

The Blessings of Humility

Preface

Please note that this book is compiled from audio broadcasts given over the course of several years. There is, therefore, some duplication between the chapters in order to maintain the integrity of the individual teachings.

Where a word or concept may be new to the reader, an explanation is generally provided with the first occurrence thereof. Unless otherwise indicated, all Scripture quotations are taken from the American Standard Version.

Punctuation also has been simplified so as not to distract the reader. For example, when Scripture is quoted, brackets have been omitted where they would commonly be used to indicate that a lower case letter has been capitalized, the ellipsis has been shortened to three periods where it would commonly be a set of four to indicate that a partial text is being cited, and so forth.

I pray the Father will use this book to both edify and encourage every reader.

The Editor

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Foreward

The Bible instructs us, ***(Rom.12:3) For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but to think as to think soberly, according as God hath dealt to each man a measure of faith.*** So what will you look like when you are not the most important person in your life?

When you are content to not claim a title and to let God be your reward because He only is the One you want to please... when you have died to all your own ambitions... when you can give your last two pennies to someone who needs them, even though you may need them more... when you can rejoice to turn the other cheek... when you can wait and wait on God and your faith grows even stronger... when you can pass over others' faults instead of judging them... when you can give all the glory to God with all of your heart... What will you look like? You will look like Jesus.

(2Co.3:18) But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

The Editor

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Introduction

Our old man, exemplified as the “ego,” rules in our soul like a mini-Satan, and he doesn’t give-up that position without a fight or, I should say, an on-going war. Apostle Paul lamented, ***(Rom.7:24) Wretched man that I am! who shall deliver me out of the body of this death?***

All of us fight the same battles but not everybody is able to emerge victorious, although Jesus has already given us the victory over ourselves. ***(Rom.6:6) Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin.*** Glory be to God!

How do we enter in to the victory that Jesus accomplished for us? We need to humble ourselves. ***(Php.2:8) And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.*** Don’t let that old man off his cross. Don’t let that old man live again.

Your Servant in Christ,

David Eells

The Blessings of Humility

David Eells

Chapter 1

Humility Brings Faith and Power

The Lord bless you and be with you. The Lord multiply His goodness towards you. May He grant you grace to repent, grant you grace to walk in the Spirit. Thank You, Lord!

There are many studies on faith that show us how we can partake of the benefits of Jesus Christ. We do that through believing the promises and by ***(2Co.10:5) casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.*** However, there are some things that will hinder people in their faith and lack of faith, of course, that hinders people from receiving from God and hinders them from administering the gifts of God. I'd like for us to take a look at one of them in this study.

The Fullness of Salvation

(Eph.2:4) But God, being rich in mercy, for his great love wherewith he loved us, (5) even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved)... “Saved” here is the Greek verb *sōzō* and the noun is “salvation,” *sōtēria*. Those Greek words are used in the text concerning salvation, rescue, deliverance, preservation, healing, provision, and so forth. It includes anything that you might need to be saved from in all circumstances. It is to be saved in your body, soul, and spirit; actually anything you need is covered by this. And notice, it says, “by grace have you been saved.” You see, the Lord has already totally delivered us from the curse, but, we need to be able to partake of that benefit through faith, and again, there are some things that hinder our faith.

(Eph.2:5) Even when we were dead through our trespasses, [He] made us alive together with Christ (by grace have ye been saved), (6) and raised us up with him, and made us to sit with him in the heavenly [places,] in Christ

Jesus (We have been perfected in Christ and made to sit with Him in heavenly places in Christ Jesus. We are in the “heavenly places” when we abide in Jesus Christ.): **(7) that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus...** God wants to show us His exceeding riches of grace, yet certain things will block grace. We know that our salvation is already accomplished because it says “have ye been saved” but, also, God gives us grace in the form of faith that we can partake of the salvation that Jesus provided.

Grace is a Gift from God

(Eph.2:8) For by grace have ye been saved through faith; and that not of yourselves, [it is] the gift of God; (by grace have you been saved through faith (He gives grace, which is His unmerited favor, in the form of faith.); (9) not of works, that no man should glory. Salvation is a gift of God and it's not of our works, “that no man should glory.” Salvation is not of our works. If it is, if we somehow do manage to save ourselves out of some situation by using the methods of man, then we're not partaking of God's benefit, because He gives us grace through faith to partake of whatever the benefit is. All the promises of the Word of God are ours already, but we need to be stable in our faith. If we are double-minded, or fearful, or believe we're not worthy, and so on and so forth, we won't receive the benefit, even though God's grace gives us this gift of faith to partake of this.

Lack of Humility Will Prevent God's Gift of Grace

Suppose God doesn't give us grace. Can that actually happen? Of course, and if you don't get the grace, you don't get the faith. Many people are diligently trying to believe only what the Word of God says and to not accept anything else. They're trying to walk by faith and not by sight (2 Corinthians 5:7), but they fail in their attempts to hold on to faith. They just don't seem to have the grace to believe, just as sometimes you don't feel the grace to believe and so you fail to hold on to faith. Is there something, some reason that God is not giving them the grace to hold on to that faith, since it says very plainly here that faith is a gift from God?

The answer is, “Yes.” There are several reasons, however, in this study, we’re only going to look at one reason why people do not get grace from God to believe. ***(Jas.4:6) But he giveth more grace. Wherefore [the scripture] saith, God resisteth the proud, but giveth grace to the humble.*** Now we saw that salvation comes when God, by His Grace, gives faith to us to partake of the benefits and the promises, yet it says here, “God resisteth the proud, but giveth grace to the humble.” The humble are a people who will have faith. Of course, it is possible to be humble in one area while we’re resisting God in another, so let’s read on.

(Jas.4:7) Be subject therefore unto God; but resist the devil, and he will flee from you. (8) Draw nigh to God, and he will draw nigh to you. ... This is good advice for any difficulties that you’re having, any needs, any sickness, where you don’t seem to be manifesting what God has said in His Word. It’s not just fighting the good fight of faith (1 Timothy 6:12). It’s not just determination. God gives grace, and He gives it to the humble.

