that is, by the cross of Christ, which is by the power of God working in man bringing him to

proper relation with God. We are not to seek or make a cross, but take the cross God gives us. By obedience and faith accept whatever adverse crucifying circumstance, relation or condition may come, however bitter or uncomfortable it be, saying, I accept this from God; I reckon myself to be dead indeed to all its distress and suffering; I glory in the cross. This will bring joy, victory and peace in the cross bearing, and will bring separation from the flesh and living in the Spirit?

The crucifying processes are described as fuller's soap, refiner's fire, fan, scourge, chastisement and divine breath. These processes are exactly adapted by divine wisdom to each one's peculiar characteristics, and will, when rightly taken, accomplish destruction of wrong tendencies.

Circumstances arising from relations in the family, the shop, the assembly, through losses in finances, of friends, reputation, fellowship, health and all sorts of trials, bring about crucifying conditions, when we are rightly exercised thereby.

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

But the work of God in us is greatly hindered where one is lukewarm. So many for this reason are not workable. If God is to work upon us His crucifying processes, we must be kept by the constant flow of Holy Spirit anointings. To keep these outpourings of Holy Spirit's grace and power one must incessantly and diligently pray and seek God, and walk in the Spirit.

Our leisure hours are ordinarily the sweetest and pleasantest for ourselves; we can never employ them better than in refreshing our spiritual strength, by a secret and intimate communion with God. Prayer is so necessary, and the source of so many blessings that he who has discovered the treasure, cannot be prevented from having recourse to it, whenever he has an opportunity.

Fenelon