

God Gives Grace To The Humble

"God opposes the proud but gives grace to the humble. Submit yourselves, then, to God...humble yourselves before the Lord, and he will lift you up." James 4:6-10

"For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." Lk.14:11

"In humility consider others better than yourselves...Your attitude should be the same as that of Christ Jesus." Phil.2:1-11

What is humility? Humility is an inner heart attitude and disposition that lives for God to receive all the glory, honor, and praise. It is a recognition that all good things come from God, not ourselves. Humility submits its will to the will of God, because God is Superior, Central, and Supreme. Humility is the act of trusting and depending on the life of another. Humility is for Someone else's exaltation, it devotes itself to the pleasing of that Someone, and it does what it does because it relies completely on the Life Force of the One it seeks to glorify.

Wikipedia: **Humility**, or being **humble**, is the defining characteristic of an unpretentious and modest person, someone who does not think that he or she is better or more important than others. The opposite of humility is pride.

The term "humility" is derived from the Latin word "humilis", which is translated not only as humble but also alternatively as "low", or "from the earth", and "humus", humid, which in the past it was believed that emotions, diseases, and depressions were caused by imbalances of body waters- Because the concept of humility addresses intrinsic self-worth, it is emphasized in the realm of religious practice and ethics where the notion is often made more precise and extensive. Humility as a religious or spiritual virtue is different from the act of humiliation or shaming though the former may follow as a consequence of the latter.

Humility is said to be the foundation of the spiritual edifice and inferior only to faith. However, humility is considered the first virtue inasmuch as it removes the obstacles to faith. It removes pride and makes a man subject to and a fit recipient of grace; according to the words of St. James, "God resisteth the proud, and giveth his grace to the humble" (James 4:6).

"True humility" is distinctly different from "false humility" " which consists of deprecating one's own sanctity, gifts, talents, and accomplishments for the sake of receiving praise or adulation from other, as personified by [Uriah Heep](#). In this context legitimate humility comprises the following behaviors and attitudes

1. submission to God and legitimate authority;
2. recognition of the virtues and talents that others possess, particularly those which surpass one's own, and giving due honor and, when required, obeisance;
3. recognition of the limits of one's talents, ability, or authority; and, not reaching for that which is beyond one's grasp.

As illustrated in the person of Moses, who leads the nation of Hebrews out of slavery in Egypt and to the "Promised Land", humility is a sign of Godly strength and purpose, not weakness. Of this great leader, the Bible states, "Now Moses was a very humble man, more humble than anyone else on the face of the earth." Numbers 12:3.

The vices opposed to humility are: Pride by reason or defect, a too great obsequiousness or abjection of oneself; this would be considered an excess of humility, and could easily be derogatory to a man's office or holy character; or it might serve only to pamper pride in others, by unworthy flattery, which would occasion their sins of tyranny, arbitrariness, and arrogance. The virtue of humility may not be practiced in any external way which would occasion vices in others.

Amongst the benefits of humility described in the Bible are honor, wisdom, eternal life, unity, rewards in heaven and others. In the Bible, an exhortation to humility is found in Philippians 2:1-17:

Also in 1 Peter 2:23, concerning Jesus Christ's behavior in general and submission to unjust torture and execution in particular: "Who, when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly." (1 Peter 2:2)

The Source of Humility: Like all kingdom reality, humility originates in the Trinity. All three Persons of the Trinity manifest humility. The Persons of the Trinity Eternally Existed as Father, Son, and Holy Spirit. They are all equally God, yet they mutually submit to one another's roles within the Godhead. Some have referred to this with the phrase "ontological equality but economic subordination". Ontological means "being or essence". Equal in being but subordinate in role.

In his book "Good To Great", researcher Jim Collins presents his analysis of companies which grew from good to great and stayed there. He found a quality in common among the leaders of these companies which had nothing to do with temperament:

"We were surprised, shocked really, to discover the type of leadership required for turning a good company into a great one.... Self-effacing, quiet, reserved, even shy- these leaders are a paradoxical blend of personal humility and professional will."