(Jas.4:8) Draw nigh to God and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Obviously, you can’t have faith if you’re double-minded. ***(Jas.1:6) But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. (7) For let not that man think that he shall receive anything of the Lord; (8) a doubleminded man, unstable in all his ways.***

(Jas.4:9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. The Lord wants us to be grieved over our sin enough to repent. He wants us to turn from our wicked ways. He wants us to cleanse our hands of anything we’re into that’s evil. He asks us to repent in order to have grace in order to have faith. This is a part of being humble so that God will give you the grace that you need. Just as salvation is not by your works, repentance is not by your works, either. The Bible says God grants repentance (Acts 5:31,11:18). ***(2Ti.2:25) In meekness correcting them that oppose themselves; if peradventure God may give them repentance*** (This is *metánoia* meaning “a change of mind, afterthought.”) ***unto the knowledge of the truth, (26) and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will.***

What are the things that the Lord demands of us? Repent and believe. *Strong's* says *metánoia* is “especially the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment.” Those who do repent are granted repentance. This is a work of God, too. Some want to repent but can't, and they continue in their sins being ruled by their flesh. Judas wanted to repent but couldn't (Matthew 26:14-16; 27:3-5). Many people want to believe, but they won't “repent,” which means “change your mind and go the other way,” as God is demanding when He says “repent and believe.”

(Jas.4:9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. (Jas.4:10) Humble yourselves in the sight of the Lord, and he shall exalt you. He says, “Humble yourselves.” In what way? You do that through repentance, in turning from your sins, in turning from your self-will, and He says then He will exalt you. Also, I like especially, ***(Luk.14:11) For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.*** That's pretty plain. If we put ourselves forward, if we walk in the ways of self, if we don't humble ourselves to God's Word, which is to “repent, change your mind, and believe what God says,” if we don't do these things, He is going to humble us.

The Necessity of Persecution

Of course, the things that we generally pray about are those crucifixions and persecutions we go through, that come against us to humble us. These are the things we generally pray to God to save us out of, but if you're exalting self, then He's going to humble you. In other words, “You're not getting out of this.” So this situation you're praying about and want to get out of, you can't, and the main reason that you can't, is because you're exalting yourself.

(Luk.14:11) For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. That's a great promise! What we want to do is humble ourselves so that God will exalt us. He will give us victory over our enemies, not only fleshly enemies, but principalities and

powers and rulers of darkness that take advantage of us (Ephesians 6:12), and legally are able to do that because of our own sinfulness. So His advice is, if you want grace, humble yourself. If you want chastening, just continue to be proud and to not humble yourself to the Lord's commands concerning this.

Back in James we have another really good example. ***(Jas.5:16) Confess therefore your sins one to another, and pray one for another, that ye may be healed.*** How many of us have tried to exercise determined faith for someone else or for ourselves, and discovered that God wanted to deal with some sin first? Before He would even address that situation, He wanted us to address some sin in our life. As he said, "cleanse your hands, ye sinners" and "confess therefore your sins one to another, and pray one for another, that ye may be healed." You can fight the good fight of the faith all you want in this situation (1 Timothy 6:12), but unless you address the cause of the problem, you're probably going to waste an awful lot of time. Many people have died, just waiting for God to heal them of some terrible thing, because they would not confess their sin. Not necessarily did they miss heaven, but God certainly used this to chasten and humble them.

Dealing with the Cause

God desires that we repent, and, you know, ***(Pro.26:2) As the sparrow in her wandering, as the swallow in her flying, So the curse that is causeless alighteth not.*** There's a reason why sickness and problems come upon us. We need to deal with the cause and not always the effect. Most of the time, people want to sidestep that. They think, "Oh, well, we can live with the sin. Let's just deal with the effect." No, God wants us to deal with the cause. It's good that we fight the good fight of the faith, but there are times we have to start over again from the foundation up, because we've put things on that foundation that are no good. They're wood, hay, and stubble, and the fiery trial is coming to burn them up because God is not going to have anything on that foundation but Jesus Christ and the Word of God, and so He's dealing with us to do something about that. ***(1Co.3:11) For other foundation can no man lay than that which is laid, which is Jesus Christ. (12) But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; (13) each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work***

of what sort it is. (14) If any man's work shall abide which he built thereon, he shall receive a reward. (15) If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

The Importance of Confession

If there's anything you need from God, humble yourself, and confess your sins. As the Bible says, ***(Psa.66:18) If I regard iniquity in my heart, The Lord will not hear.*** Many people are diligently attempting to exercise their faith, and yet they find no grace from God to hold on to their faith. Faith is a gift from God. If He doesn't give it to you, you won't have it. And you can try your best to stand in faith and you will fail, because the Word says, "If I regard iniquity in my heart, The Lord will not, will not hear." He will not hear. Well, what choice do we have then? God is telling us that He's not going to hear unless we repent.

(Pro.28:13) He that covereth his transgressions shall not prosper: But whoso confesseth and forsaketh them shall obtain mercy. We just read unless we humble ourselves concerning any sin, we're not going to receive grace. And here we see that, unless we confess our sins, we're not going to prosper or have His mercy, therefore other things besides lack of faith can block us from receiving the blessings of God. God is very forgiving to us because, many times, we don't know that we're doing wrong and so God overlooks them. He puts them under the Blood because of our ignorance. ***(Jas.4:17) To him therefore that knoweth to do good, and doeth it not, to him it is sin.*** But if God is showing you something required of Him in your life, then you're responsible to make corrections because it may block you from receiving what you need from the Lord. In this case, we can see that we have to confess our sins in order to receive our healing. Some may say, "That's salvation by works, David." Well, you can take it for whatever you believe it is, but the Bible says, "confess your sins one to another...that ye may be healed," and that's what we have to believe and act on.

Pride Brings Destruction

(Pro.16:18) Pride goeth before destruction, And a haughty (This is gobah meaning "lofty; high; height; pride.") spirit before a fall. (The Hebrew

kishshalon there is also translated as “stumbling; ruin.”) That doesn’t sound like somebody is receiving what they want from the Lord! Destruction is not what we pray and believe for; it’s not according to the good promises. And possibly you’ve heard people say, “You Christians, you accept all the good promises but you don’t like any of the bad promises.” Well, this is one of them, right here: “Pride goeth before destruction.” So it behooves us to find out what pride actually is and how many ways it can be manifested in our life. That’s another reason why we need to read the Scriptures, because there can be things in our life that block us from receiving grace that imparts faith from God to bring us salvation.

Certainly we don’t pray to fall into destruction and ruin or these kinds of things; we pray for God’s blessings. But Jesus said, **(Mat.12:30) He that is not with me is against me, and he that gathereth not with me scattereth.** If you’re prideful, which is the opposite of humility, you’re going to be destroyed. And if you’re haughty, which is being self-promoting, you’re at the very least going to stumble, and possibly be ruined. All that is chastening upon the wicked, unregenerate old man, who is prideful and has to be crucified. He’s the one you’re supposed to be leaving on the cross.

