

“Come unto Me,
All ye that labor and are heavy laden, And I will give you rest.
“Take My yoke upon you,
And learn of Me;
For I am meek and lowly in heart: And ye shall find rest unto your souls.
“For My yoke is easy,
And My burden is light.”
—*Jesus*.

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“LEARN OF ME”
“Come Unto Me”

JESUS bids you come to Him, learn of Him, and rest in Him. No one will ever be compelled by force to come to Christ. He came to save sinners, but not against their will. “Every one who is destroyed, will have destroyed himself.” “He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God.” John 1:11, 12. You are His own, because He created you and redeemed you, but you must come to Him and receive Him if you would become a son of God.

Why should you come to Him? First, because you are not exempt from the awful results of the curse of sin. You are weary and heavy laden. You may or may not be obliged to do taxing physical labor, but how often the burdens of those whose wealth provides every convenience seem heavier than the load of those who serve. Whether we recognize it or not, it is the burden of sin that weighs upon the heart, and leaves a longing which is never satisfied by material things.

Jesus promises rest. “A life in Christ is a life of restfulness.” His rest may be entered into and enjoyed by those who labor and are heavy laden. However hard and trying their lot, however taxing their load, in Him they find rest.

How am I to come to Him? It seems a strange question, yet it is often asked. Imagine a little child standing by his mother’s side, and saying, “Mamma, I want to come to you, but I do not know how.” Ah, but that is different, you say. He can see his mother, and hear her voice.

It is true that coming to Christ involves more than our physical senses. It requires that we believe in God and in His word. That word tells of His love and of His gift.

“God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.

This Son of God, who gave His life for you, is saying, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” We are in His presence just as truly as the child is in the presence of his mother. Bow humbly before Him and talk to Him as a little child, and you will be doing just what He invites you to do, “Come unto Me.” Tell Him about the weariness, the heavy load, the restlessness, the longing for relief and peace. He will give you rest.

“Take My Yoke Upon You”

A generation or two ago much of the work upon the farm was done by oxen yoked together. This yoke was a piece of timber shaped to rest on the necks of two oxen; a chain attached to this yoke was fastened to the plow, or the wagon. With the weight pulling against their necks and shoulders, the oxen hauled the heavy loads.

Every individual has burdens and responsibilities in this life. Sometimes the load is heavy, and seems more than we can bear. Many cannot longer face the burden, and they commit suicide, while others suffer a breakdown in health. To all Jesus says, “Come unto Me. . . . Take My yoke upon you.” That means that at least half of the load would then be His.

Sometimes a human friend offers to share the load, and what relief it brings; what gratitude wells up in our hearts. But much more is involved in this loving invitation than merely sharing the burden, though that means much. Nothing is hard for Him. Nothing is too hard for you when you and Jesus are yoked up together.

To yoke up with Jesus means fellowship with Him. He loves you more than any one else does. Your interests, your joys and sorrows, your trials and perplexities, are His because you are His. He wants you to recognize this relation, and His interest in your problems.

It is necessary, then, in accepting the loving invitation of Jesus, to recognize our condition and our need. We toil, and labor, and are heavy laden, but there is One who lovingly bids us, "Come unto Me." He is the One who is mighty to save. He can save to the uttermost all who come unto God by Him.

Do you realize that you are weary and heavy laden? Are the cares and struggles and fears of this strenuous day weighing heavily on your spirit? Are you restless and dissatisfied, and perplexed with the burdens of life? Jesus says, "Come unto Me. . . . Take My yoke upon you." What a wonderful experience—to be yoked up with Jesus Christ, the Creator of the universe, the King of kings, the One to whom all power in heaven and earth is given.

"Learn of Me"

The real object of coming to Christ and taking His yoke upon us is that we may learn of Him. We shall gain but little, and shall fail in the end, if we take the first two steps and then refuse or neglect to take this one.