Note the point: The key quality in common among leaders of companies who had moved from good to great was *humility*. He adds,

"[These] leaders channel their ego needs away from themselves and into the larger goal of building a great company. It's not that [these] leaders have no ego or self-interest. Indeed, they are incredibly ambitious- but their ambition is first and foremost for the institution, not themselves."

Leadership of lasting value cannot exist without this virtue. Management, yes. Manipulation and control, yes...but not true leadership which buys the loyalty of others at the cost of pain to oneself. It is the integrity of Jesus.

This is the Christian philosophy of leadership. There is none other.

Chapter 1--HUMILITY: THE GLORY OF THE CREATURE

By Andrew Murray

"They shall cast their crowns before the throne, so saying: Worthy art Thou, our Lord and our God, to receive the glory, and the honour and the power: for Thou didst create all things, and because of Thy will then are, and were created." -Rev. 4:11

When God created the universe, it was with the one object of making the creature partaker of His perfection and blessedness, and so showing forth in it the glory of His love and wisdom and power. God wished to reveal Himself in and through created beings by communicating to them as much of His own goodness and glory as they were capable of receiving. But this communication was not a giving to the creature something which it could possess in itself, a certain life or goodness, of which it had the charge and disposal. By no means. But as God is the ever-living, ever present, ever-acting One, who upholdeth all things by the word of His power, and in whom all things exist, the relation of the creature to God could only be one of unceasing, absolute, universal dependence. As truly as God by His power once created, so truly by that same power must God every moment maintain. The creature has not only to look back to the origin and first beginning of existence, and acknowledge that it there owes everything to God; its chief care, its highest virtue, its only happiness, now and through all eternity, is to present itself an empty vessel, in which God can dwell and manifest His power and goodness.

The life God bestows is imparted not once for all, but each moment continuously, by the unceasing operation of His mighty power. Humility, the place of entire dependence on God, is, from the very nature of things, the first duty and the highest virtue of the creature, and the root of every virtue.

And so pride, or the loss of this humility, is the root of every sin and evil. It was when the now fallen angels began to look upon themselves with self-complacency that they were led to disobedience, and were cast down from the light of heaven into outer darkness. Even so it was, when the serpent breathed the poison of his pride, the desire to be as God, into the hearts of our first parents, that they too fell from their high estate into all the wretchedness in which man is now sunk. In heaven and earth, pride, self-exaltation, is the gate and the birth, and the curse, of hell. (See Note "A" at end of chapter.)

Hence it follows that nothing can be our redemption, but the restoration of the 'lost humility, the original and only true relation of the creature to its God. And so Jesus came to bring humility back to earth, to make us partakers of it, and by it to save us. In heaven He humbled Himself to become man. The humility we see in Him possessed Him in heaven; it brought Him, He brought it, from there. Here on earth "He humbled Himself, and became obedient unto death"; His humility gave His death its value, and so became our redemption. And now the salvation He imparts is nothing less and nothing else than a communication of His own life and death, His own disposition and spirit, His own humility, as the ground and root of His relation to God and His redeeming work. Jesus Christ took the place and fulfilled the destiny of man, as a creature, by His life of perfect humility. His humility is our salvation. His salvation is our humility.

And so the life of the saved ones, of the saints, must needs bear this stamp of deliverance from sin, and full restoration to their original state; their whole relation to God and man marked by an all pervading humility. Without this there can be no true abiding in God's presence, or experience of His favor and the power of His Spirit; without this no abiding faith, or love or joy or strength. Humility is the only soil in which the graces root; the lack of humility is the sufficient explanation of every defect and failure. Humility is not so much a grace or virtue along with others; it is the root of all, because it alone takes the right attitude before God, and allows Him as God to do all.