(Pro.16:19) *Better it is to be of a lowly spirit with the poor, Than to divide the spoil with the proud.* Recently, I was giving some advice to a person who was forsaking running after the Lord with all their heart in order to get a “higher” education. I asked them, “Are you sure that’s what the Lord really wants for you? You know, we’re coming very, very close to the end times now. What is more important? Is it to seek first the Kingdom of God and His righteousness, which is what we’re commanded to do? Or is it to get a ‘higher’ education so you can earn a higher income?” Folks, I tell you, the most important thing is to humble yourself to the Word of God, now and forever. That “higher” education doesn’t matter in the least. Personally, I’d rather be stupid and humble, and get what God gives me in His Word. Obviously, some of you may be contrary to my thinking there, but I would rather be of lowly spirit with the poor, and not worry about the “higher” education. I don’t know how many people come out of their so-called “higher” education anti-Christ in their thinking. They’ve lost God in the midst of it because a little leaven leavens the whole lump (1 Corinthians 5:6; Galatians 5:9).

Also we have, ***(Pro.15:33) The fear of the Lord is the instruction of wisdom; And before honor goeth humility.*** There is it again, before honor. Do you want to be honored of the Lord, of the angels, of man? Humility has to come first before we can have the blessings of God, those great promises that we believe for. And, ***(Pro.22:4) The reward of humility and the fear of the Lord Is riches, and honor, and life.*** How many people have lost their lives, spiritual or physical or both, because they didn't humble themselves to God's Word? ***(Mat.6:33) But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.*** We need to seek first the Kingdom of God and His righteousness. His Word needs to be put in our heart every day. The most important thing that we do, over and above and including going to "church," is humbling ourselves to the Word of God. It is the Life of God. So many are caught-up in, and puffed-up by, false doctrines of false religion. They're in idolatrous worship of false leaders and are being led astray from the faith.

Humility and the fear of the Lord go hand-in-hand. If you are humble, you fear the Lord. If you fear the Lord, you are humble, and this goes before "riches, and honor, and life." If you want to manifest not just more of physical life, but more of the Life of Jesus, one of the ways to receive that is through humility. Many people pass away because they don't humble themselves to the Word. They haven't read the Word enough, and don't believe the Word enough, to find out that God already provided deliverance from the curses that have fallen upon mankind. Glory to God! It's a wonderful thing to walk in that faith and to see that God keeps His Word!

What do we have to be proud of? What do we have that we can claim is on account of our righteousness, our power, our wisdom? What do we have? As we're told, ***(1Co.1:26) For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, [are called]...*** In other words, the people who are great in this world are not the kind of people the Lord calls. And He says, "not many," meaning He does call some of them. He likes to give a demonstration of His power because He's able to save even these people, but generally He does not choose the wise, the mighty, the noble.

(1Co.1:26) For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, [are called]: (27) but God chose the foolish [things] of the world... That word “things” was added-in all through this text, but is not found in the original Greek manuscripts and so it should be italicized in your Bible. There’s no numeric pattern in the word “things.” [Editor’s Note: *The New Testament from the Greek Text as Established by Bible Numerics*, Originally Translated By Ivan Panin, Published by Unleavened Bread Publishing, Inc., 2011, may be read without charge at <https://ubm1.org/books/pdf/NENT.pdf>]

This text properly reads, ***(1Co.1:26) For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, [are called]: (27) but God chose the foolish of the world, that he might put to shame them that are wise; and God chose the weak of the world, that he might put to shame them that are strong; (28) and the base of the world, and the despised, did God choose, [yea] and the things that are not, that he might bring to nought the things that are*** (So God chooses people who are foolish, weak, base, and despised by the world. Why?): ***(29) that no flesh should glory before God.*** “Glory” there is the Greek *kauzáomai* meaning, “I boast; I exult proudly.” It’s important to God “that no flesh should glory” before Him. The people that God chooses are not the wise or the great or the gifted or the necessarily handsome. And, although many times the people who are promoted to the top of Christianity are just like that, in many cases, they’re not found to be faithful nor really gifted in the Spirit of God. It seems like a person has to be weak in the ways of the world before they will really have trust in God and lean upon Him.

I’m one of those people. For instance, I never was a speaker, never liked to get up in front of people, and don’t really like to today, but I do it. And I’m able to do it by the Grace of God, not that my speech is all that great today. But, you know, Paul’s on my side because he said that he wasn’t a great speaker, either. At any rate, when we’re made capable of doing something only by God, we have to trust in Him because we know we have no strength within ourselves to do it. You may ask, “Why does God pick people like that, David?” Well, He says, so “that no flesh should glory before God.” He doesn’t want any pride in us. He doesn’t want us taking any credit for what He chooses to do through us. He wants us to give all glory to Him. ***(Isa.42:8)***

I am the Lord, that is my name; and my glory will I not give to another, neither my praise unto graven images. God will not share His glory with another, and when you try to rob the glory of God because of your own personal gifts, then God has to humble you because you're lifting yourself up. "Pride goeth before destruction, And a haughty spirit before a fall."

Jesus Could Do Nothing of Himself

It's hard to even imagine it, yet Jesus said, ***(Joh.5:19) ... The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.*** Now, obviously, if Jesus could do nothing of Himself, we can do nothing of ourselves. Nothing of any importance in the Kingdom can we do of ourselves because self has no power to do the work of God. Self cannot walk in the Spirit. Self does not have the renewed mind of Christ with the renewed sight and hearing (Ephesians 4:23), having been washed with the water of the Word (Ephesians 5:26). Self has no power to walk in the Spirit or to do the works of God.

So what happens when men take over Christianity? They bring God and His gifts down on their level and everything about that is just dead religion. It's worthless to God. There's no reward for it whatsoever, but many people do waste their life in another kingdom than the Kingdom of God. Jesus was both a son of man and the Son of God. He was talking about self here. He wasn't talking about the spiritual man that dwelt in that body; He was talking about self. And He said, ***(Joh.5:30) I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.*** Jesus sought the Will of the Father. ***(Jas.4:7) Be subject therefore unto God; but resist the devil, and he will flee from you.*** He was humble to the Will of the Father. He did not have His Own "agenda."