Because we are God's sons, whom He created, He desires us to learn of Him. He offers to be our teacher. He desires us to learn of Him as a child learns by observing his affectionate parents, for He wants us to become like Him. It is a recognized law of the mind that "by beholding we become changed." Whoever your master, you are being changed into his image. Looking unto Jesus, inviting Him in, cherishing His presence, listening to His voice, learning of Him, you are being changed into the same image. This is the secret of rest.

Jesus came that we might have life. This life comes to us when we become acquainted with Him. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." He offers to teach us, that we may know Him and have this eternal life.

He came that we might have life more abundantly. Knowing Him is life, and knowing Him more and more, is

life more abundant. The greatest step a man or woman can take is to come to Jesus and yield to Him. The next step is to yoke up with Him. But this is only the preliminary preparation for life, which comes in learning of Him.

"I Am Meek and Lowly in Heart"

In inviting us to learn of Him, Jesus mentions only one characteristic—His meekness. In all His example Jesus was meek and lowly in heart. If we are to learn of Him, we need to study earnestly His life and character, and seek to conform our lives to the pattern He has set before us. We must also study His teaching, and thus learn how to bring into our own lives the principles of His righteous life.

It is a strange yet significant fact that little is said on this subject. We are exhorted to emulate His love, His compassion, His unselfishness, and the many other graces revealed in His life; yet little is said about His meekness. In humility the Son of God came down from heaven to be born in a stable. In meekness He preached the gospel to the poor and healed the sick freely, when He had no place to lay His head. In humility He went, to the cross, where He was led "as a lamb to the slaughter."

We cannot be too diligent in seeking to understand in what ways this was a controlling element in His whole life. If we are ever to become like Him, we must study and pray earnestly that He may teach us how to enter into this secret of His character.

"Let the very spirit which was in Christ Jesus be in you also. From the beginning He had the nature of God. Yet He did not regard equality with God as something at which He should grasp. Nay, He stripped Himself of His glory, and took on Him the nature of a bond-servant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even stooped to die; and that too a death on the cross. It is because of this also that God has so highly exalted Him, and has conferred on Him the name which is supreme above every other name." Phil. 2:5-9, Weymouth.

"Jesus said, Be perfect as your Father is perfect. If you are the children of God, you are partakers of His nature, and you cannot but be like Him. Every child lives by the life of his father. If you are God's children,—begotten by His Spirit,—you live by the life of God. In Christ dwells 'all the fullness of the Godhead bodily;' and the life of Jesus is made manifest 'in our mortal flesh.' That life in you will produce the same character and manifest the same works as it did in Him. Thus you will be in harmony with every precept of His law; for 'the law of the Lord is perfect, restoring the soul.' Through love 'the righteousness of the law' will be 'fulfilled in us, who walk not after the flesh, but after the Spirit.'" — "Mount of Blessing," p. 118.

Two Principles

There was a time when one divine principle held sway over the vast universe of God, and every intelligent being rejoiced in the peace and harmony and love of the divine government. That principle was meekness, lowliness of heart, humility.

And then a new element entered, a new principle was introduced by one of the most exalted of the angels. "How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, I Will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

In Philippians 2 and Isaiah 14 are illustrated the two great principles which constitute the basis of all character. We also have the result of following each one. Jesus, the Son of God, "made Himself of no reputation," "humbled Himself," emptied Himself, "stripped Himself of His glory," "and became obedient unto death," to save others. In consequence of His meek and lowly spirit, God highly exalted Him, and gave Him a name which is above every other name. Lucifer, with a pride which would not be content with the glorious position for which God created

him, exalted himself, and determined to be equal with God. This course cost him all the joys of heaven, and cast him down to hell, for "pride goes before destruction."

Pride and Humility

Lucifer was placed in a high position, but pride and selfish ambition possessed him, and he was determined to exalt himself even to equality with God. But it is a principle of the moral government of this universe that "every one that exalted himself shall be abased." The spirit of pride and self-exaltation is antagonistic to the very nature of God. It is self-destructive. The Scripture says, "Pride goeth before destruction." It brought Lucifer down from heaven to hell. It will do the same ultimately for all who cherish it.

