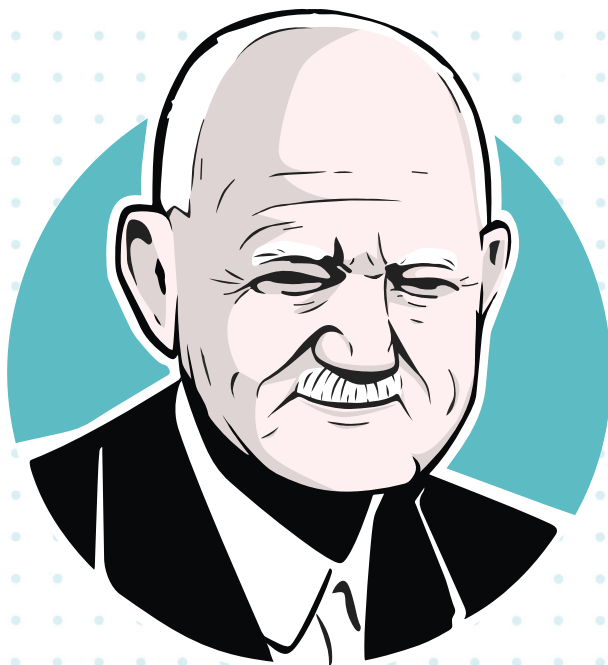


forbed og min
som Følgeren. — —
er hable,
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HUMILITY IS EVERYTHING

— Elias Aslaksen —

THEME 4

Hønefoss, juleen 1960.

Dyrebare kullikk-brøder!
Litter, eldgamle metoder. —
Hvor du er stor
Her på jord
Jest for dem som tror!!!
Men ellers du nok er
For hvem isor
Som underlig en
Som gjør forbed og min
Hilket som Følgeren. — —
Fører lykt og hable,
Abi a b c d e f g h i j k l m n o p q r s t u v w x y z

Humility is everything

Gud gir den ydmyke nåde. Og da er det knusende likegyldig, skriv opp det og, da er det knusende likegyldig hva alle andre gjør. For det er jo så soleklart som det kan forblitt, at frelsen, det er en personlig sak mellom Gud og den enkelte. Det kommer ikke noe menneske innimellom der. Det er en direkte forbindelse mellom Gud og hver enkelt person. Det kan ikke komme med noen andre mennesker innimellom der.

"Gud gir den ydmyke nåde. Og da er det knusende likegyldig hva alle andre gjør."

Elias Aslaksen

Gud er gnistrende rettferdig. Ingen personanseelse. Det samme enten det er nyomvendte eller eldstebrødre eller hvem det er. Det er knusende likegyldig. Alle er like for loven. Finnes ikke antydning til personanseelse. Derfor kan det også hende at det har blitt forholdsvis svært bra med noen, men så går det på hodet til dem, og så kan de gå kaputt, helt kaputt. Og havner utenfor.

Vi er på valg utallige ganger hver dag, hundrevis, tusenvis av ganger. Og alt sammen er utslag av ydmyket eller det motsatte.

Elias Aslaksen

From a speech held in January 1976

Jeg håper dere skjønner det. Jeg håper dere skjønner hva jeg sier. Gud gir den ydmyke nåde. Ja hvem kan forstyrre det da? Hvem kan hindre det? Det er jo ved hans nåde det lykkes, nåde betyr hjelp altså. Vi har to ord for nåde, det ene er benådning, og det andre er nåde. Benådning – det er forsoning og syndenes forlatelse. Det er benådning. Og nåde – det er hjelp. Kraftig hjelp! Det er å få sant lys og sant liv og få seier og gå fra lys til lys og fra seier til seier og fra herlighet til herlighet. Det gjør man ifølge ydmyketens lov. Og så er det en annen dum tanke: gjennom en slags beskjedenhet, man kan tenke om seg selv at – jeg er jo en ekstra stor stakkar, det kan ikke bli så mye ut av meg. Det er 100% løgn. Det er like mye håp for de aller største, for den aller, største synderen på jorda. Det er ikke noe spørsmål om hva vi har vært. Det er spørsmål om hvor ydmyke vi er og blir, og hva vi derved blir. For det er derved vi blir noe i sannhet. Og det går på millimeteren og milligrammet.

"Det er ikke noe spørsmål om hva vi har vært. Det er spørsmål om hvor ydmyke vi er og blir, og hva vi derved blir. For det er derved vi blir noe i sannhet."

Elias Aslaksen



< Listen to this message.



