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謙卑與信心

你們互相受榮耀，卻不求從獨一之神來的榮耀，怎能信我呢？(約五章四十四節)

最近我聽到一篇講道，講員把更高之基督徒生命的福份形容為擺在商店櫥窗的貨品，可以清楚看見但無法構得到。如果你叫人伸手去拿，他會回答說：我辦不到，因為有一層厚厚的玻璃阻擋著。同樣地，基督徒也許清楚看見那有福的應許——完全的平安與安息，滿溢著愛與喜樂，與主有不間斷的交通，繼續不斷地多結果子，然而總覺得有東西攔阻他去真正得著這些福份。那是什麼東西呢？不是別的，正是驕傲作祟。對信心而言，神的應許是如此的確定，而且唾手可得。神的邀請與鼓勵是那麼熱切，而可供我們倚靠之神大能膀臂雖離我們非常近，隨時準備向我們伸出；既是這樣，那麼攔阻我們得祝福的，必然攔阻了我們的信心。在開頭所引的經文裏，耶穌向我們揭露不能相信的原因，實在就是驕傲。”你們互相受榮耀 ... 怎能信我呢？”當我們發現驕傲的天性如何與信心背道而馳時，應該讓我們領悟到信心與謙卑本是同根生，我們所具有的真實信心，不可能多過我們所具有的謙卑之實質。也許在理智上，我們對於真理實在有很強的領悟力與確定的把握，然而驕傲仍盤踞在心，以致不能生發活潑的信心，支取神的權能。

我們只須花一點時間想一想什麼是信心。不就是承認自己一無所有、軟弱無助，因而向神投降，等候神作成一切嗎？不就是接受“倚靠者”這最卑微的地位，除了神恩典的賜予外，不敢要求什麼或得著什麼，也不能做什麼嗎？而謙卑正是培養一種倚靠神而活的態度。每一樣自己的企求、自己的意念、自信、自我抬舉，即使是最隱密的驕傲之毒氣，都能助長己生命，都不能進神的國，也不能據有國度裏的任何東西，因為它拒絕讓神得著祂所應有且必須有的地位——祂是一切的一切。

信心是知覺屬天世界和屬天祝福的器官。信心只求從神來的榮耀，這榮耀來自“神是一切”的所在。只要我們仍互相受榮耀，只要我們仍追求今生的榮耀、愛慕屬人的尊榮、護衛屬地的名譽而生怕失落，我們就不在追求也不能領受從神來的榮耀。驕傲使信心不能運作。救恩是來自十字架和被釘十字架的基督。救恩就是在十字架的靈裏，與被釘十字架的基督有交通。救恩就是與耶穌的謙卑有份，並與之聯合，以之為樂。當驕傲仍如此地轄管著我們時，甚至不知道要渴慕並祈求救恩中最必要、最蒙福的一部分——謙卑，無怪乎我們的信心這般微弱。

聖經中謙卑與信心之關係的密切性是超過許多人所明白的。從基督的生平裏也可以看見這件事。耶穌曾兩度提及大的信心。祂對百夫長所具有的信心甚覺希奇，說：“這麼大的信心就是在以色列中我也沒有遇見過。”(太八 10) 而當時百夫長對主說：“你到舍下，我不敢當。”另一次是祂對一位母親說：“婦人！你的信心是大的。”(太十五 28) 而這位婦人接受了狗的名份，說：“主啊！不錯，但是狗也吃他主人桌子上掉下來的碎渣兒。”謙卑使人在神面前成為

無有，因而挪去了一切信心的障礙，僅是恐懼戰兢地生怕自己不完全信靠祂，會使祂得不著尊榮。

弟兄們！我們在追求聖潔上失敗，原因是否就在此？我們的奉獻與信心如此膚淺且容易夭折，是否也出於同樣的原因？雖然我們自己常不自覺，我們不認識驕傲和己盤踞在我們裏面偷偷行事的範圍何其深廣，也不夠認識惟獨藉著神的駕臨與祂的大能，才能把它們趕出去。我們不夠明白能使我們真正變得謙卑的不是別的，乃是讓屬天的新性情完全取代老我。我們還不知道那種絕對的、不止息的、遍及各方面的謙卑，必須成爲根深蒂固的習性，表現在每一個禱告裏、每一次的就近神與每一次與人的交接上。如果我們說我們相信、靠近神且住在祂的大愛中，心靈和全身卻沒有漫溢著柔和謙卑，這就好像一個人要看東西卻不用眼看、要活著卻不呼吸一樣。