Jesus said, "Learn of Me; for I am meek and lowly in heart." The Son of God was also placed in a high position, but because He was meek and humble in heart, He "stripped Himself of His glory," and "made Himself of no reputation," that He might redeem men from the cursed principle of pride which Lucifer had introduced into the human heart. Instead of exalting Himself, He took upon Him the form of a servant. He said to His disciples, "Whether is greater, he that sitteth at meat, or he that served? is not he that sitteth at meat? but I am among you as he that served." Luke 22:27 "He lived to bless others." Though He created the worlds, He went about among men as servant of all. Therefore God highly exalted Him; for that is the law of the universe. "Whosoever exalted himself shall be abased; but he that humbled himself shall be exalted." Jesus humbled Himself more than any other being; therefore God hath exalted Him, and given Him a name above all others.

Some who cherish pride may attain a position of fame and honor among men, but the only exaltation that is of eternal value is that which God gives. Those who learn of Him His meekness and humility, will in the world to come be exalted to His own right hand.

The Supreme Lesson

The lesson of humility is the hardest lesson for humanity to learn. It came up again and again in the group of disciples who had taken Jesus as their teacher.

"He came to Capernaum: and being in the house He asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest." Mark 9:33, 34.

For nearly three years the meek and lowly Jesus had been their Master. They believed Him to be the promised Messiah. They had seen Him perform mighty miracles, healing the sick and feeding the poor, though He was often dependent upon His friends for a home. Still they disputed among themselves about who should be the greatest.

"He sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all." There is a way to be first. There is a way to reach the highest position in the kingdom of God. It is the way Jesus went, the way of humility and unselfish service.

He did not seek the first place. He renounced it. He stripped Himself of His glory. He became poor to make others rich. He chose to become last of all and servant of all. He did not exalt Himself, but humbled Himself; therefore God exalted Him. He was teaching His disciples the only way to the position they coveted.

Becoming as a Child

On one occasion the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" "And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:1-3.

O that we might see the importance of pondering over these solemn statements! Jesus said there is a way to be greatest in the kingdom of heaven. It is to be converted and become as little children. But what sad and terrible implications are in His words. Looking at those twelve men who aspired to the highest place in His kingdom, He said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Those who have been truly converted and have become as little children, are in the kingdom of heaven. Is it possible that men who are not even in the kingdom are clamoring for the highest place in the realm? And is it possible that there are in the church organization, men who are contending for the highest place, whom God does not recognize as in His kingdom? God keeps a true list of the members of the kingdom of heaven.

The very spirit of wanting the highest place is the spirit of Satan, who said, "I will exalt my throne above the stars of God. I am determined to have the highest place. I deserve it. I am well qualified to fill it. It belongs to me, and I will have it."

How terribly deceived we are when we desire and plan and scheme to gain the highest place. How satanic that spirit is. How unlike the Lowly One, who humbled Himself and took upon Him the form of a servant. That is the only way to the highest place.

If we have the spirit of the Master, we shall not only be humble and submissive in our attitude toward God, but we shall manifest the same spirit toward our fellow men. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10.

The world extols the bold, daring, aggressive, dominating spirit. These qualities are commended in the heathen philosophies. But the noble, more exalted graces of gentleness, meekness, and humility are not appreciated. What a power it would bring to the work of God if Christlike humility and meekness were manifested by believers everywhere. "Why is it that some who would gladly give all for Christ, find it hard to give anything for the brethren?"

The Final Lesson

It was pride, the spirit of self-exaltation, of seeking the highest place for himself, that brought Lucifer from his exalted position as covering cherub down to the bottomless pit. This fact alone should cause every intelligent, reasoning being in the universe to fear and shun that spirit as he would the leprosy.

It was the spirit of humility and lowliness of mind that caused Jesus to strip Himself of His glory and come to earth as a humble servant of the beings He had created. This led the Father to say, "This is My beloved Son, in whom I am well pleased."