Question

In the message "Humility," Elias Aslaksen says that a thought like, "I'm a wretch; nothing will ever come of me," is a lie. Why is this so, according to Aslaksen?

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The fundamental law of a Godly life

"But God is the Judge: He puts down one, and exalts another." Ps. 75:7. "So then it is not of him who wills, nor of him who runs, but of God who shows mercy. . . . Therefore He has mercy on whom He wills, and whom He wills He hardens." Rom. 9:16, 18. "And whoever exalts himself will be abased, and he who humbles himself will be exalted." Matt. 23:12. "Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for 'God resists the proud, but gives grace to the humble.'" 1 Pet. 5:5. "Humble yourselves in the sight of the Lord, and He will lift you up." Jas. 4:10. "Before I was humbled I went astray, but now I keep Your word. . . . It is good for me that I have been humbled, that I may learn Your statutes. . . . I know, O Lord, that Your judgments are right, and that in faithfulness You have humbled me." Ps. 119:67, 71, 75.

God neither abases nor lifts up, hardens or blesses, lets it fail or succeed at random. He always, in all cases and with everyone, proceeds according to certain laws.

"Humility coincides with a love of the truth."

Elias Aslaksen

The main law is the law of humility. What actually is humility? It is not a whimpering tone of voice or some nice phrases. It is self-acknowledgment and taking my rightful place in accordance with it. For example: A young person is humble when he submits to his elders. He acknowledges his youth and submits to his elder.

In the above-mentioned scriptures two main degrees of humility are mentioned: 1) humbling yourself, and 2) being willing to be humbled. Humility coincides with a love of the truth. The truth is that one consistently, in all areas, is too high up. You admit this by loving the truth (2 Thess. 2:10), humbling yourself, and abasing yourself in harmony with the light of the truth that shines from the Scriptures, testimonies, or some other means.

First-rate humility is that you judge yourself of your own free will (1 Cor. 11:31-32) and abase yourself of your own accord. Second-rate humility is that you acknowledge when you are being humbled by God, when you are personally judged by another person or through life's occurrences of one kind or another. In other words, in such a case one needs extra help to be humble. Without it you would not be able to acknowledge your folly. When the light shines in the assembly without it being addressed to anyone in particular, you do not discover that it points at anything in your own life. Your personal attention of one kind or another needs to be drawn to it before you discovers it.

In the best case you take a back seat because you realize that it is your proper place. In the second case you take a seat more toward the front, but when the host explains to the person that his place is more toward the back, he is ashamed and sits farther back.

If he hesitates, we can say that this is third-rate humility. If he does not acknowledge it and is unwilling to be abased at all, it is arrogance and pride, and he does not receive any grace at all; he does not receive help for salvation.

All of this pertains to real situations; it pertains to facts. Besides this, we have one more kind of humility: namely, false humility, hypocritical humility. This consists of words, tone of voice, and facial expressions that have a semblance of humility, but when it becomes a question of power, of reality, it becomes apparent that it is only a performance.

Humbling myself means that I occupy my proper place of my own free will. Being humbled is consenting to be put in one's proper place by others. Being proud is defending and wanting to keep the place to which I am clearly not entitled.

Elias Aslaksen

"Skjulte Skatter" February 1932



< Listen to the audio of this article.



Question

In the article "The fundamental law of a Godly life," Elias Aslaksen writes that nothing happens by chance, but that God always acts according to His laws. Do you have a choice that influences God's plan with your life?

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From only lying—to only truth!

What a salvation! What a transformation! What a development! What a calling! What an absolutely indescribable love God has for us—that He really wants to perform such a staggeringly great and glorious and divine work in everyone who believes, from his heart, all the words of life in the New Testament concerning this matter.

“The sons of man are all lies!” Ps. 62:9. That is how we are ruined by the sin in ourselves. “Indeed, let God be true, but every man a liar.” Rom. 3:4. Jesus said, “I am . . . the truth . . .” John 14:6. It is our heavenly calling to be like Him, now, during the dispensation of grace; in other words, to become truth—pure truth in reality, in all possible areas! This is where Isaiah’s word in Chapter 53 is so undeniably fitting: “Who has believed our report?” V. 1. However, God be greatly praised for each one who really acquires a living faith in Jesus’ and the apostles’ words—because it will succeed through faith! This is the same thing as being saved from all possible forms of hypocrisy, because hypocrisy is lying! See Luke 12:1. Hypocrisy means that I give the appearance of it being better with me in every way than it really is. In other

"It is our heavenly calling to be like Him, now, during the dispensation of grace; in other words, to become truth"

Elias Aslaksen

words, it is putting on a performance; it is acting. Then I receive honor for something that I am not in truth, instead of protesting against it with all my might in the name of truth.