弟兄們！我們是不是犯了一項錯誤：花費很多心力要去信，卻同時一直讓老我的驕傲扣住神的福份與豐富？難怪我們信不來。讓我們把次序更改一下，首先，致力於自卑，服在神大能的手下：祂必叫我們升高。那蘇上十字架以至於死，且進入墳墓中，都是自卑的表現，卻是走向神榮耀的途徑。這也是我們要走的路徑。但願我們有這樣一個心願——以祂謙卑的心爲心、要像祂一樣的謙卑——並爲此迫切禱告；讓我們歡歡喜喜地接受任何能使我們在神或人面前謙卑的事——惟有這樣，才會走向神的榮耀。

也許你很想問一個問題。我曾說有些人已得著有福的經歷，且成爲祝福別人的導管，卻仍然缺少謙卑；你要問說雖然他們十分明顯地表現出太多追求從人來的榮耀，但是否就能由此證明他們沒有真實、強大的信心呢？這件事的答案不只一個。但與目前話題有關的主要答案是：他們實在具有某種程度的信心，神也按著他們信心的程度，賜下特殊的恩賜，以帶給別人祝福。但他們信心的運作所帶下的那個祝福，卻因著缺少謙卑而受到限制。只因爲他們不是完全倒空而讓神成爲一切，結果帶給人的常是表面且短暫的祝福。更深的謙卑無疑地會帶來更深、更全備的祝福。聖靈顯在人身上不但是能力的靈，而且是帶著神豐滿的恩典住在人裏面，特別是謙卑這項恩典，聖靈要藉著這樣的人帶給信徒充滿能力、聖潔、穩定的生命，而這種情況目前十分少見。

”你們互相受榮耀，怎能信我呢？”弟兄們！關於渴望得著從人來的榮耀，得不著就感覺受傷、痛苦、憤怒這樣的毛病，只能藉著致力於尋求單從神來的榮耀而除去。讓至尊至榮、配得一切稱頌之神的榮耀成爲你的一切，你就能脫離渴求人和己的榮耀之捆綁，以一無所有爲你的滿足和喜樂。你的信心會在一無所有的心土中茁壯成長，並歸榮耀給神，於是你會發現當你在祂面前浸入更深的謙卑時，祂就離你更近，並成全出於你信心的每個願望。（慕安得烈）

謙卑與向己死

祂自己卑微，存心順服，以至於死。(腓二章八節)

謙卑乃通向死的途徑，因為謙卑的極至與最高明證就是死。謙卑是花，結出來的完全之果就是向己死。耶穌自己卑微，以至於死，遂開出一條路徑，我們也必須走在其上。祂除了藉著死以外，無法證明祂對神的降服已達於極點，也無法棄絕人性而躍入父的榮耀裏，我們也是如此。謙卑必然導致向己死，惟有藉著向己死，才能證明我們是完全謙卑、全然棄絕給神；也惟有如此方能脫離墮落的天性，進入神裏面的生命，使新性情完全誕生在裏面；謙卑成為這新性情的氣息和喜樂。

我們已提過耶穌為祂的門徒所作的事，祂把復活的生命交通給他們，藉著聖靈的降臨，那位得榮耀且坐寶座的謙卑羔羊，真真實實地從天而降，親自住到他們裏面。祂藉著死得著了這權柄，祂所賜之生命最內在的形態是由死入生、降服至死、經過死而得勝之生命。親自住到人裏面的那一位，乃曾經死過，現在又活了，且活到永永遠遠。祂的生命、身位與同在都帶著各類死的標誌，乃是從死亡生出的生命。因此在祂的門徒裏面的生命，也始終帶著各類死的標誌。只有曾死過的那一位的靈——“死之靈”——住到人裏面作工時，人才會認識它生命的大能。主耶穌的死之首要標誌是謙卑，因此那些真正跟隨耶穌的人身上也必須有這死的標誌——謙卑。原因有二：惟獨謙卑導致完全的死；也惟獨死能成全謙卑。謙卑與死本來就分不開：謙卑是花蕾，藉著死，果實才成熟而臻至完全。