But the insidious, deceitful, deadly nature of this selfish spirit is shown in the fact that notwithstanding the perfect example and teaching of Jesus for more than three years, His most intimate disciples, in the very hour of His betrayal, were striving over who should have the highest place.

Jesus and the disciples were in the upper room. The Passover supper was ready. Fifteen hundred years before, the judgment of God had fallen on Israel's oppressors, and the first-born in all the families of Egypt were slain. But God had instructed His people to sprinkle the blood of a lamb on the doorpost of their houses. The destroying angel, seeing the blood, passed by the dwellings of the children of Israel. They were saved by the blood of the lamb. This was a type of the death of Jesus on Calvary. His blood was shed that sinners who would hide in Him might escape the just penalty of the broken law.

For fifteen centuries Israel had celebrated this Passover. And now the time had come for the Lamb to be slain, for the atoning blood to be shed. It was the last time the Passover could be observed as a type of the true sacrifice. Jesus said to His disciples, "With desire I have desired to eat this Passover with you before I suffer: for I

say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22:15, 16. Jesus purposed to give the final lesson of humility to these men whom He loved, before He instituted the service that was to be the memorial of His great sacrifice.

"Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He rises from

supper, and laid aside His garments; and took a towel, and girded Himself. After that He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." John 13:3-5.

At a feast it was customary for a servant to wash and wipe the tired, dusty feet of the guests. It would be out of place to proceed with the supper without this preliminary courtesy. But no servant was present, and supper was eaten without this service.

It would have been a kindly act of Christian courtesy for any one of the twelve to volunteer to perform this task. But perhaps Peter was saying in his heart, "I will never humble myself and be a servant, when I know, and they all know, that I am the foremost disciple. I deserve the highest place in the kingdom, and am best qualified to fill it. How would it look for me to wash the feet of my associates, who should really be subordinate to me?" And all the others were possessed with the same spirit.

Jesus had once said that in the kingdom to come they should sit on twelve thrones, judging the twelve tribes of the children of Israel. How natural for them, as they gathered round the Passover table, with its twelve places, to be reminded of the twelve thrones. No, they would never humiliate themselves by washing each other's feet, like ordinary servants.

When they sat down, John crowded in at the right hand of Jesus, and Judas at His left. They were silent, but restless and ill at ease. Then Jesus arose, and all eyes were turned toward Him. The pitcher of water, and the basin and the towel, had been provided. And Jesus "rises from supper, and laid aside His 6 garments; and took a towel, and

girded Himself." It was a time of breathless suspense. What was the Master about to do? Thoughts were flashing through their minds. Surely He could not be thinking of washing their feet!

He came first to the one at His left. Ah, no, it cannot be! Already He has foreseen those feet passing out into the darkness, and hurrying away to the high priest to betray Him. He has seen them leading the mob to the lonely retreat in the garden. Surely He can never wash those feet!. But He does!

Then He passes on to Andrew and Bartholomew, and the others, one by one, washing their feet. And now He comes to Peter. But poor, impulsive Peter has come to himself. He is ashamed and humiliated, and his pride is rebuked as he sees the King wash the feet of His servants. But can Jesus wash Peter's feet? He knows that within a few brief hours Peter will desert Him, and deny Him, and in the presence of His enemies swear that He does not even know Him. Yet He washes Peter's feet. For He is meek and lowly in heart.

When the Master came to Peter, that disciple declared, "Thou shalt never wash my feet." His pride was rebuked, but his stubborn, willful disposition was unchanged. Jesus never said to His Father, "Thou shalt never." Rather, He said, "Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done." Luke 22:42. It was anything but a truly humble spirit that constrained Peter to say to the Son of God, "Thou shalt never wash my feet."

"Know Ye What I Have Done?"

That Jesus was pure from the least taint of the satanic spirit of pride was evident when He did not hesitate to humble Himself and wash the feet of His 8 disciples, including those who He knew would deny and betray Him. When they should become like Him, they would find it in harmony with their very nature to humble themselves and become servants to the lowly and the despised, and to their enemies and their persecutors.

