



溪邊的樹

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謙卑是成全救贖的秘訣

你們當以基督耶穌的心為心，祂本有神的形像，不以自己與神同等為強奪的；反倒虛己，取了奴僕的形象，成為人的樣式；既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。所以神將祂升為至高。（腓二 5-9）

樹之成長源於其根，它的生存惟賴存於種子的生命。我們若全盤瞭解這事實，並應用在首先的亞當和末後的亞當身上，必十分有助於我們明白耶穌救贖之必要性與本質。

耶穌救贖之必要性 -- 古蛇的邪惡本性就是驕傲，因而被逐出天庭；牠在夏娃的耳朵旁說試探的話，這些話帶著地獄的毒氣。當夏娃聽從了它，渴望並定意要像神一樣能知道善惡時，毒氣就進入了她的靈魂、血液和生命裏，永遠摧毀了有福的謙卑與對神的倚靠--這原本是我們無窮的福祉。於是她的生命與從她而出的族類都因著撒但自己驕傲的毒氣而敗壞，整個根部都爛掉了，因驕傲乃一切罪惡與咒詛之源。現今世界的淒慘光景--國與國之間的戰爭、殺人流血、自私、苦難、野心、嫉妒、破碎的心靈、悲慘的生活、不快樂的日子--皆源於那遭咒詛的驕傲，是我們自己和別人裏面地獄般的可怕驕傲所造成的。驕傲使救贖成為必須，我們需要從驕傲中被救拔出來更甚於其他一切。因此我們對進入我們裏面的邪惡勢力之認識有多少，會決定我們對救贖的必要性之認識有多深。

樹之成長源於其根。撒但從地獄帶出來的勢力時刻侵入人的生命裏，而且那股力量時刻運行在世上，人深受其苦而引以為懼，與之爭戰且試圖逃避它。然而他們並不知道它從哪里來，為什麼具有那麼可怕的至高權勢，難怪他們不知從何克服之。驕傲之勢力紮根於靈界可怕的權勢裏，遍佈於我們的裏裏外外。我們必須承認自己的本相就是驕傲並為此懊悔，但同時也必須知道它源出於魔鬼。這樣當我們深覺無力克服它、趕出它時，就會速速奔向唯一能釋放我們的超然能力--神羔羊之救贖。當我們無望地與運行在裏面的己和驕傲苦鬥時，一想到隱藏在背後的黑暗權勢只會使我們更加絕望；但當我們全然絕望時，正適於瞭解並接受在我們自身以外的一種能力與生命--神的羔羊已把天上的謙卑帶下來，與我們相近，可以趕逐撒但與驕傲。

樹之成長源於其根。我們必須注意第一個亞當是怎麼墮落的，藉此來認識我們裏面那罪惡之權勢；同樣地，我們也必須好好地認識第二個亞當和祂的能力，祂在我們裏面所賜下之謙卑的生命就像驕傲之生命那般真實、常存、具有壓倒性的勢力。在我們裏面這源出於基督、在基督裏的生命，就如那源出於亞當、在亞當裏的生命那麼真實，甚至有過之而無不及。我們是「在祂裏面生根」、行走，「持定元首，全身既然靠著祂，筋節得以相助聯絡，就因神大得長進」（西二 7、19）。神的生命化作肉身進入人性裏作我們的根，我們立於斯、長於斯，一度運行在

耶穌身上，使祂從死裏復活的大能大力，每天也照樣運行在我們裏面。我們必須思想、認識並信靠這生命，它曾經彰顯在基督身上，如今卻成爲我們的生命，正等著我們同意讓它佔有並管理我們全人。