謙卑導致完全之死——謙卑意謂著棄絕己，在神面前取一個全然一無所有的地位。耶穌自己卑微，存心順服，以至於死。祂放棄自己的宏願而選擇神旨意的最高且完全之明證就是死。祂棄絕了祂的己來就死，而己的天性本不情願喝這杯，祂棄絕了與我們人性相融合的生命；祂向己死，也向試探祂的罪死；因此祂雖然成為人的樣式，卻進入了神完全的生命裏。如果不是因著祂無限量的謙卑，覺得自己算不了什麼，不過是遵行神旨並為神旨而受苦的一個僕人而已，則祂決不會死。

這就解答了常有人問起的一個問題：“我如何才能向己死？”但清楚領會這事的人少之又少。向己死不是你的工作，而是神的工作。在基督裏，你向著罪是死的；在你裏頭的生命是經過死亡而復活的生命；你可以確信你向罪是死的。但死的能力彰顯在你的性情和行為之豐滿程度，取決於聖靈所賜下的基督死之能力有多少。因此我們必須明白這其中的教訓：如果你想完全交通於基督的死，從己的捆綁得著完全的釋放，你所當作的乃是降卑自己。在全然無助的光景裏，把自己擺在神面前，由衷地默認你沒有能力殺掉自己或使自己活過來，並且深深地浸入你自己的無有裏，帶著溫柔、忍耐、信靠的態度把自己交給神。要接受每一種屈辱，視每一個磨難你、激怒你的同伴為神降卑你的工具，是出於神的恩典。要利用每一個在同伴面前降卑自己的機會，使之成為幫助你常常謙卑在神面前的方法。神悅納你這樣的自卑，視此為你全心渴望謙卑之明證，並視之為祈求謙卑之最佳禱告與接受恩典之大工的預備，於是祂藉著聖靈大大地剛強你，把基督完全啓示在你裏面，以致祂那僕人的形像真實地成形在你裏面，並住在你心裏。謙卑之路引向完全的死，完完全全經驗到我們在基督裏已經死了。

然後跟著來的是：只有這種死引向完全的謙卑。但務要謹防許多人所犯的錯誤；他們固然願意謙卑，卻又惟恐自己太過於謙卑，所以給自己許多的限制和定規，許多的推論和探究，以判定

真正的謙卑是什麼、當做什麼，卻從未將自己毫無保留地交付謙卑。要謹防這種態度。務必自己卑微以至於死。在向己死的過程裏，謙卑才得完全。所有經驗神更多恩典的真實經歷、所有在奉獻一方面的真實長進、一切真正愈來愈和基督聯合一致的形像，都必須以向己死為根基，並藉著對神和人所表現的態度與習性證明之。一個人極有可能常提到死的樣式、在聖靈裏行走，然而即使最愛他的人也會看出他仍然充滿了己。一個向己死的人身上最明確的死之標誌，莫過於不求讚譽的謙卑——倒空自己，取了奴僕的形像。人有可能多多且誠懇地提到與被藐視、被厭棄的耶穌有交通，也提到背十字架，然而在他身上看不見柔和謙卑，也找不著神羔羊所具有的慈愛溫和之謙遜。一說到“神的羔羊”意謂著兩件事——柔和謙卑與死。讓我們在這兩方面接受祂的形像並追求之。在祂身上這兩種形像是分不開的，在我們身上也必須如此。

如果要靠我們自己來達成實在無望！天然決不能勝過天然，即使有恩典之助也辦不到。己永不能逐出己，即使是重生的人也做不來。但讚美神！這項工作已告成，且永遠地成全了。耶穌一次的死就永遠成為我們向己死的根源。耶穌升天——祂一次且永遠地進入至聖所——就賜下聖靈的權能，把死之生命的能力傳遞給我們，使之成為我們自己的生命。當人願意跟隨耶穌的腳蹤，去追求並操練謙卑時，會意識到自己裏頭有更大的需要，而生發出渴慕與盼望，信心就剛強起來，開始學會仰望、要求得著、並實際領受聖靈真實而全備的福份，日日持守在聖靈豐滿的能力裏，有份于耶穌的向己死、向罪死，使謙卑漫溢我們整個生命。

”豈不知我們這受洗歸入基督耶穌的人，是受洗歸入祂的死麼？你們向罪也當看自己是死的，向神在基督耶穌裏卻當看自己是活的。... 要像從死裏復活的人，將自己獻給神。”（羅六 3、11、13）基督徒的自我意識全然被使基督從死裏復活的靈浸透、烙印。他把自己當作一個在基督裏死了，在基督裏死而復活，身上帶著主耶穌死之印記的人，一直把自己獻給神。他的生命帶著雙重標誌：深深地紮根於耶穌的墳墓裏，紮根于向罪死、向己死的真實謙卑裏；在復活的大能裏抬頭望天——耶穌就在那兒。