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you?" He would not be with them another three years, but only a few brief days. Somehow the lesson must be impressed upon their minds. They must see the contrast between the principle which had actuated them so many times, and that principle which actuated the Master in His every act of life.

So He said, "Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." He had illustrated the truth which He had stated to them long before, "Whosoever will be chief among you, let him be your servant." How

completely they had missed the lessons He had given them along the way. They wanted to be chief, but refused to be servants. He was chief, because He was in His very spirit and nature the Servant.

The servant is not greater than his lord, neither is he that is sent greater than he that sent him. We can never humble ourselves as Jesus did, for He came down from the throne of heaven to be the servant of men. But if we will learn of Him, and be like Him, we shall covet, and earnestly seek, not the honor that men can give, but that which cometh from God.

“How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?” John 5:44. Jesus never sought the honor or praise of men. He wrought mighty miracles of healing, and sometimes told the recipients of His loving ministry, “See thou tell no man.” How different His spirit from that which actuates many today who feel hurt and offended if their deeds are not lauded to the skies. They boast of their ability, and their learning, and their achievements, and their reputation. But Jesus “made Himself of no reputation, and . . . humbled Himself.” Therefore God has highly exalted Him.

Two Men

We need only to search the Scriptures to see how they are permeated with the teaching regarding the two great principles, one of which will enable its possessor to share the throne with the King of kings, and the other of which will drag down to hell those whom it controls. It is most impressively taught in one of the parables given by the Savior.

“Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalted himself shall be abased; and he that humbled himself shall be exalted.” Luke 18:10-14.

The two men illustrate the satanic principle of pride and self-sufficiency, and the divine spirit of humility and lowliness. They went up to the temple to pray. The Pharisee prayed, “God, I thank Thee, that I am not—” What a strange prayer! Probably he was not as other men—he was a greater sinner than they. Oh, the awful blindness of pride, self-esteem, and self-righteousness.

“I thank Thee, that I am not . . . even as this publican.” And it was true. The publican was a poor sinner, but he was humble, like Jesus. The Pharisee also was a poor sinner, but he was proud and self-sufficient, like Lucifer, the originator of sin.

“The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.” Jesus said, “Come unto Me.” The publican came. Jesus said, “Take My yoke

upon you, and learn of Me; for I am meek and lowly in heart.” The publican responded. And Jesus said, “I tell you, this man went down to his house justified rather than the other.” Justified—declared free from guilt, his sins all pardoned, the spotless robe of Christ’s righteousness imputed for his past life of disobedience. O the unspeakable reward of learning of Christ! And the poor, deluded Pharisee went home still bearing his awful burden of guilt and condemnation, without hope or God. “For every one that exalted himself shall be abased; and he that humbled himself shall be exalted.”

The genuineness and reality of our experience is demonstrated by our increasing meekness and humility. We grow more and more like Jesus. False piety is almost always characterized by pride, self-esteem,

self-sufficiency and the absence of a meek and humble spirit.

“He humbled Himself, and became obedient unto death.” Humility is the pathway to the death of self. The apostle said, “I die daily.” When self is dead, Christ is all and self is nothing. It is natural for us to avoid and shrink from those experiences designed to humble us. We desire to be meek and lowly like the Master, but we refuse the only means by which the death of self may be brought about. So we remain proud, and self-sufficient, and irritable, and selfish. We do not look upon humility or lowliness of heart as a priceless treasure. We are not seeking it at any cost. We pray for it, but we hope to escape the experiences which would produce it within us.

But we need to realize that this supreme characteristic of Jesus is the secret of attaining that for which we are longing. It was the secret of His joy and peace and power, and of His exaltation to the highest place in the universe. Therefore He says, “Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”

Heirs of Heaven and Earth

As He entered upon His public ministry, Jesus gave a discourse in which He set forth the principles upon which His kingdom is established. At the very beginning He said: “Blessed are the poor in spirit: for theirs is the kingdom of heaven.” . . . Blessed are the meek: for they shall inherit the earth.” Matt. 5:3-5.