When we're driven by our own desires, our own agenda, we're not trustworthy, we're not humble, and we can expect problems. We can expect not to have the salvation that we need because we're self-willed and stubborn. We're seeking our own kingdom. Jesus said that He could of Himself do nothing. That tells us that we, certainly, can't expect to do this on our own. We can't even have faith, it has to come as a gift from God and God gives that gift because of grace, but He only gives grace to the humble.

Therefore, if we are humble to His Will and we're seeking to be pleasing unto Him in all things, we can expect to have grace from God in the area of faith. Many people fail in their faith. They're double-minded (James 1:8, 4:8). They cry out to God and they wonder why He doesn't seem to be answering, but they won't deal with what God has dealt with them about. And so, whatever God is dealing with you about, if you want faith, if you want power in the time of your need, you need to be humbling yourself unto the Lord.

(1Co.4:6) Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other. (“Puffed up” is the Greek *physióō* meaning “proud, arrogant, self-important, pompous.”) ***(7) For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it?*** True! Why would we ever get puffed-up about anything that we do, any gift that we have, any faith that brings forth anything, any healing that the Lord uses us for, or anything that God does in us? We can of ourselves do nothing, therefore, anything that's of any value in the Kingdom, anything that has to do with salvation, is manifested through those who are humble, to whom God is giving grace in the form of faith to administer salvation to them. As Paul points out, what do we have that we didn't first receive as a gift of God? We know people can become puffed-up for just about anything, but if you do, you're likely not to have the grace that you need to have the faith that you need to embrace the promises like you should.

(1Co.8:1) Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. (That's *oikodoméō*, meaning “build someone up; helping them to stand or be strong, sturdy.”) ***(2) If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know.*** Of course, we know it's more than just knowledge that “puffeth-up.” People get puffed-up over gifts of the Spirit, they get puffed-up over natural abilities, they get puffed-up over signs or healings that God may have done through them, and so on, but all of those things are gifts of God and we have no reason to ever be puffed-up over them. God is saying

here that we never have a reason to become puffed-up, and if we do, we're going to miss out on His grace.

Here's another verse that tells us basically the same thing. **(2Co.4:7) *But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves...*** He designed us so that there would be no power from ourselves to administer our own deliverance, our own salvation. When we do try to accomplish it in the flesh, then it's only a power of self, not the miraculous power that God used in the Scriptures to save. People will say, "Well, David, today God uses the things that are on the earth to get rid of the curse. He uses the doctors and lawyers and science and the latest technology and all that." But we read in 1 Corinthians 1:28 that God chose "the things that are not" to bring to nothing "the things that are." God's method is faith in the promises that brings to nothing the curse, the lack, the foolishness that we have. That's His chosen method.

"We have this treasure in earthen vessels." You see, He particularly designed us as weak vessels so that the power would not be from us. It would have to come from God. He chooses weak vessels. **(Isa.66:2) *For all these things hath my hand made, and so all these things came to be, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.*** Moses, one of the greatest men that God used, and obviously it wasn't because he was great but because God was great in him, was a very weak vessel (Exodus 4:10-16). Moses admitted he had no ability to speak or to lead. **(Num.12:3) *Now the man Moses was very meek*** (The Hebrew *anav* means "humble, lowly, weak, poor, afflicted."), ***above all the men that were upon the face of the earth.*** This is what qualified him. God chose him for that reason. Moses was qualified because he had to trust in God, and the power would come from God because he was weak.

(2Co.4:7) *But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves* (We hinder the power of God so much! What does God have to do with this vessel in order to let the spiritual man be the leader? That's what the next few verses tell us.); **(8) *[we are] pressed on every side, yet not straitened; perplexed, yet not unto despair;*** **(9) *pursued, yet not forsaken; smitten down, yet not destroyed*** (You see, it's all about crucifying the old, arrogant, self-willed man

that keeps us from being humble. If we're humble, God grants us grace to receive the gift of faith for whatever the salvation is that we are in need of.); ***(10) always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body.*** God has to crucify that puffed-up old man, the man that likes to lead, likes to put self forward. The vessel has to be a broken vessel in order for the treasure that's hidden on the inside to be seen or to come forth.

We Must Die to Self for Jesus to be Manifested

(2Co.4:11) For we who live are always delivered unto death for Jesus' sake, that the life (That's the treasure on the inside.) also of Jesus may be manifested in our mortal flesh. That old vessel has to be broken so that the treasure on the inside can be revealed. It's like stepping on a flower. When you crush it, then you can smell the sweet aroma on the inside. However, we don't want that crushing, we don't like those terrible things that happen, we don't think we need to go through the kind of trials that Paul went through. We pray against them. We want the blessings of God. Well, the way to the blessings of God is humility, and humility is the act of not permitting the old man to live through you. Humility is the act of submitting to God and resisting the devil (James 4:7).

(2Co.12:9) And he hath said unto me, My grace is sufficient for thee... In other words, we really don't need anything but God's grace, even though we often try to go around God's grace by relying on the methods of the world and trusting in the strength of the old man. We revert back to the methods we used before we came to Christ.

(2Co.12:9) And he hath said unto me, My grace is sufficient for thee: for [my] power is made perfect in weakness. Many of the troubles that we go through are because God has to weaken our old man if we refuse to keep him on the cross. It's just like when a shepherd has a lamb that always runs away and gets lost or into some other dangerous situation, until finally the shepherd has to break one of the lamb's legs to keep it from running off again. Then the lamb is protected because it's dependent upon the shepherd. Well, God has to do a lot of "leg breakings"; He has to do a lot of crucifying of that old man's self-will. Many times, if we're not receiving the deliverance we want

and are asking for, it's because the situation that we're in is one of our leg-breakings. That's why humility is necessary because, if we're humble, we're submitting to God. The flesh may be resisting but we're not giving it its way. We're humbling ourselves to God, and so we can have the benefits of the Kingdom because God gives grace to the humble.

(2Co.12:9) And he hath said unto me, My grace is sufficient for thee: for [my] power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Notice, you don't receive faith and you don't receive power if you're puffed-up. Frequently, God has to bring us through many trials. The apostle Paul gives whole lists of things he went through in order to make him weak and keep him humble. ***(10) Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.*** It took all this to bring Paul to weakness. The awesome list of the things that he went through are things that you would always pray against. You would always pray God's blessings instead of these trials, but they came upon Paul because he needed to be humbled. When he was caught-up to heaven and was tempted to be puffed-up about it, what did God do to humble him and make him weak? As Paul said, ***(2Co.12:7) And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch.*** Do you think Paul was a great man? Not to start with, he wasn't. God had to humble him.