因此非常要緊的是，我們應當正確地認識基督是怎樣的一位，是什麼因素使祂成爲基督，尤其重要的是，作爲救贖主的祂，到底什麼是祂最主要的特性，祂品格的精髓是什麼，祂紮根於何處。答案只有一個：謙卑。什麼是道成肉身？就是祂屬天的謙卑，虛己、成爲人的樣式。祂在地上的生活就是謙卑。「取了奴僕的形像」，祂的救贖也是謙卑——「自己卑微，存心順服以至於死」，還有祂的升天、得榮耀——仍是謙卑使祂升到寶座那裏，戴上榮耀的冠冕——祂「自己卑微……所以神將祂升爲至高」。謙卑是一切，存于原先祂與父同在天堂時，也存於祂的出生、祂的一生、祂的死和祂的坐寶座爲王——這一切都是謙卑。基督乃神的謙卑具體彰顯於人性裏，無窮永愛自己卑微，披上柔和謙卑之外袍，來贏取我們、服事我們並拯救我們。神的慈愛和謙卑使祂成爲一切人的施恩者、幫助者和僕人。所以耶穌是「謙卑」來成了肉身，至今祂仍然是神柔和謙卑的羔羊站立在寶座中。

由根而出的樹，必能從枝葉和果實上看見根的性質。謙卑既是耶穌生命中居首位且包含一切的恩典，是祂成全救贖的秘訣，則我們靈命的康健與力量全在乎我們也把這恩典置於首位，使之成爲耶穌身上我們所最羨慕、最切求之事；並且犧牲其他一切爲要得著這一位。

基督徒的生命常如此軟弱、不結果子，不就是因爲忽略或不知道基督的生命之根嗎？人沒有感覺到豐滿的救恩之樂，不就是因爲很少追求謙卑嗎？而耶穌自己是在謙卑裏找到喜樂，並在謙卑裏帶下喜樂。除非我們因著謙卑，不求別的，只求向自己死，使己來到盡頭，像耶穌一樣放棄了一切人的榮耀，單單尋求從神來的榮耀，絕對算自己毫無所有，好使神成爲一切，惟獨主被高舉；除非我們尋求在基督裏的這種謙卑過於其他使人最感興趣的事，並樂意爲此付上任何代價，否則我們的信仰沒有征服世界的希望。

如果我的讀者們還未留意到自己裏面和周圍那些蒙召作基督徒的人身上何等缺少謙卑，缺少神羔羊那柔和謙卑的態度，那麼我大聲疾呼也不爲過。想想看那一切缺少愛心的表現，對別人的需要、感覺和軟弱漠不關心，常常急速、犀利地下斷語而自以爲誠實正直，發脾氣、焦躁易怒、一切苦毒與不和睦的感覺等，皆源於驕傲和唯我獨尊。你若思想這些，就會看見地獄般黑暗的驕傲如何潛入每一個地方，連聖徒的聚會也不例外。再反過來想想看，如果自己和周圍同作聖徒的人，以及全世界的信徒，真正且永遠被耶穌的謙卑引導著，那麼結果又如何呢？喔！我們的全心靈怎能不晝夜呼籲著：願耶穌的謙卑作在我裏面和我周圍所有的人身上！讓我們專心而誠實地面對自己缺少謙卑這問題（這謙卑是藉著基督生命的樣式，在救恩之本質裏顯示出來的），我們便開始覺得自己似乎從未真正認識基督和祂的救恩。

信徒們！要思想耶穌的謙卑。這是你蒙救贖的秘訣與隱藏之根源。務必日日更深浸入其中，並全心相信神所賜給你的基督，帶著祂屬天的謙卑要爲你成這事，祂要進來住在你的裏面，也要作工在你的裏面，使你成爲父所要的樣式。（慕安得烈）

謙卑顯於耶穌的教訓中

我心裏柔和謙卑，你們當負我的軛，學我的樣式。(太十一 29)

你們中間……誰願為首就必作你們的僕人，正如人子來，……乃是要服事人(太廿 26-28)。

我們已經看過謙卑顯於耶穌的生活裏，正如祂自己所表明的心跡，所以讓我們來聆聽祂的教訓，看看祂怎樣論到謙卑，怎樣深深地期待人(尤其是祂的門徒)要像祂一樣的謙卑。請細讀底下的話，我所能做的就是直接引用經文，盼望你從其中得著一個很深的印象：主常常多麼熱切地要教導人謙卑這件事，這樣或許有助於瞭解祂所要求於我們的。