信徒們！要宣告耶穌的死與生是你的。進入祂墳墓的安息裏，歇了自己的工，享受神的安息。像基督一樣，把靈魂交與父神，謙卑下來，每天站在全然無助、完全倚靠神的地位，神就要舉起你，把你升高。每天早晨深深地沉沒於耶穌的墳墓裏，成為一無所有；則耶穌的生將每一天顯明於你的身上。要明確地宣稱“浸入基督的死”是你與生俱來的權利，因而顯在你身上的乃是一種甘心樂意、充滿愛心、安詳愉快的謙卑。”祂一次獻祭，便叫那得以成聖的人永遠完全。”（來十 14）凡下到祂的屈辱谷的人，將會在祂裏面找到能力，可以看自己、算自己是死的，像那些已經接受祂、學祂樣式的人一樣，一直行走在柔和謙卑，用愛心彼此包容。帶著死的生命顯於像基督那樣的柔和謙卑中。（慕安得烈）

HUMILITY AND FAITH

"How can you believe, which receive glory from one another, and the glory that comes from the only God you seek not?" John 5:44

In an address I lately heard, the speaker said that the blessings of the higher Christian life were often like the objects exposed in a shop window, one could see them clearly and yet could not reach them. If told to stretch out his hand and take, a man would answer, I cannot; there is a thick pane of plate-glass between me and them. And even so Christians may see clearly the blessed promises of perfect peace and rest, of overflowing love and joy, of abiding communion and fruitfulness, and yet feel that there was something between hindering the true possession. And what might that be? Nothing but pride! The promises made to faith are so free and sure; the invitations and encouragements so strong; the mighty power of God on which it may count is so near and free, that it can only be something that hinders faith that hinders the blessing being ours. In our text Jesus discovers to us that it is indeed pride that makes faith impossible. "How can you believe, which receive glory from one another?" As we see how in their very nature pride and faith are irreconcilably at variance, we shall learn that faith and humility are at root one, and that we never can have more of true faith than we have of true humility; we shall see that we may indeed have strong intellectual conviction and assurance of the truth while pride is kept in the heart, but that it makes the living faith, which has power with God, an impossibility.

We need only think for a moment what faith is. Is it not the confession of nothingness and helplessness, the surrender and the waiting to let God work? Is it not in itself the most humbling thing there can be, the acceptance of our place as dependents, who can claim or get or do nothing but what grace bestows?! Humility is simply the disposition which prepares the soul for living on trust. And every, even the most secret breathing of pride, in self-seeking, self-will, self confidence, or self-exaltation, is just the strengthening of that self which cannot enter the kingdom, or possess the things of the kingdom, because it refuses to allow God to be what He is and must be there-- the All in All.

Faith is the organ or sense for the perception and apprehension of the heavenly world and its blessings. Faith seeks the glory that comes from God, that only comes where God is All. As long as we take glory from one another, as long as ever we seek and love and jealously guard the glory of this life, the honor and reputation that comes from men, we do not seek, and cannot receive the glory that comes from God. Pride renders faith impossible. Salvation comes through a cross and a crucified Christ. Salvation is the fellowship with the crucified Christ in the Spirit of His cross. Salvation is union with and delight in, salvation is participation in, the humility of Jesus. Is it wonder that our faith is so feeble when pride still reigns so much, and we have scarce learnt even to long or pray for humility as the most needful and blessed part of salvation?

Humility and faith are more nearly allied in Scripture than many know. See it in the life of Christ. There are two cases in which He spoke of a great faith. Had not the centurion, at whose faith He marveled, saying, "I have not found so great faith, no, not in Israel!" spoken, "I am not worthy that You should come under my roof"? And had not the mother to whom He spoke, "O woman, great is your faith!" accepted the name of dog, and said, "Yea, Lord, yet the dogs eat of the crumbs"? It the humility that brings a soul to be nothing before God, that also removes every hindrance to faith, and makes it only fear lest it should dishonor Him by not trusting Him wholly.