It would be so much better if we chose humility first and submitted to the spiritual man, who is in agreement with the Spirit of God. How much easier it would be on us! We make it hard on ourselves. ***(Pro.13:15) Good understanding giveth favor; But the way of the transgressor is hard.*** Why do we go through so many hard situations that we pray against, but we don't get the answer for a long time, and sometimes never? It's because we're not dealing with the root of the problem; we just want to deal with the result, instead of the cause that brings the curse in the first place. ***(Pro.26:2) As the sparrow in her wandering, as the swallow in her flying, So the curse that is causeless alighteth not.*** We have to deal with the real problem.

As Paul said, “Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.” Humility is not taking any credit whatsoever for what God does through us, or what He can do for us. I once had a prosperity-minded man ask me on a radio interview, “David, why do you always ‘put down’ on yourself?” and I quoted 2 Corinthians 12:9 to him. I said, “Well, I’m just gloryin’ in my weaknesses so that the power of Christ may rest upon me.” You see, this man was naturally-gifted as a speaker and he wasn’t humble before God. He always turned to the arm of the flesh to take care of the trials that came his way, so he wasn’t weak because he was his own savior. And when he asked Dmitri Duduman to pray for him so that he could have his mantle, Dmitri told him, “You could never have this mantle. You’re too arrogant.” That was the truth, too. If we’re arrogant, how could God trust us with something like that? God has to humble us.

God had to humble even the apostle Paul by bringing him through all these places of weakness, for goodness sake! Let’s read just a few of them.

(2Co.11:23) Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. (24) Of the Jews five times received I forty [stripes] save one. (25) Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; (26) [in] journeyings often, [in] perils of rivers, [in] perils of robbers, [in] perils from [my] countrymen, [in] perils from the Gentiles, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren; (27) [in] labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. (28) Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. (29) Who is weak, and I am not weak? who is caused to stumble, and I burn not? (30) If I must needs glory, I will glory of the things that concern my weakness. You see, Paul appreciated being put in a position of weakness because that’s where he received the miracles of God, that’s where the power of God came. Would that we could just start out from a position of being humble! ***(1Pe.5:6) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.*** Humble yourselves before God so that you can receive grace so that you can have faith and power. Oh, thank You, Lord!

(Php.2:5) Have this mind in you, which was also in Christ Jesus: (6) who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, (7) but emptied himself, taking the form of a servant... Jesus is not just our Savior, He's our Example. You are to have this same mind which was in Christ, a mind to empty yourself, a mind not to grasp at being on an equality with God. In other words, "I am not my god. I don't have a right to rule my life. I have a right to humble myself to Him, to receive grace so that Christ lives in me."

(Php.2:7) But emptied himself, taking the form of a servant, being made in the likeness of men; (8) and being found in fashion as a man, he humbled himself (Jesus had to humble Himself, and we have to humble ourselves.), becoming obedient even unto death (Humility is denying ourselves to take up our cross and follow Jesus.), *yea, the death of the cross. (9) Wherefore also God highly exalted him, and gave unto him the name which is above every name.* If you humble yourself and take up your cross, denying self, God will exalt you and will give you a Name above every name. Notice also, if we go back to verse five, we are being compared with Christ and, therefore, we also take on the Name of Jesus Christ, which is His Nature, His Character, and His Authority. That's power! That's faith! How do we take on His Name? We do that by being baptized into His Name, because baptism represents a spiritual process of death, burial, and resurrection to manifest that Name (2 Corinthians chapters 11 and 12).

If you want grace and power from God, humble yourself. Don't wait until God humbles you. The Bible says everyone who exalts himself shall be humbled. Would you rather God humbled you, or would you rather take the easy way? Humble yourself. Cry out unto God for mercy. Repent, confess your sins, do these things that God tells you to do and have the Name of Jesus manifested in you: His Nature, His Character, His Authority. Jesus doesn't have any problems in this world, folks, we do, and we have them basically because we're going our way. We're not being humble and we need God's grace.

(Mat.23:10) Neither be ye called masters (This is the Greek *kathēgētēs* also meaning "leader, teacher, guide, instructor."): ***for one is your master, even the Christ. (11) But he that is greatest among you shall be your servant.*** (That's *diákonos*, which *Strong's* says, "properly means 'to kick up dust,' as

one running an errand," and it "is the root of the English terms, 'diaconate, deacon.')" Many times in the church it's just like corporate America. People are stepping on other people to get to the top of the hierarchy because they want to lead and to rule over others. They want to have position in the church and yet, most of the people who have made their way to the top are not qualified because they didn't go through the Door (John 10:1,7,9).

We have to be careful to not exalt ourselves because we will be humbled. ***(Luk.14:7) And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, (8) When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, (9) and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. (10) But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. (11) For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.*** If we take a position that is not given to us by God, He will have to humble us. But, if we take a lower position and let the Lord say, "go up higher," if we let Him give us a position, then He doesn't have to humble us.

So Matthew 23 says the greatest among us is the person that's the greatest servant, but Matthew 18 says the greatest among us is the child. ***(Mat.18:1) In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? (2) And he called to him a little child, and set him in the midst of them, (3) and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.*** Notice, folks, that a lot of what we're dealing with down here isn't the Kingdom of Heaven at all. What's the difference between the servant and the child? The child is quite content, and believes it's their place to be the least in the midst.

Many people are not content to be the least. They want to take a position and authority that's not theirs. They have no humility. But the Bible says, ***(Pro.18:16) A man's gift maketh room for him, And bringeth him before***

great men. And, **(Pro.27:2) Let another man praise thee, and not thine own mouth; A stranger, and not thine own lips.** Let God's gift through us make our way. Many people take what power and authority they can get on earth to make a way for themselves, but Jesus says except you become as a child, you won't even enter the Kingdom. We have to be willing to be the least; we have to be willing to be the servant. That Greek word translated "minister" doesn't mean "lord"; it means "servant," yet you see many people stepping all over everybody to be what they think is a minister. Ministers are people who serve, and every one of us is called to be a servant in some fashion. The gifts of God are given to us to serve the body of Christ and not for our personal benefit. They're not for us to be puffed-up about as though we're something, as though we deserve more, but some ministers take a bigger slice of the pie because they feel that they've been mightily used of the Lord and think that entitles them to more. They act as if the gift that they're giving out is theirs.