1. 在祂服事的起頭，就宣告了登山寶訓裏的八福：「虛心(靈裏貧窮)的人有福了，因為天國是他們的。……溫柔的人有福了，因為他們必承受地土。」(太五 3、5) 祂這段開場白指出了進入天國的唯一門路。虛心(貧窮)的人毫無所有，因此天國就臨到他們；溫柔的人不為自己謀求什麼，因此地上是他們的。天地一切的美福都是為謙卑人預備的。謙卑乃蒙福之秘訣，是在天在地的生活準則。
2. 「我心裏柔和謙卑，你們當負我的軛，學我的樣式。」基督扮演著教師的角色，這位教師把祂的心態告訴我們，並要我們向祂學習、從祂領受。而祂所告訴我們的唯一心態就是柔和謙卑，藉此我們的靈魂得著完全的安息。謙卑成了我們的拯救。
3. 門徒們彼此爭論誰在天國為大，最後同意去問夫子(參路九 46；太十八 1-3)。耶穌便叫一個孩子來站在他們當中，說：「凡自己謙卑像這小孩子的，他在天國裏就是最大的。」(太十八 4)「天國裏誰是最大的？」這實在是個難解的問題。究竟天國裏最重要的特質是什麼呢？除了耶穌以外，沒有人可以給予答案。天堂最大的榮耀，最首要的恩典，真正屬天的心思，就是謙卑。「你們中間最小的，他便為大。」(路九 48)
4. 西庇太的兒子們曾經要求耶穌把天國裏祂寶座左右的最高位賜給他們。耶穌說這不是祂可以賜的！乃是父為誰預備的，就賜給誰。他們的眼目不當註定這高位，也不當為此祈求，所當思想的就是主所喝的羞辱之杯與主所受的屈辱之洗。所以祂又補充道：「誰願為首，就必作你們的僕人，正如人子來……乃是要服事人。」(參太二十 20-28) 謙卑既是從天而降之基督身上的標誌，當然也是量度天上榮耀的唯一準則：最卑微的人最靠近神。教會的首位是要給那最卑微的人。
5. 耶穌對眾人和門徒提到法利賽人喜愛首位時，再次說道：「你們中間誰為大，誰就要作你們的用人。」(太廿三 11) 謙卑是唯一登向神國度之榮耀的階梯。
6. 又有一次，耶穌在一個法利賽人家裏說到請客的比喻，提及一位客人被請去坐上座，然後加上一句話：「凡自高的必降為卑，自卑的必升為高。」(參路十四 1-11) 這要求決無更改的餘地，此外沒有第二條路可走。惟有自卑的，才能升為高。
7. 在法利賽人和稅吏的比喻裏，耶穌再次說道：「凡自高的必降為卑，自卑的必升為高。」(參路十八 9-14) 在聖殿和神面前的敬拜，必須深深地浸潤於對神、對人真正的謙卑裏，否則一切毫無價值。

8. 當耶穌洗完了門徒的腳之後，祂說：「我是你們的主、你們的夫子，尚且洗你們的腳，你們也當彼此洗腳。」（約十三14）發命令的那一位，自己作榜樣，而且論到順從或效法祂的每一個思想，皆以謙卑為作門徒的首要條件。
9. 設立聖餐的那一夜，門徒仍在爭論他們中間哪一個可算為大。耶穌說：「你們裏頭為大的，倒要像年幼的，為首領的，倒要像服事人的。……我在你們中間如同服事人的。」在此耶穌向我們披露祂走過何樣的路徑，祂用什麼樣的能力與態度成全了救恩，並拯救我們進入其中。自始至終就是謙卑使祂成為眾人之僕。

多麼少人傳這資訊，也多麼少人操練這件事，而覺察並承認缺少謙卑的人又何其少！我並不是說很少人達到某種程度像耶穌一樣的謙卑，我乃是說很少人繼續不斷地渴望謙卑，並為此禱告，一直以此為明確的追求目標。世人很少看見謙卑，甚至在教會內部也很少看到。

