**“The Faith of Jesus” The Present Truth 17, 2, pp. 20, 21.**

“LET this mind be in you, which was also in Christ Jesus: who... emptied Himself.” {PTUK January 10, 1901, p. 20.1}

He emptied Himself so entirely that, in becoming the Saviour of the world, he did not set himself forth in a way to make himself prominent or to draw attention to himself. “For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.... And no man *taketh this honour unto himself*, but he that is *called of God*, as was Aaron. So also Christ *glorified not Himself* to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee. As He saith also in another place, Thou art a priest forever after the order of Melchisedec.” Hebrews 5:1, 4-6. {PTUK January 10, 1901, p. 20.2}

He emptied Himself so entirely that, in coming to the world, he did not do it in a way to make Himself conspicuous, or to draw attention to Himself; but in a way in which He could say, truly: “I am not come of Myself, but... He hath sent Me.” John 7:28, 29. {PTUK January 10, 1901, p. 20.3}

He emptied Himself so entirely that, even when He came not of Himself, but was sent, He came not in His own name; not to represent Himself; not to manifest Himself; but in His Father’s name, to represent His Father, to make manifest only his Father. John 5:43. This because “He that seeketh his glory that sent Him, the same is true, and no unrighteousness is in Him.” John 7:18. {PTUK January 10, 1901, p. 20.4}

He emptied Himself so entirely that, when He had come, he could truly say of Himself: “I can of Mine of self do nothing.” John 5:30. To men he says: “Without Me ye can do nothing.” John 15:5. And of Himself He said: “I can of Mine own self do nothing.” This shows that He so entirely emptied Himself that, in this world, He was of Himself just as helpless to do righteousness as is the man who is without God. And, accordingly, He could truly say: “The Son can do nothing of Himself” (John 5:19); and, “I do nothing of Myself.” John 8:28. {PTUK January 10, 1901, p. 20.5}

He emptied Himself so entirely that he could truly say: “The words that I speak unto you I speak not of Myself.” John 14:10. “The word which ye hear is not Mine.” John 14:24. {PTUK January 10, 1901, p. 20.6}

He emptied Himself so entirely that no influence went forth as from Himself, that could draw anyone to Himself; and, therefore, He could truly say: “No man can come to Me, except the Father, which hath sent Me draw Him.” John 6:44. {PTUK January 10, 1901, p. 20.7}

He emptied Himself so entirely that He could truly say that “no man [“no one,” literally] knoweth the Son, but the Father.” Matthew 11:27. {PTUK January 10, 1901, p. 20.8}

This is “the faith of Jesus.” This is the way of Christ. This only is Christianity. Therefore “let this mind be in you, which was also in Christ Jesus.” Let this be your mind always, and only: that you are called of God; that you are sent of God; that you go not in your own name, but only in the name of Him that sent you; that you seek not your own glory, but only His glory that sent you; that of your own self you can do nothing, not even to speak; that no influence shall go forth as from yourself that can draw anyone to yourself; that none can come to you, except the Father, who hath sent you, draw him; that none can know you but God, and that all that shall be known of you shall be of God. {PTUK January 10, 1901, p. 20.9}

This is what it is to let the mind which is in Christ be in you. And this can be, only by letting the mind of Christ be in you. For it is not of the natural man, it is not of self, to do this. For the natural mind, the carnal mind, “is enmity against God; for it is not subject to the law of God, neither indeed can be.” Therefore whether in Christ or in you, it is only the mind that was in Christ that can empty self of self. Therefore, “let this mind be in you, which was also in Christ Jesus; who ... emptied Himself.” {PTUK January 10, 1901, p. 20.10}

When Christ had thus emptied Himself, he was immediately filled with God; so that “God was in Christ, reconciling the world unto Himself” (2 Corinthians 5:19); so that whereas of His own self He would do nothing, and did do nothing, yet God, who dwelt in Him, did mighty works (John 14:10); so that, though he could not speak of Himself, the words which He spoke were in very truth “the Father’s,” who sent Him (John 14:24; 12:49, 50); so that, in a word, He in this world was God manifest in the flesh. 1 Timothy 3:16. {PTUK January 10, 1901, p. 20.11}

“Let this mind be in you, which was also in Christ Jesus; who ... emptied Himself.” It will accomplish in you exactly what it did in Him—it will empty yourself. And when thus you have emptied yourself, immediately you will be filled with God, even with all the fullness of God; so that while of yourself you can do nothing, God, who dwelleth in you, will work in you that which is well pleasing in His sight through Jesus Christ (Hebrews 13:21; 2 Corinthians 6:16); so that God will be in you, both to will and to do of His good pleasure (Philippians 2:13); so that you will not speak your own words, but the words of Him that sends you (1 Corinthians 2:12, 13; John 3:33, 34); so that, in a word, in you it shall still be God manifest in the flesh. {PTUK January 10, 1901, p. 20.12}

Oh, “let this mind be in you, which was also in Christ Jesus: who ... emptied Himself.” For this is the faith of Jesus. And “here are they that keep ... the faith of Jesus.” {PTUK January 10, 1901, p. 21.1}

ALONZO T. JONES.