We can make it easy on ourselves, folks, by doing what James said. **(Jas.4:6) ... God resisteth the proud, but giveth grace to the humble. (7) Be subject therefore unto God; but resist the devil, and he will flee from you. (8) Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. (9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. (10) Humble yourselves in the sight of the Lord, and he shall exalt you.** Glory be to God! God give us Your grace to do this, in Jesus' Name, Lord. We desire to be submitted to You in all things. Amen.

The Blessings of Humility

By David Eells

Chapter 2

Humility Brings Glory

Jesus Showed Us the Way

I'd like to focus this study on our Example of humility, Who, of course, is the Lord Jesus. ***(Isa.66:1) Thus saith the Lord, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? (2) For all these things hath my hand made, and [so] all these things came to be, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.*** Notice, the Lord is talking about building Himself a house, and He is saying that He doesn't dwell in houses made with hands (Acts 7:48,17:24). This is the "house" that God is building, as verse 2 speaks of, but then He says, "to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." That's the "house" of the Lord. He is speaking about the house that He has chosen, and that house is "a man who is of a contrite spirit, that trembleth at his word." Oh, praise God!

Another verse says, ***(Psa.138:6) For though the Lord is high, yet hath he respect*** (That's the Hebrew *raah*, also translated as "to see, become aware, give attention, regard, consider," etc.) ***unto the lowly; But the haughty he knoweth from afar.*** Even though God is great and He rules over all and He is to be revered and bowed down to, He respects the lowly. Now in the previous chapter, we discovered that grace is God's method to give us faith and power. ***(Jas.4:6) ... Wherefore [the scripture] saith, God resisteth the proud, but giveth grace to the humble.*** We also saw that the blessings of God are poured out upon the people who will humble themselves. ***(Jas.4:10) Humble yourselves in the sight of the Lord, and he shall exalt you.*** So our Lord Jesus Christ is our Example. He not only came to be our Savior, to deliver us from ourselves, from the devil, from the curse, but He's our Example of what is true "humility."

(1Jn.2:6) He that saith he abideth in him ought himself also to walk even as he walked. We are commanded to walk in the Steps of Jesus because what Jesus gave us was an example of life. I agree we haven't all come into that yet, but the more we study Him, the more we see what it is to be walking humbly before our God. ***(Mic.6:8) He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?*** We are to be transformed into that same Image. ***(2Co.3:8) But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.*** Therefore Jesus' walk should be our walk, and we're coming to the time when God is going to fulfill that, when God is going to restore everything that's been taken away from His people (Joel 2:23-29). God is going to bring us back to walking in the Power of the Spirit of God.

Also, we read in the previous chapter, ***(Php.2:5) Have this mind in you, which was also in Christ Jesus*** (So we are supposed to be thinking the same way He does, with the same ambitions, the same desires, the same humility.): ***(6) who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, (7) but emptied himself, taking the form of a servant, being made in the likeness of men; (8) and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.*** (And we are also to humble ourselves, becoming a servant, taking-up our cross, and following Jesus.) ***(9) Wherefore also God highly exalted him, and gave unto him the name which is above every name.*** In baptism, which represents death, burial, and resurrection, He gave us that Name, and as we enter in to the manifestation of that death, burial, and resurrection, the Name of Jesus Christ is manifested in us.

The word "name" means "nature, character, and authority." As we "have this mind...which was also in Christ," and we take up our cross to follow Him, and we humble ourselves to become servants in this world, that Name is manifested in us. That's the fruit that Jesus is asking for in the Parable of the Sower (Matthew 13:3-9,18-23; Mark 4:1-9,13-20; Luke 8:4-15). That's the 30-, 60-, and 100-fold fruit of the manifestation of His Name in us, His Nature, His Character, His Authority. We behold "in the mirror the glory of

the Lord,” and are transformed into that same Image, “from glory to glory, even as from the Lord the spirit.”

God Himself chose humble circumstances for His Son. Obviously Jesus could have come in all of His Glory and manifested Himself as the King that He is, but God wanted Him to come in humble circumstances. ***(Luk.2:4) And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David; (5) to enrol himself with Mary, who was betrothed to him, being great with child. (6) And it came to pass, while they were there, the days were fulfilled that she should be delivered. (7) And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.*** God sent His only begotten Son to earth to be the Savior of mankind. He was the most important Person Who has ever been on this earth, and yet God sent Him in these circumstances.

Could God have supplied better circumstances to honor the great King? Of course, He could, but it wasn't His plan, because Jesus not only represents the Savior, He represents the body of Christ. He came here to give-up His carnal life, His physical, fleshly life, in order to take up His spiritual, heavenly Life, and He came to show us the Way. He was called the Way. ***(Joh.14:6) Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.*** He said, “I am the way,” and so far what we're seeing is that He came in very humble circumstances, and throughout Jesus' earthly work, He continued in very humble circumstances.

(Luk.2:42) And when he was twelve years old, they went up after the custom of the feast; (43) and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; (44) but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: (45) and when they found him not, they returned to Jerusalem, seeking for him. (46) And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: (47) and all that heard him were amazed at his understanding and his answers. No doubt, even at twelve years old, He had

a lot to teach them, although Jesus was still subject to the moral laws at that time. He was subject to His parents and He was subject to people that were set in authority over Him, just as also we are commanded to be in subjection to those who have been given authority over us.

We are in subjection unto the kings and unto the governments. **(Rom.13:1)** *Let every soul be in subjection to the higher powers: for there is no power but of God; and the [powers] that be are ordained of God. (2) Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. (3) For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: (4) for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. (5) Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience's sake. (6) For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. (7) Render to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honor to whom honor.*

And, if we are servants, we are also in subjection to our masters. **(1Pe.2:18)** *Servants, [be] in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. (19) For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. (20) For what glory is it, if, when ye sin, and are buffeted [for it], ye shall take it patiently? but if, when ye do well, and suffer [for it], ye shall take it patiently, this is acceptable with God.* And so was Jesus. Even the mighty Son of God had to humble Himself to be submissive because of that body that He was dwelling in. Many people think we have special privileges because we are sons of God, but because of this body that we dwell in, we've been given these rules and regulations.

Now let's return to our text. **(Luk.2:48)** *And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. (49) And he said unto them, How is it that ye sought me? knew ye not that I must be in my*

Father's house? (50) And they understood not the saying which he spake unto them. (51) And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all [these] sayings in her heart. (52) And Jesus advanced in wisdom and stature, and in favor with God and men. “Favor” is the Greek *xáris* meaning “grace, as a gift or blessing.” You see, because Jesus was humble, He received grace. He showed us how to overcome. Jesus was truly an overcomer. People think, “Of course, Jesus overcame since He’s the Son of God.” But Jesus laid aside His omnipotence and came down as a Spirit-filled man, the Son of God dwelling in Him just as the Son of God dwells in us. He came down and left that omnipotence to be an example unto us and to show us that humility is the Way. He was humble, and God blessed Him, and He “grew in wisdom and stature, and in favor with God and men.”

