

been such a problem *was crucified* long ago, then I shall know what it is to walk in newness of life.

Here I must share with you my own experience. Thirteen years ago I came to the point where I knew that there was a lack somewhere in my life. Sin was defeating me, and I saw that something was fundamentally wrong. I asked God to show me what was the meaning of the expression, 'I have been crucified with Christ.' For some months I prayed earnestly and read the Scriptures, seeking light. It became increasingly clear to me that, when speaking to us of this subject, God nowhere says, 'You must be,' but always, 'You have been.' Yet in view of my constant failures this just did not seem possible, unless I was to be dishonest with myself. I almost turned to the conclusion that only dishonest people could make such statements.

Then one morning I came in my reading to 1 Corinthians 1. 30. 'You are in Christ Jesus,' it said. I looked at it again. 'That you are in Christ Jesus, is God's doing!' It was amazing! Then if Christ died, and that is a certain fact, and if God put me into Him, then I must have died too. All at once I *saw*. I cannot tell you what a wonderful discovery that was.

The trouble with us today is that we think crucifixion with Christ is an experience we have somehow to attain. It is not. It is something God has done, and we have only to receive it. The whole difference lies here: Is the Cross a doctrine to be grasped and then applied? Or, Is it a revelation which God flashes upon my heart? It is quite possible, as I have proved, to know and preach the doctrine of the Cross without seeing the wonderful fact.

All God has done, He has done first of all to Christ, and only then to us because we are in Christ. God does nothing directly upon us. Apart from and outside of Christ, God has no work of grace. Here is the preciousness of 1 Corinthians 1. 30. God has not only given us Christ but Christ's experience; not only what He can do but what He has already done. From His death onwards, all that He has is ours. This is the divine provision that Isaac illustrates to us.

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up instead of down. But the law takes care of it, and we do not have to. Just so, *we* do not need to look after the law of life in Christ Jesus; the law will look after us!

Often we find something in the Christian life difficult, and so we turn to God for help. Really that is wrong. We are trying to use the life, instead of letting the life use us. Let go, and the law will operate, and the life itself will work. Say to God, 'I cannot do it, but Your life in me can and will. I am putting my trust in You.' There is not even need—indeed there is seldom the time—consciously to exert faith in this matter. There is a law, and a law must always work; we have only to rest in it. Like Isaac, we have everything done for us by the Father.

It is just here that the second half of 1 Corinthians 1. 30 is so splendid. 'Christ Jesus was made unto us wisdom from God, and righteousness and sanctification, and redemption.' This means that my righteousness and yours is not a quality or a virtue; indeed it is not a thing at all—but a living Person. My holiness is not a condition of life but a Person. My redemption is not a hope but Christ in me, the hope of glory. Yes, Christ in me, and Christ in you—this is all we need.

The daily life of the Christian is summed up in the word 'receive'. Every challenging thing that God demands of me—long-suffering, meekness, humility, goodness, holiness, joy—is not something I *am*, or something I *do*, or some virtue I acquire or attain to. It is Christ in me. Each is the manifestation of *Him*. Let Him be revealed, naturally and spontaneously, and that is enough.

'He is made unto us . . .' If He were our Justifier, Sanctifier, Redeemer, we could understand. But it does not say He does these things. It uses abstract nouns: He *is* these things. Christ in us meets every demand of God, and every demand of the circumstances around us.

It is not in us to be humble, nor shall we find it helps to trust in the power of Christ to make us humble. Christ is humble, naturally—that is, by His very nature—and He is made our humility, for Christ is our all. Even faith and trust and obedi-

ence, if we regard them as virtues by which we attain, will prove ineffective. It is not that I trust His Word, therefore I can be longsuffering. It is that Christ is longsuffering, and, praise God, Christ is in me! Once again, this is Isaac, natural, simple, spontaneous, trusting implicitly and without question, because the Father has made absolutely sufficient provision.