Hypocrisy is also in the same category as guile, a lack of uprightness, and dishonesty. We read something especially remarkable that is written about Jesus: He was without guile. Because He is the truth!

In other words, a person can lie in several different ways—not just by telling a direct, base lie or by telling tall tales! Unfortunately, it is quite common to hide one’s own folly and lack of blessedness—and to be very afraid that someone will get to know about it! People are so occupied with justifying and defending themselves according to every possible rule of the game, instead of agreeing with the judgment of the light.

What is it that people dread so much? They dread sinking in the eyes of people! However, they sink only in foolish people’s eyes. Because humbling yourself and going down is doubtless the most rewarding virtue you can find. Then, you are exalted in God’s eyes.

Being afraid of humbling yourself is therefore, spiritually speaking, crazy! This is also why so many people neglect to ask for forgiveness for all kinds of things, despite the fact that they have every good reason to do so, and that it would in truth be the cause of happiness in their inner being! Because the aim is: only truth!

Elias Aslaksen

"Skjulte Skatter" June 1985

"Because humbling yourself and going down is doubtless the most rewarding virtue you can find. Then, you are exalted in God’s eyes."

Elias Aslaksen



< Listen to the audio of this article.



Question

Why do you think that the article "From only lying—to only truth!" was included in this theme about humility?

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Humble of heart

Det heter for eksempel det står ikke til den som vil og til den som løper, men til Gud som gir miskunnhet! Er det noen lov for hvem han gir miskunnhet, hvem han gir nåde? Ja, det er det, det er. Altså, overfladisk sett så tenker man: Ja, da nytter det ikke noen ting da, det er ikke noe hjelp det da å være ivrig? Nei, det er riktig det. Men det betyr ikke det at det er på slump og at det er lotteri og at Gud er lunefull.

Vi vet hvem han gir nåde! Ja, vi vet hvem han gir mere nåde, hvem han gir mest nåde, og hvem han absolutt ikke gir nåde. Det er mange som løper, det er mange som vil, det er mange som er ærgjerrige - kjenner du den glosen? Ja, hva er det for noe? Det er det at jeg vil, jeg vil opp, jeg vil frem. Jeg vil bli en Herrens tjener, jeg vil bli dyktig, jeg vil tale glimrende. Blås i ære med alt hva du vil. Vil du gå ned? Man kan være midt i en Guds levende menighet uten noensinne å bli lykkelig. Hva er grunnen? Sier ikke at det er mange grunner. Det er mangel på ydmykhet. En er for stor og for sterk i seg selv, det er den eneste grunn! Det er jo beviselig det, det er aldri for mange eksempler på det. Så er det smått stell med en, en har ikke seier over synd, ja det er riktig elendig. Og midt i det så har man svære interesser av å kunne stå frem og tale herlig.

Er det noen de kjenner seg igjen? Er det noen de kjenner seg igjen? Det er ikke farlig å være ydmyk, det er ikke farlig å erkjenne. Skjønner det ikke allerede nå? Det er det motsatte som er farlig. Er det noen som kjenner seg igjen? Er det noen mening i det? Det er åndelig talt vanvittig. Det er hva det er. Annerledes sagt: det er jo hykleri, det er jo skuespill. Det er jo å ville bløffe, det er jo å ville imponere folk for å få en ære som jeg på ingen som helst slags måte tilkommer.

Er det ikke det? Ja, slutt med det. Slutt med det for bestandig. Se å bli interessert i å seire over synd. Og hva er veien til det? Hva er veien til det? Det er å være ydmyk. Det er å fornedre seg selv. Da gir Gud nåde om jeg ikke spurte om det en gang.

Elias Aslaksen

From a speech held in July 1963

"Se å bli interessert i å seire over synd. Og hva er veien til det? Hva er veien til det? Det er å være ydmyk."

Elias Aslaksen

"Man kan være midt i en Guds levende menighet uten noensinne å bli lykkelig. Hva er grunnen? [...] Det er mangel på ydmykhet."

Elias Aslaksen



< Listen to this message.



Question

In the message "Humble of heart," Aslaksen quotes a verse from Romans 9 which says that it is not of him who wills, nor of him who runs, but of God who shows mercy (grace). Does that mean it is no use to "run?" Why should we still humble ourselves?

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God's method of working

God's method of working is essentially always the same. This is also quite reasonable since everyone is inclined in the same manner, namely, to be puffed up and have exalted thoughts about themselves so that they receive the honor for what God in His great grace has worked in and through them.