「誰願為首，就必作你們的僕人。」但願神使我們滿心相信這話正是耶穌的心意。我們都知道一個忠實的奴僕意味著什麼樣的性格——獻身于對主人有利的事，體貼主人的心意，小心地討主人的歡心，因著主人的興隆、尊榮與幸福而快樂。我們可以在地上看見這種僕人，對他們而言，「僕人」這名稱乃是一項榮耀。我們中間卻還有許多人尚未明白這種基督徒生命中的新喜樂：把自己交給神，作祂的奴僕服事祂，結果發現服事祂成了我們最高的自由——脫離罪與己。不但如此，我們還須學另一樣功課——耶穌呼召我們彼此服事，如果我們衷心地接受這項呼召，這樣的服事也會成為最大的祝福、更完全的新自由，得以脫離罪惡與老我。一開始學習時似乎很難，那不過是因為驕傲作祟、自尊、自恃。一旦我們明白在神面前持著一無所有的態度，是受造者的榮耀，是耶穌的靈（態度），也是天上的喜樂時，我們便會全心歡迎這種訓練，甚至去服事那些磨難我們、激怒我們的人。當我們專注於這種真正使人成聖的學習時，就能用嶄新而熱切的態度去讀耶穌論自卑的話語，也會發現沒有一種地位是太低下、太過份地屈辱自己，也沒有一種服事是太卑賤、太冗長而不值得繼續做下去。因為我們是與「我在你們中間如同服事人的」那一位相交，而服事人證明我們與祂有份。

弟兄們！這是通往更高生命的途徑——低下，低而又低！這是耶穌對那些想要在天國為大，坐在主左右的門徒們說過的話。不要追求或要求升高，那是神的事；你自己要守住自卑、謙卑的地位，在神和人面前一直以僕人自居，這是你的事；但願這是你的目標和禱告。神是信實的，正如水總是流向並充滿最低的地方，照樣神的榮耀和能力總是流入謙卑和倒空的受造者，使之升高並賜下祝福。凡自卑的（這必須是我們唯一關切的事）——必升為高（這是神關心的事，祂要按著祂的大愛，藉著祂的大能成就這事。）

有時候人以為柔和謙卑會使我們失去男子漢大丈夫的尊貴氣概。喔，不！但願所有的人都相信謙卑乃天國的尊貴樣式，也是天國王的高貴氣質；自卑、成為眾人之僕才像神，而且會帶來主同在的喜樂與榮耀，使祂的能力時常停留在我們身上。

耶穌——柔和謙卑的那一位——呼召我們效法祂走這條通向神的路徑。讓我們默想前面所說的話，直到我們的心被一個意念抓住：我需要謙卑。而且我們可以相信祂必賜予祂所指示我們的事，並讓我們有份於祂所是的一切。柔和謙卑的那一位要進來，住在一顆渴慕的心中。（慕安得烈）

HUMILITY: THE SECRET OF REDEMPTION

"Have this mind in you, which was also in Christ Jesus: who emptied Himself; taking the form of a servant; and humbled Himself; becoming obedient even unto death. Wherefore God also highly exalted Him." Phil. 2:5-9.

No tree can grow except on the root from which it sprang. Through all its existence it can only live with the life that was in the seed that gave it being. The full apprehension of this truth in its application to the first and the Second Adam cannot but help us greatly to understand both the need and the nature of the redemption there is in Jesus.