You would expect that Jesus, being the great King that He was, would have had an awesome palace full of luxuries, with many servants and so on. Some preachers do preach that kind of a Jesus, a Jesus Who was rich, but it’s very hard for us to see that anywhere in the Scriptures. It’s because of their apostate doctrines and their own selfish desires that they preach that kind of a Jesus, because the Bible tells us why Jesus chose to be poor. ***(Jas.2:5) Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?*** Jesus wasn’t forced into poverty; He chose it. Poverty is not a curse when everywhere you go, God supplies your need. It’s a contentment. Paul said, ***(1Ti.6:6) But godliness with contentment is great gain: (7) for we brought nothing into the world, for neither can we carry anything out; (8) but having food and covering we shall be therewith content.***

However, just “food and covering” aren’t enough for most people. ***(Luk.9:57) And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest.*** (Well, it’s easy to say that, but when you find out the conditions, you might not want to go, and so Jesus began to explain the conditions of His lifestyle.) ***(58) And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.*** Did this potential disciple know what he was getting into? The Lord wanted to make sure that he did before he

went, and do we know what we're getting into when we claim to be disciples of Jesus Christ? That's the important thing because God expects and wants us to follow the Lord no matter what, with no excuses, with no looking back at our former life, as the rest of the text says.

(Luk.9:59) And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. (60) But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. “Publish” is *diaggéllō*, which properly means to “thoroughly declare (publically herald); fully announce {throughout the world}, ‘declaring far and wide,’ i.e. widely (profusely) proclaiming.” ***(Luk.9:61) And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. (62) But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.*** Jesus wanted them to go and spread the Good Tidings, but they had very human excuses, which Jesus was not accepting in the least. He told them, “There’s something more important than your family or your houses or anything you can think of.” Of course, most of society, and even religious people, will tell us, “Oh, no, these things are very, very important.”

We need to have our mind renewed to deliver us from many such traditions that get in the way of our doing what is truly important, because as the Lord Jesus teaches us, ***(Mat.6:33) ... seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.*** Jesus wasn't sorry that He chose poverty, folks. He was happy for the joy that He was able to bring others through deliverance, healing, provision, and so on. He chose this lifestyle, and, for those who have in their heart the same mind as was in Christ (Philippians 2:5-8), it's their desire, too. The most important thing to them is not the things of the world, but to humble themselves to the Will of God.

We're told, ***(2Co.8:9) For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.*** Some rather near-sighted people read that and say, “Oh, boy! The Lord became poor so we could become rich!” But, read very carefully, “that, though He was rich.” Remember when we looked at Philippians chapter 2 and we saw plainly where He was rich. He was rich in

the Kingdom of Heaven with His Father before He laid it all aside and came down here to be a Servant, and to humble Himself unto the death of the Cross in order to bear that Name. While He was down here, He wasn't rich.

So notice, "though he was rich, yet for your sakes he became poor." Jesus became poor in order to meet our needs. He sacrificed His whole Life, not just when going to the Cross, but His whole Life, in order to make sure that the Good News of God's all-encompassing provisions was proclaimed far and wide. "That ye through his poverty might become rich." The "rich" this is talking about is the same kind of "rich" that Jesus laid aside in order to come down here. He's bringing us to His heavenly Kingdom. **(1Jn.4:17) ... As he (Jesus) is, even so are we in this world.** He's not talking about riches down here and none of His disciples understood this to be riches on earth. There is no promise for the rich of the world who are not rich in the provision of the heavenly Kingdom of God. Jesus pointed that out in the Parable of the Rich Man and Lazarus, where the rich man didn't see to Lazarus' need (Luke 16:19-31). **(1Ti.6:6) But godliness with contentment is great gain.**

In the New Testament, we are called to be rich in spirit, rich in the gifts of the Kingdom, rich in the "gold and silver" of the Nature of Jesus Christ and, yes, have all material provision that we need to build the Kingdom. This was clearly seen in the lives of Jesus and His first disciples. They were unencumbered by the distracting things of this world. **(1Jn2:15) Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.** The promises are for the poor. He preached the Gospel to the poor. **(Jas.2:5) Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?**

(2Co.8:10) And herein I give my judgment: for this is expedient for you (So this needs to be fulfilled in us if we are to have the Mind of Christ, Who laid everything aside to become a servant of God and do the work of the Kingdom for our sakes.), **who were the first to make a beginning a year ago, not only to do, but also to will.** ("God who worketh in you both to will and to work, for his good pleasure," will put this in our hearts {Philippians 2:13}.) **(11) But now complete the doing also; that as there was the readiness to will, so**

there may be the completion also out of your ability. In other words, “Hey, let’s not be just hearers of the Word, but let’s be doers of the Word.”

Worldly Riches

Then as we read on down, Paul speaks about how the Lord wanted equality in His people regarding material possessions. ***(2Co.8:12) For if the readiness is there, it is acceptable according as a man hath, not according as he hath not. (13) For I say not this that others may be eased and ye distressed; (14) but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality: (15) as it is written, He that gathered much had nothing over; and he that gathered little had no lack.*** That’s referring to the Israelites gathering manna in the wilderness, and it’s the principle Paul was using about there being equality among the people. ***(Exo.16:18) And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.*** When they gathered the manna, they would measure out an omer-full. Then they would put any excess into the container of somebody else who hadn’t gathered quite enough, and that way everybody got their needs met.

In the Parable of the Rich Young Ruler (Mark 10:17-31; Luke 18:18-30), who couldn’t give-up his riches to enter the Kingdom, Jesus said ***(Mat.19:24) ... It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. (25) And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? (Meaning, of course, that they knew this was impossible.) (26) And Jesus looking upon [them] said to them, With men this is impossible; but with God all things are possible.*** Jesus knew God could put the generosity in the heart of the rich to share their riches, as it should be done. ***(Ecc.5:11) When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, save the beholding of them with his eyes? ... (13) There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt.*** However, to their shame, the rich then made one of the Temple gates the “eye of the needle” because, of course, they wanted to get all the rich people through the Door of the Kingdom more easily.