This is precisely why His firm plan and working method is to prevent this, and why the aim of His work is to break us down according to the flesh and get us to sink considerably in our own eyes—for instance, by not letting certain things work out for us, by withdrawing Himself and His grace in certain circumstances and thereby letting us taste the fruit of our own ways, the fruit of our own strength, our will, and our human reasoning.

In this manner He humbles us, and thus we receive ballast in our life's ship so we can endure a voyage in all kinds of changing weather without capsizing, so we can reach the eternal haven safe and sound.

Of course it is His loving, good will to exalt us together with Him; therefore He has to break us down powerfully so that we can bear to be exalted in the end without receiving honor for it ourselves.

He accomplishes this with a firm hand and a steadfast heart, without being in the least influenced by our lack of understanding of His method of working.

Glory, glory, glory to His name!

Elias Aslaksen

"Skjulte Skatter" April 1958

"Of course it is His loving, good will to exalt us together with Him; therefore He has to break us down powerfully so that we can bear to be exalted in the end without receiving honor for it ourselves."

Elias Aslaksen



< Listen to the audio of this article.



Question

In the article "God's method of working," Aslaksen writes about taking the honor that belongs to God for yourself. It is one thing to receive honor from people, but can you think of another concrete example of how you can take the honor that belongs to God, and why this is so dangerous?

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The abundant and sure grace of David // Isaiah 55: 3

These are therefore two descriptive words of this grace which, amazingly enough, is called the grace of David—that tremendous grace which David received that empowered him to become a man according to God's heart. Obviously, it requires extremely much for this to happen!

All the effective grace that we have opportunity to receive now, in the dispensation of the new covenant, is so many times greater and more effective than the grace one could receive in the dispensation of the old covenant!

However, according to Peter and James, in accordance with the divine laws that apply absolutely and without exception, we can receive this grace if we are truly humble, but only to the extent that we are humble.

This is sure and true in every way! This is the surest thing of everything that is sure! And it is just as sure that the proud person has God as his opponent as it is that the humble receives grace. This is the spiritual as well as the human, natural law of life. It is the true background for all exaltation and all humiliation. According to Jesus' own words, "And whoever exalts himself will be abased, and he who humbles himself will be exalted" (Matt. 23:12), even if the person concerned does not wish for it! For this is God's own firm decision according to His own divine nature.

In other words, we receive grace that is precisely as abundant and manifold as we are humble! And this is just as sure and certain as the fact that we possess humility in truth and spirit and not some kind of surrogate of humility.

There are several characteristics of humility: The humble person does not make objections or come with rationalizations; he does not protest or oppose or doubt or hesitate to obey God's Word and his superiors in this world at his place of employment or in family life. Such a person is also willing to be exhorted or corrected. He is also diligent in keeping quiet and not opening his mouth and commenting about all kinds of things and about all kinds of people, and even speaking about something that he actually does not understand, for he gladly associates with the humble—in the lowly places. He also makes use of opportunities to stay there, for in that place there is peace without end!

Above all, the humble person abstains from judging and criticizing his neighbor, because everyone who does that has undeniably exalted himself and has seated himself on the judgment seat. That is where the judges sit. Then the person is as far from humility as east is from west. And God's true grace is just as far away from every such person!

As long as a person is humble, he is, so to speak, insured for life! God is gracious, kind, and merciful to everyone with the exception of the proud, arrogant, overly confident, conceited, and puffed up; for God is their opponent! Poor people!

Elias Aslaksen

"Skjulte Skatter" april 1985

"And it is just as sure that the proud person has God as his opponent as it is that the humble receives grace."

Elias Aslaksen



< Listen to the audio of this article.



Question

In the article "The abundant and sure grace of David," it is made very clear that God resists the proud but gives grace to the humble. Why do you think this is so? Can you think of an example from daily life where God gives grace to the humble?

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First class humility
consists of voluntarily judging
yourself and humbling yourself –
of your own accord.

ELIAS ASLAKSEN



**The richness and amount of grace
we receive is in direct relation to
how humble we are.**

Elias Aslaksen



forbed og min
som fulvoren.
et av bakk
er og skakk.
jeg bakk?
en dør.
en stakkis ha hjerteleg bakk
en har edel
det fikk hjerte har f
en for seg, bli

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Hør
Dyrebare kabb
Litter, eldgamle m
Hør du er for
Her på jord
Jest for dem som
Hør ellers du m
For hvor ior
Som underlig om
Som gjør forbed
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Tager bakk, og bakk
Hør a B