The Need.- When the Old Serpent, he who had been cast out from heaven for his pride, whose whole nature as devil was pride, spoke his words of temptation into the ear of Eve, these words carried with them the very poison of hell. And when she listened, and yielded her desire and her will to the prospect of being as God, knowing good and evil, the poison entered into her soul and blood and life, destroying forever that blessed humility and dependence upon God which would have been our everlasting happiness. And instead of this, her life and the life of the race that sprang from her became corrupted to its very root with that most terrible of all sins and all curses, the poison of Satan's own pride. All the wretchedness of which this world has been the scene, all its wars and bloodshed among the nations, all its selfishness and suffering, all its ambitions and jealousies, all its broken hearts and embittered lives, with all its daily unhappiness, have their origin in what this cursed, hellish pride, either our own, or that of others, has brought us. It is pride that made redemption needful; it is from our pride we need above everything to be redeemed. And our insight into the need of redemption will largely depend upon our knowledge of the terrible nature of the power that has entered our being.

No tree can grow except on the root from which it sprang. The power that Satan brought from hell, and cast into man's life, is working daily, hourly, with mighty power throughout the world. Men suffer from it; they fear and fight and flee it; and yet they know not whence it comes, whence it has its terrible supremacy. No wonder they do not know where or how it is to be overcome. Pride has its root and strength in a terrible spiritual power, outside of us as well as within us; as needful as it is that we confess and deplore it as our very own, is to know it in its Satanic origin. If this leads us to utter despair of ever conquering or casting it out, it will lead us all the sooner to that supernatural power in which alone our deliverance is to be found - the redemption of the Lamb of God. The hopeless struggle against the workings of self and pride within us may indeed become still more hopeless as we think of the power of darkness behind it all; the utter despair will fit us the better for realizing and accepting a power and a life outside of ourselves too, even the humility of heaven as brought down and brought nigh by the Lamb of God, to cast out Satan and his pride.

No tree can grow except on the root from which it sprang. Even as we need to look to the first Adam and his fall to know the power of the sin within us, we need to know well the Second Adam and His power to give within us a life of humility as real and abiding and overmastering as has been that of pride. We have our life from and in Christ, as truly, yea more truly, than from and in Adam. We are to walk "rooted in Him," "holding fast the Head from whom the whole body increases with the increase of God." The life of God which in the incarnation entered human nature, is the root in which we are to stand and grow; it is the same almighty power that worked there, and thence onward to the resurrection, which works daily in us. Our one need is to study and know and trust the life that has been revealed in Christ as the life that is now ours, and waits for our consent to gain possession and mastery of our whole being.

In this view it is of inconceivable importance that we should have right thoughts of what Christ is, of what really constitutes Him the Christ, and specially of what may be counted His chief characteristic, the root and essence of all His character as our Redeemer. There can be but one answer: it is His humility. What is

the incarnation but His heavenly humility, His emptying Himself and becoming man? What is His life on earth but humility; His taking the form of a servant? And what is His atonement but humility? "He humbled Himself and became obedient unto death." And what is His ascension and His glory, but humility exalted to the throne and crowned with glory? "He humbled Himself, therefore God highly exalted Him." In heaven, where He was with the Father, in His birth, in His life, in His death, in His sitting on the throne, it is all, it is nothing but humility. Christ is the humility of God embodied in human nature; the Eternal Love humbling itself, clothing itself in the garb of meekness and gentleness, to win and serve and save us. As the love and condescension of God makes Him the benefactor and helper and servant of all, so Jesus of necessity was the Incarnate Humility. And so He is still in the midst of the throne, the meek and lowly Lamb of God.

If this be the root of the tree, its nature must be seen in every branch and leaf and fruit. If humility be the first, the all-including grace of the life of Jesus, if humility be the secret of His atonement, then the health and strength of our spiritual life will entirely depend upon our putting this grace first too, and making humility the chief thing we admire in Him, the chief thing we ask of Him, the one thing for which we sacrifice all else.

Is it any wonder that the Christian life is so often feeble and fruitless, when the very root of the Christ life is neglected, is unknown? Is it any wonder that the joy of salvation is so little felt, when that in which Christ found it and brings it, is so little sought? Until a humility which will rest in nothing less than the end and death of self; which gives up all the honor of men as Jesus did, to seek the honor that comes from God alone; which absolutely makes and counts itself nothing, that God may be all, that the Lord alone may be exalted until such a humility be what we seek in Christ above our chief joy, and welcome at any price, there is very little hope of a religion that will conquer the world.

