



The Calvary Road

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Brokenness

We want to be very simple in this matter of Revival. ^{1,2} Revival is just the life of the Lord Jesus poured into human hearts. Jesus is always victorious. In heaven they are praising Him all the time for His victory. Whatever may be our experience of failure and barrenness, He is never defeated. His power is boundless. And we, on our part, have only to get into a right relationship with Him, and we shall see His power being demonstrated in our hearts and lives and service³, and His victorious life will fill us and overflow through us to others. And that is Revival in its essence.

If, however, we are to come into this right relationship with Him⁴, the first thing we must learn is that our wills must be broken to His will.⁵ To be broken is the beginning of Revival.⁶ It is painful, it is humiliating, but it is the only way.⁷ It is being “Not I, but Christ,”⁸ and a “C” is a bent “I.” The Lord Jesus cannot live in us fully and reveal Himself through us until the proud self ^{9,10} within us is broken. This simply means that the hard unyielding self¹¹, which justifies itself, wants its own way, stands up for its rights, and seeks its own glory, at last bows its head to God’s will, admits its wrong, gives up its own way to Jesus, surrenders its rights and discards its own glory—that the Lord Jesus might have all and be all. In other words it is dying to self and self-attitudes.

And as we look honestly¹² at our Christian lives, we can see how much of this self there is in each of us. It is so often self who tries to live the Christian life (the mere fact that we use the word “try” indicates that it is self who has the responsibility). It is self, too, who is often doing Christian work. It is always self who gets irritable and envious and resentful and critical and worried. It is self who is hard and unyielding in its attitudes to others. It is self who is shy and self-conscious and reserved. No wonder we need breaking. As long as self is in control, God can do little with us, for all the fruits of the Spirit¹³ (they are enumerated in Galatians 5), with which God longs to fill us, are the complete antithesis of the hard, unbroken spirit within us and presupposes that it has been crucified.

Being broken is both God’s work and ours. He brings His pressure to bear, but we have to make the choice. If we are really open to conviction as we seek fellowship with God (and willingness for the light is the prime condition of fellowship with God), God will show us the expressions of this proud, hard self that cause Him pain. Then it is, we can stiffen our necks and refuse to repent or we can bow the head and say, “Yes, Lord.” Brokenness in daily experience is simply the response of humility to the conviction of God. And inasmuch as this conviction is continuous, we shall need to be broken continually. And this can be very costly, when we see all the yielding of rights and selfish interests that this will involve, and the confessions and restitutions that may be sometimes necessary.

For this reason, we are not likely to be broken except at the Cross of Jesus.¹⁴ The willingness of Jesus to be broken for us is the all-compelling motive in our being broken too.¹⁵ We see Him, Who is in the form of God, counting not equality with God a prize to be grasped at and hung on to, but letting it go for us and taking upon Him the form of a Servant¹⁶—God’s Servant, man’s Servant. We see Him willing¹⁷ to have no rights of

¹ Hosea 6:1–3

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

² Ezra 9:8

And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

REVIVAL is just the life of the Lord Jesus poured into human hearts.

³ 2 Corinthians 4:10

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

⁴ Luke 9:23

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

⁵ John 12:24

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

⁶ 1 Corinthians 15:31

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

⁷ 1 Corinthians 4:8–10

Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ’s sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

⁸ Galatians 2:20

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.

⁹ 1 Peter 5:6

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

His own, no home of His own, no possessions of His own, willing to let men revile Him and not revile again, willing to let men tread on Him and not retaliate or defend Himself. Above all, we see Him broken as He meekly goes to Calvary to become men's scapegoat by bearing their sins in His own body on the Tree.¹⁸ In a pathetic passage in a prophetic Psalm, He says, "I am a worm and no man."¹⁹ Those who have been in tropical lands tell us that there is a big difference between a snake and a worm, when you attempt to strike at them. The snake rears itself up and hisses and tries to strike back—a true picture of self. But a worm offers no resistance, it allows you to do what you like with it, kick it or squash it under your heel—a picture of true brokenness. And Jesus was willing to become just that for us—a worm and no man. And He did so, because that is what He saw us to be, worms having forfeited all rights by our sin, except to deserve hell. And He now calls us to take our rightful place as worms for Him and with Him. The whole Sermon on the Mount with its teaching of non-retaliation, love for enemies and selfless giving, assumes that that is our position.²⁰ But only the vision of the Love that was willing to be broken for us can constrain us²¹ to be willing for that.

*"Lord, bend that proud and stiff necked I,
Help me to bow the head and die;
Beholding Him on Calvary,
Who bowed His head for me."*

But dying to self is not a thing we do once for all. There may be an initial dying when God first shows these things, but ever after it will be a constant dying²², for only so can the Lord Jesus be revealed constantly through us.²³ All day long the choice will be before us in a thousand ways. It will mean no plans, no time, no money, no pleasure of our own. It will mean a constant yielding to those around us, for our yieldedness to God is measured by our yieldedness to man.²⁴ Every humiliation, everyone who tries and vexes us, is God's way of breaking us, so that there is a yet deeper channel in us for the Life of Christ.²⁵

You see, the only life that pleases God and that can be victorious is His life—never our life, no matter how hard we try.²⁶ But inasmuch as our self-centered life is the exact opposite of His, we can never be filled with His life unless we are prepared for God to bring our life constantly to death. And in that we must co-operate by our moral choice.

¹⁰ James 4:6–10

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.¹⁰ Humble yourselves in the sight of the Lord, and he shall lift you up.

Brokenness in daily experience is simply the response of humility to the conviction of God.

¹¹ Romans 6:11–19

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

¹² Timothy 3:2

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

All day long the choice will be before us in a thousand ways.

¹³ Galatians 5:22–23

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

¹⁴ Luke 9:23

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Notes

¹⁵ **1 John 2:6**

He that saith he abideth in him ought himself also so to walk, even as he walked.

The only life that pleases God and that can be victorious is *His* life—never our life, no matter how hard we try.

¹⁶ **Philippians 2:5–8**

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

¹⁷ **1 Peter 2:21–23**

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

¹⁸ **Galatians 3:13**

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

¹⁹ **Psalms 22:6**

But I am a worm, and no man; a reproach of men, and despised of the people.

²⁰ **Matthew 5:38–47**

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

²¹ **2 Corinthians 5:14–15**

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

²² **1 Corinthians 15:31**

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

²³ **2 Corinthians 4:10**

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

²⁴ **2 Corinthians 12:9–11**

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

²⁵ **Galatians 2:20**

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.

²⁶ **Philippians 3:8–10**

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;