Brother, have we not here the cause of failure in the pursuit of holiness? Is it not this, though we knew it not, that made our consecration and our faith so superficial and so short-lived? We had no idea to what an extent pride and self were still secretly working within us, and how alone God by His incoming and His mighty power could cast them out. We understood not how nothing but the new and divine nature, taking entirely the place of the old self, could make us really humble. We knew not that absolute, unceasing, universal humility must be the root disposition of every prayer and every approach to God as well as of every dealing with man; and that we might as well attempt to see without eyes, or live without breath, as believe or draw nigh to God or dwell in His love, without an all pervading humility and lowliness of heart.

Brother, have we not been making a mistake in taking so much trouble to believe, while all the time there was the old self in its pride seeking to possess itself of God's blessing and riches? No wonder we could not believe. Let us change our course. Let us seek first of all to humble ourselves under the mighty hand of God: He will exalt us. The cross, and the death, and the grave, into which Jesus humbled Himself, were His path to the glory of God. And they are our path. Let our one desire and our fervent prayer be, to be humbled with Him and like Him; let us accept gladly whatever can humble us before God or men; this alone is the path to the glory of God.

You perhaps feel inclined to ask a question. I have spoken of some who have blessed experiences, or are the means of bringing blessing to others, and yet are in humility. You ask whether these do not prove that they have true, even strong faith, though they show too clearly that they still seek too much the honor that comes from men. There is more than one answer can be given. But the principal answer in our present connection is this: They indeed have a measure of faith, in proportion to which, with the special gifts bestowed upon them, is the blessing they bring to others. But in that very blessing the work of their faith is hindered, through the lack of humility. The blessing is often superficial or transitory, just because they are not the nothing that opens the way for God to be all. A deeper humility would without doubt bring a deeper and fuller blessing. The Holy Spirit not only working in them as a Spirit of power, but dwelling in them in the fullness of His grace, and especially that of humility, would through them communicate Himself to these converts for a life of power and holiness and steadfastness now all too little seen.

"How can you believe, which receive glory from one another?" Brother! Nothing can cure you of the desire of receiving glory from men, or of the sensitiveness and pain and anger which come when it is not given, but giving yourself to seek only the glory that comes from God. Let the glory of the All-glorious God be everything to you. You will be freed from the glory of men and of self, and be content and glad to be nothing. Out of this nothingness you will grow strong in faith, giving glory to God, and you will find that the deeper you sink in humility before Him, the nearer He is to fulfill the every desire of your Faith. (Andrew Murray)

HUMILITY AND DEATH TO SELF

"He humbled Himself and became obedient unto death." Phil. 2:8

Humility is the path to death, because in death it gives the highest proof of its perfection. Humility is the blossom of which death to self, is the perfect fruit. Jesus humbled Himself unto death, and opened the path in which we too must walk. As there was no way for Him to prove His surrender to God to the very uttermost, or to give up and rise out of our human nature to the glory of the Father but through death, so with us too. Humility must lead us to die to self: so we prove how wholly we have given ourselves up to it and to God; so alone we are freed from fallen nature, and find the path that leads to life in God, to that full birth of the new nature, of which humility is the breath and the joy.

We have spoken of what Jesus did for His disciples when He communicated His resurrection life to them, when in the descent of the Holy Spirit He, the glorified and enthroned meekness, actually came from heaven Himself to dwell in them. He won the power to do this through death: in its inmost nature the life He imparted was a life out of death, a life that had been surrendered to death, and been won through death. He who came to dwell in them was Himself One who had been dead and now lives for evermore. His life, His person, His presence, bears the marks of death, of being a life begotten out of death. That life in His disciples ever bears the death marks too; it is only as the Spirit of the death, of the dying One, dwells and works in the soul, that the power of His life can be known. The first and chief of the marks of the dying of the Lord Jesus, of the death-marks that show the true follower of Jesus, is humility. For these two reasons: only humility leads to perfect death; only death perfects humility. Humility and death are in their very nature one: humility is the bud; in death the fruit is ripened to perfection.

Humility leads to perfect death. Humility means the giving up of self and the taking of the place of perfect nothingness before God. Jesus humbled Himself, and became obedient unto death. In death He gave the highest, the perfect proof of having given up His will to the will of God. In death He gave up His self, with its natural reluctance to drink the cup; He gave up the life He had in union with our human nature; He died to self, and the sin that tempted Him; so, as man, He entered into the perfect life of God. If it had not been for His boundless humility, counting Himself as nothing except as a servant to do and suffer the will of God, He never would have died.