The kingdom of heaven is for the poor in spirit. The earth is for the meek. There will be no room in either heaven or earth for the proud, the haughty, the self-sufficient. This is the teaching of Jesus, and of the inspired writers of both the Old and the New Testament. There is a class spoken of in Isaiah 65:5 who say, “Stand by thyself, come not near to me; for I am holier than thou.” They are the Pharisees who are thankful that they are not as other men.

“It came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eat your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meant, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.” Matt. 9:10-13.

Jesus came to save sinners, not self-righteous Pharisees. “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.” Ps. 51:17.

Lucifer’s heart was lifted up with pride, and he coveted the highest place. That principle is contrary and antagonistic to the spirit and nature of God. “If a man think himself to be something, when he is nothing, he deceived himself.” It is important that we understand the meaning of this statement. God is all. He is before all things, and by Him all things consist. Fallen humanity, which is by 7 sin alienated from the life of God and is under sentence of eternal death, is nothing. When self is denied and crucified, a new life, which is of God, is implanted within, and we become united to Him by His own life. Then if, through Christ, this new life is lived, God is all and in all, and self is nothing.

The apostle Paul wrote, “For in nothing am I behind the very chiefs apostles, though I be nothing.” There is no way for Christ to live in me, and be everything, unless I am willing for self to be nothing. Unless Christ is abiding within, we can never be truly humble, but if He dwells and reigns in our hearts, we cannot be otherwise. “If any man have not the spirit of Christ, he is none of His.” Rom. 8:9. We can never be effectual witnesses for Christ until our lives, as well as our words, reveal that spirit which constrained Him to humble Himself and become a servant. Then Jesus will be our teacher, and will reveal our heavenly Father to us.

“To this man will I look, even to him that is poor and of a contrite spirit, and trembled at My word.” Isa. 66:2. “Thus saith the high and lofty One that inhabited eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isa. 57:15.

What glorious promises are made to the meek and humble. “Learn of Me; for I am meek,” Christ says. “The meek shall inherit the earth; and shall delight themselves in the abundance of peace.” Ps. 37:11.

“Ye Shall Find Rest”

“We are to enter the school of Christ, to learn of Him meekness and lowliness. . . . In the heart of Christ, where reigned 9 perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage.”— “The Desire of Ages,” p. 330.

It is of the utmost importance to remember that salvation is not attained by the acceptance of certain truths, nor by outward conformity to the divine commands. It is a life which is bound up with Christ. “Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ.”

The Creator looked down with compassion upon the victims of sin. His heart was broken by the misery and woe of the beings He had made in His own image. He longed to restore them to the joy and peace and security of their Eden home. He knew full well the deadly virus of self-exaltation which had ruined O Lucifer, and which, when injected into the mind of man, had opened the floodgates of sorrow and desolation upon the earth.

And He knew the only remedy. It was restoration to harmony with the divine character of unselfish love, meekness, and humility. As we look out over the world today, we see on every hand the appalling results of the working of Satan’s principle of self-exaltation. One individual is selfish and overbearing in the home. Another seeks to be greatest in the community, to control and dominate his fellow men. Still another is determined to seize the reins of government. In political, social, educational, and even in religious circles, the malignant disease is apparent. But God has provided a remedy for this deadly virus of selfishness and unrest.

“Those who take Christ at His word and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, ‘Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusted in Thee.’ Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal.”—Id., p. 331.

Amazing and incredible as it may seem, it is true that “heaven begins here” when we meet the conditions. When Lucifer cherished the spirit of self-exaltation in heaven, and began to fight to be equal with God, the peace, the joy, the happiness, of heaven was ruined for him. But when the

meek and humble and unselfish spirit of Christ gains full possession of a man, heaven begins for him, even in the midst of the discord and strife and suffering of this world.

“By the life we live through the grace of Christ, the character is formed. The original loveliness begins to be restored to the soul. The attributes of the character of Christ are imparted, and the image of the divine begins to shine forth. The faces of men and women who walk and work with God, express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun. They have Christ’s joy, the joy of being a blessing to humanity.”—Id., p. 312.