I cannot too earnestly plead with my reader, if possibly his attention has never yet been specially directed to the want there is of humility within him or around him, to pause and ask whether he sees much of the spirit of the meek and lowly Lamb of God in those who are called by His name. Let him consider how all want of love, all indifference to the needs, the feelings, the weakness of others; all sharp and hasty judgments and utterances, so often excused under the plea of being outright and honest; all manifestations of temper and touchiness and irritation; all feelings of bitterness and estrangement, have their root in nothing but pride, that ever seeks itself, and his eyes will be opened to see how a dark, shall I not say a devilish pride, creeps in almost everywhere, the assemblies of the saints not excepted. Let him begin to ask what would be the effect, if in himself and around him, if towards fellow-saints and the world, believers were really permanently guided by the humility of Jesus; and let him say if the cry of our whole heart, night and day, ought not to be, O for the humility of Jesus in myself and all around me! Let him honestly fix his heart on his own lack of the humility which has been revealed in the likeness of Christ's life, and in the whole character of His redemption, and he will begin to feel as if he had never yet really known what Christ and His salvation is.

Believer! Study the humility of Jesus. This is the secret, the hidden root of your redemption. Sink down into it deeper day by day. Believe with your whole heart that this Christ, whom God has given you, even as His divine humility wrought the work for you, will enter in to dwell and work within you too, and make you what the Father would have you be. (Andrew Murray)

IN THE TEACHING OF JESUS

"Learn of Me, for I am meek and lowly of heart." Matt. xi. 29.

"Whosoever will be chief among you, let him be your servant, even as the Son of Man came to serve." Matt. 10:27.

We have seen humility in the life of Christ, as He laid open His heart to us: let us listen to His teaching. There we shall hear how He speaks of it, and how far He expects men, and specially His disciples, to be humble as He was. Let us carefully study the passages, which I can scarce do more than quote, to receive the full impression of how often and how earnestly He taught it: it may help us to realize what He asks of us.

- 1 · Look at the commencement of His ministry. In the Beatitudes with which the Sermon on the Mount opens, He speaks: "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall inherit the earth." The very first words of His proclamation of the kingdom of heaven reveal the open gate through which alone we enter. The poor, who have nothing in themselves, to them the kingdom comes. The meek, who seek nothing in themselves, theirs the earth shall be. The blessings of heaven and earth are for the lowly. For the heavenly and the earthly life, humility is the secret of blessing.
- 2 · "Learn of Me; for I am meek and lowly of heart, and you shall find rest for your souls." Jesus offers Himself as Teacher. He tells what the spirit both is, which we shall find Him as Teacher, and which we can learn and receive from Him. Meekness and lowliness the one thing He offers us; in it we shall find perfect rest of soul. Humility is to be a salvation.
- 3 · The disciples had been disputing who would be the greatest in the kingdom, and had agreed to ask the Master (Luke 9:46; Matt. 18:3). He set a child in their midst and said, "Whosoever shall humble himself as this little child, shall be exalted." "Who is the greatest in the kingdom of heaven?" The question is indeed a far-reaching one. What will be the chief distinction in the heavenly kingdom? The answer, none but Jesus would have given. The chief glory of heaven, the true heavenly-mindedness, the chief of the graces, is humility. "He that is least among you, the same shall be great."
- 4 · The sons of Zebedee had asked Jesus to sit on His right and left, the highest place in the kingdom. Jesus said it was not His to give, but the Father's, who would give it to those for whom it was prepared. They must not look or ask for it. Their thought must be of the cup and the baptism of humiliation. And then He added, "Whosoever will be chief among you, let him be your servant. Even as the Son of Man came to serve." Humility, as it is the mark of Christ the heavenly, will be the one standard of glory in heaven: the lowliest is the nearest to God. The primacy in the Church is promised to the humblest.
- 5 · Speaking to the multitude and the disciples, of the Pharisees and their love of the chief seats, Christ said once again (Matt. 23:11), "He that is greatest among you shall be your servant." Humiliation is the only ladder to honor in God's kingdom.
- 6 · On another occasion, in the house of a Pharisee, He spoke the parable of the guest who would be invited to come up higher (Luke 14:1-11), and added, "For whosoever exalts himself shall be abased; and he that humbles himself shall be exalted." The demand is inexorable; there is no other way. Self-abasement alone will be exalted.
- 7 · After the parable of the Pharisee and the Publican, Christ spoke again (Luke 18: 14), "Everyone that exalts himself shall be abased; and he that humbles himself shall be exalted." In the temple and presence and worship of God, everything is worthless that is not pervaded by deep, true humility towards God and men.
- 8 · After washing the disciples' feet, Jesus said (John 13:14), "If I then, the Lord and Master, have washed your feet, you also ought to wash one another's feet." The authority of command, and example, every