This gives us the answer to the question so often asked, and of which the meaning is so seldom clearly apprehended: How can I die to self? The death to self is not your work, it is God's work. In Christ you are dead to sin, the life there is in you has gone through the process of death and resurrection; you may be sure you are indeed dead to sin. But the full manifestation of the power of this death in your disposition and conduct depends upon the measure in which the Holy Spirit imparts the power of the death of Christ. And here it is that the teaching is needed: if you would enter into full fellowship with Christ in His death, and know the full deliverance from self, humble yourself. This is your one duty. Place yourself before God in your utter helplessness; consent heartily to the fact of your impotence to slay or make alive yourself; sink down into your own nothingness, in the spirit of meek and patient and trustful surrender to God. Accept every humiliation, look upon every fellow-man who tries or vexes you, as a means of grace to humble you. Use every opportunity of humbling yourself before your fellow-men as a help to abide humble before God. God will accept such humbling of yourself as the proof that your whole heart desires it, as the very best prayer for it, as your preparation for His mighty work of grace, when, by the mighty strengthening of His Holy Spirit, He reveals Christ fully in you, so that He, in His form of a servant, is truly formed in you, and dwells in your heart. It is the path of humility which leads to perfect death, the full and perfect experience that we are dead in Christ.

Then follows: Only this death leads to perfect humility. O, beware of the mistake so many make, who would fain be humble, but are afraid to be too humble. They have so many qualifications and limitations, so many reasoning and questionings, as to what true humility is to be and to do, that they never unreservedly yield themselves to it. Beware of this. Humble yourself unto death. It is in the death to self that humility is perfected. Be sure that at the root of all real experience of more grace, of all true advance in consecration, of all actually increasing conformity to the likeness of Jesus, there must be a deadness to self that proves itself to God and men in our dispositions and habits. It is sadly possible to speak of the death-life and the Spirit-walk, while even the tenderest love cannot but see how much there is of self. The death to self has no surer death mark than a humility which makes itself of no reputation, which empties out itself, and takes the form of a servant. It is possible to speak much and honestly of fellowship with a despised and rejected Jesus, and of bearing His cross, while the meek and lowly, the kind and gentle humility of the Lamb of God is not seen, is scarcely sought. The Lamb of God means two things--meekness and death. Let us seek to receive Him in both forms. In Him they are inseparable: they must be in us too.

What a hopeless task if we had to do the work! Nature never can overcome nature, not even with the help of grace. Self can never cast out self, even in the regenerate man. Praise God! the work has been done, and finished and perfected forever. The death of Jesus, once and forever, is our death to self. And the ascension of Jesus, His entering once and for ever into the Holiest, has given us the Holy Spirit to communicate to us in power, and make our very own, the power of the death-life. As the soul, in the pursuit and practice of humility, follows in the steps of Jesus, its consciousness of the need of something more is awakened, its desire and hope is quickened, its faith is strengthened, and it learns to look up and claim and receive that true fullness of the Spirit of Jesus, which can daily maintain His death to self and sin in its full power, and make humility the all pervading spirit of our life.

"Are you ignorant that all we who were baptized into Jesus Christ were baptized into His death? Reckon yourselves to be dead unto sin, but alive unto God in Christ Jesus. Present yourself unto God, as alive from the dead. " The whole self consciousness of the Christian is to be imbued and characterized by the spirit that animated the death of Christ. He has ever to present himself to God as one who has died in Christ, and in Christ is alive from the dead, bearing about in his body the dying of the Lord Jesus. His life ever bears the two-fold mark: its roots striking in true humility deep into the grave of Jesus, the death to sin and self; its head lifted up in resurrection power to the heaven where Jesus is.

Believer, claim in faith the death and the life of Jesus as yours. Enter in His grave into the rest from self and its work - the rest of God. With Christ, who committed His spirit into the Father's hands, humble yourself and descend each day into that perfect, helpless dependence upon God. God will raise you up and exalt you. Sink every morning in deep, deep nothingness into the grave of Jesus; every day the life of Jesus will be manifest in you. Let a willing, loving, restful, happy humility be the mark that you have indeed claimed your birthright - the baptism into the death of Christ. "By one offering He has perfected forever them that are sanctified." The souls that enter into His humiliation will find in Him the power to see and count self-dead, and, as those who have learned and received of Him, to walk with all lowliness and meekness, forbearing one another in love. The death-life is seen in a meekness and lowliness like that of Christ. (Andrew Murray)