Men are restless and dissatisfied because they are striving for the highest place. When they put self aside, and follow Christ in unselfish service to others, the feverish, restless spirit becomes calm and peaceful.

The Yoke and Rest

The yoke is a symbol of labor. It is not true, as many seem to think, that rest comes only with idleness. Labor and rest belong together. Those who are meek and lowly in heart, enjoy a restfulness and contentment of spirit while engaged in the most exacting toil. It is the result of being yoked up with Christ. In union with Him a divine power is supplied for all our needs.

“A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might.”—“Steps to Christ,” p. 75.

“The yoke is an instrument of service. Cattle are yoked for labor, and the yoke is essential that they may labor effectually. By this illustration Christ teaches us that we are called to service as long as life shall last.”—“The Desire of Ages,” p. 329.

In service for Christ there are three great sources of joy which bring the happiness of heaven into even the everyday

tasks, which are a necessary part of an unselfish life. These three sources of joy are the bonds of association, worthy achievement, and anticipation of the eternal reward that awaits us. There can be no wearying sense of drudgery to one who is conscious of the presence and companionship of Jesus in all that he is doing. Though he is physically exhausted at night, his heart thrills as he remembers how weary the Master was after the long days of unremitting and unselfish service for the poor, the sick, and the needy.

Then there is the joy of knowing that God is working through us to carry out His divine purpose for a lost world, and 5 that far beyond our finite power to see, our labor counts for eternity. Finally, there is the joy of the promised reward, “Every man shall receive his own reward according to his own labor.”

If you are weary and heavy laden, burdened with care and anxiety, or restless and discontented with your lot, it is because you have not taken the yoke of Christ. Will you not come unto Him, and take His yoke, and learn of Him now?

Everyday Life

“All of you be subject one to another, and be clothed with humility; for God resisted the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.” 1 Peter 5:5, 6.

“Be clothed with humility.”

“For God resisted the proud.”

And God “giveth grace to the humble.”

It is for each individual to choose whether he shall oppose God and have God resist him, or shall receive a constant supply of divine grace. What fools men are to fight against God. They are doomed to failure. But God gives grace to the humble. His omnipotence is ever reaching out to uplift the humble and contrite in heart. It is natural for us to want our way, and so difficult for us to realize that God’s way is always best. Yet what thrilling

illustrations we have of the wonderful working of God in behalf of those who humbly say, “Not my will, but Thine, be done.” Moses was called by God to a task which seemed utterly impossible to him, and he begged to be released from such a responsibility. God patiently reasoned with him, and he finally consented. How thankful he must be today, surrounded by the glories of heaven, that he decided to follow God’s way.

How often it is so with us. God opens a door before us, but we see only failure and obscurity for us in such a course. We picture for ourselves a way to prosperity and success, and the approval of men. How difficult it is for us to discern the subtle poison of pride and self-esteem. And how prone we are to overlook the principle of divine greatness.

“ ‘Father, where shall I work today?’

And my love flowed warm and free. Then He pointed me out a tiny spot,

And said, ‘Tend that for Me.’

I answered quickly, ‘Oh, no, not that. Why, no one would ever see,

No matter how well my work was done. Not that little place for me.’

And the word He spoke, it was not stern, He answered me tenderly,

‘Ah, little one, search that heart of thine. Art thou working for them, or Me? Nazareth was a little place,

And so was Galilee.’ ”

No word that Jesus ever spoke was of more universal application than the loving invitation, “Come unto Me, all ye that are laboring and heavy laden, and I will give you rest.” The rest comes not in ecstasy of feeling, nor in idleness, but in taking the yoke of service, and learning of the divine Teacher. He is meek and lowly in heart, and in learning of Him, and thus becoming like Him, there is rest. His yoke is easy, and His burden is light. Thou who art

weary and heavy laden, thou who art burdened with sorrow or care, affliction, or disappointment, thou who art restless and discontented and who dost find no peace in the empty pleasures and vanities and selfish amusements of the world, wilt thou not respond, “JESUS, I COME”?

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