thought, either of obedience or conformity, make humility the first and most essential element of discipleship.

- 9 · At the Holy Supper table, the disciples still disputed who should be greatest (Luke 22:26). Jesus said, "He that is greatest among you, let him be as the younger; and he that is chief, as he that does serve. I am among you as he that serves." The path in which Jesus walked, and which He opened up for us, the power and spirit in which He wrought our salvation, and to which He saves us, is ever the humility that makes me the servant of all.

How little this is preached. How little it is practiced. How little the lack of it is felt or confessed. I do not say, how few attain to it, some recognizable measure of likeness to Jesus in His humility. But how few ever think, of making it a distinct object of continual desire or prayer? How little the world has seen it. How little has it been seen even in the inner circle of the Church?

"Whosoever will be chief among you, let him be your servant." Would God that it might be given us to believe that Jesus means this! We all know what the character of a faithful servant or slave implies. Devotion to the master's interests, thoughtful study and care to please him, delight in his prosperity and honor and happiness. There are servants on earth in whom these dispositions have been seen, and to whom the name of servant has never been anything but a glory. To how many of us has it not been a new joy in the Christian life to know that we may yield ourselves as servants, as slaves to God, and to find that His service is our highest liberty, the liberty from sin and self? We need now to learn another lesson, that Jesus calls us to be servants of one another, and that, as we accept it heartily, this service too will be a most blessed one, a new and fuller liberty too from sin and self. At first it may appear hard; this is only because of the pride which still counts itself something. If once we learn that to be nothing before God is the glory of the creature, the spirit of Jesus, the joy of heaven, we shall welcome with our whole heart the discipline we may have in serving even those who try to vex us. When our own heart is set upon this, the true sanctification, we shall study each word of Jesus on self-abasement with new zest, and no place will be too low, and no stooping too deep, and no service too mean or too long continued, if we may but share and prove the fellowship with Him who spoke, "I am among you as he that serves".

Brethren, here is the path to the higher life. Down, lower down! This was what Jesus ever said to the disciples who were thinking of being great in the kingdom, and of sitting on His right hand and His left. Seek not, ask not for exaltation; that is God's work. Look to it that you abase and humble yourselves, and take no place before God or man but that of servant; that is your work; let that be your one purpose and prayer. God is faithful. Just as water ever seeks and fills the lowest place, so the moment God finds the creature abased and empty, His glory and power flow in to exalt and to bless. He that humbles himself-that must be our one care shall be exalted; that is God's care; by His mighty power and in His great love He will do it.

Men sometimes speak as if humility and meekness would rob us of what is noble and bold and manlike. O that all would believe that this is the nobility of the kingdom of heaven, that this is the royal spirit that the King of heaven displayed, that this is Godlike, to humble oneself, to become the servant of all! This is the path to the gladness and the glory of Christ's presence ever in us, His power ever resting on us.

Jesus, the meek and lowly One, calls us to learn of Him the path to God. Let us study the words we have been reading, until our heart is filled with the thought: My one need is humility. And let us believe that what He shows, He gives; what He is, He imparts. As the meek and lowly One, He will come in and dwell in the longing heart. (Andrew Murray)