Jesus was a humble person. Earthly riches was not something that Jesus preached anywhere in His ministry and He rejected it for His Own Life. He raised His disciples to be humble people with a simple lifestyle in order to focus on building the Kingdom. Everything else physical was just a means to an end, but like the Pharisees of that day, the Pharisees of our day are still trying to make Jesus rich.

(Joh.19:23) The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. I'm sure you've heard some of the prosperity preachers who say Jesus was rich because of this garment that was completely woven without a seam. That's interesting, though I don't know how anybody could say that made Him rich. I guess they think He had something that nobody else had, but I submit to you that there's also another reason God describes Jesus' garment in this way. In Revelation, the Bride is clothed with with a *lampros* garment. ***(Rev.19:8) And it was given unto her that she should array herself in fine linen, bright*** (That's *lampros* and it means "shining, magnificent, bright, splendid.") ***and pure: for the fine linen is the righteous acts of the saints.*** A garment represents something important. A garment represents covering-up nakedness, which God likened unto sinfulness (Genesis 3:7,10-11).

And also the Scripture teaches, ***(Isa.59:4) None sueth in righteousness, and none pleadeth in truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. (5) They hatch adders eggs*** (In other words, that's their fruit.), ***and weave the spider's web*** (A spider's web is very porous, and notice it is woven.): ***he that eateth of their eggs dieth; and that which is crushed breaketh out into a viper. (6) Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.*** So notice in Revelation that the righteous works or righteous acts of the saints is what the *lampros* bridal garment represented, but here, these people whose works are wicked, don't have enough works to cover themselves. They are exposed for what they are.

We, too, are weaving a garment by our works, and it has to be one that covers our nakedness. The Lord Jesus had this wonderful coat that was woven throughout with no seam of man in it, and it doesn't represent riches at all; it represents righteousness, One Who is walking in truth and righteousness and purity. The wisdom and righteousness Jesus had was not from man, but from God.

As a matter of fact, we can see as we read on in our text, that Jesus had no riches. ***(Joh.19:24) They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots. (25) These things therefore the soldiers did.*** (They were casting lots for probably the only thing of any value that Jesus had.) ***But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. (26) When Jesus therefore saw his mother, and the disciple standing by whom he loved*** (That suggests this is John the apostle, himself.), ***he saith unto his mother, Woman, behold thy son! (27) Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.***

What did Jesus provide for His mother during His ministry? He didn't seem to be making a living, and some people would say He was not really successful. We know He was totally successful because, as He told the Father, ***(Joh.17:4) I glorified thee on the earth, having accomplished the work which thou hast given me to do.*** He raised-up a worldwide church but He didn't seem to worry about providing for His mother. When He was leaving, He hadn't arranged for her to have a home or any of the things that a successful preacher would obviously give to his mother. Instead, He passed on His responsibility for taking care of her to one of His other disciples, and that disciple didn't seem to be any better off than He was.

Of course, Jesus had taught His disciples that God would supply their every need. ***(Luk.9:2) And he sent them forth to preach the kingdom of God, and to heal the sick. (3) And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. ... (Luk.22:35) And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing.*** That's

because everywhere they went, God supplied their need. They freely gave, and they didn't charge a tithe, as some people say. There's not one place in Scriptures they ever did that. Jesus said tithing was of the Law (Matthew 23:23). They went by faith and God supplied.

It's good to live by faith. ***(Mat.6:19) Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: (20) but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: (21) for where thy treasure is, there will thy heart be also.*** It's good to walk and to trust in God, but of course, you can't do that if you're materialistic and you want to live on a higher level than God wants you to live. We see plainly in the life of Jesus that the Father did not desire for Him to walk in the way of riches, nor is that healthy for anybody to do.

Folks, God has called us to walk in the Steps of Jesus, in His humility to the Father, and His humility to not impress the people around Him. He didn't care anything about being what the world called "successful," and I think this proves that Jesus wasn't a rich person and wasn't interested in those things, nor was His mother. The physical things, the food, the covering, all these things are necessary but they're just a means to an end, not a love of our life. We're told, ***(1Jn.2:15) Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*** Jesus' love was God's saints. He was interested in raising-up the saints to be able to walk in obedience to the Will of God and to be sanctified and to be pleasing unto the Lord. And we're told that if we have His wisdom, we won't have the wisdom of man. ***(1Co.1:30) But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: (31) that, according as it is written, He that glorieth, let him glory in the Lord.***

(Mat.13:54) And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? (That's the Greek *dýnamis* meaning "power, might, strength," and it's where the word "dynamite" comes from. This is more accurately read, "Whence hath this man this wisdom, and these mighty powers?") ***(Mat.13:55) Is not this the carpenter's son?*** In other

words, “We know who his father is, so where did He come up with this wisdom and mighty powers? It doesn’t make any sense because He’s just the son of a carpenter.” Well, it doesn’t make any sense only if you were used to nepotism, which they were. All those rich Pharisees and Sadducees and Scribes passed on the “family business” to their sons, just like a lot of the churches do nowadays. When the old man’s gone, the son takes over. He’s now chosen to be the pastor, but why is it that God always seems to choose the son to be assistant pastor, and then the pastor? Is this not nepotism? Isn’t there somebody more qualified who’s available? Well, you’d never find it out because of that spirit.

Nepotism is the story of the High Priest Eli. ***(1Sa.2:12) Now the sons of Eli were base men; they knew not the Lord. ... (17) And the sin of the young men was very great before the Lord; for the men despised the offering of the Lord. ... (22) Now Eli was very old; and he heard all that his sons did unto all Israel, and how that they lay with the women that did service at the door of the tent of meeting. (23) And he said unto them, Why do ye such things? for I hear of your evil dealings from all this people. (24) Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. (25) If one man sin against another, God shall judge him; but if a man sin against the Lord, who shall entreat for him? Notwithstanding, they hearkened not unto the voice of their father, because the Lord was minded to slay them.*** Obviously, raising-up his sons to take his place didn’t work, because they didn’t walk in the ways of the Lord and they grabbed for the physical as much as they could, and we’re seeing the same thing today. We’re seeing Eli ministries everywhere that walk in nepotism and in lust for the things of the world. And God destroyed Eli’s sons, which are a type of far too many ministries today.

And so, people were questioning how Jesus was teaching and healing and working miracles. “Hey, this is not a son of a Pharisee. He’s not a son of one of our scribes. He’s not a son of a Sadducee. How does the son of a carpenter get all this?” Those Pharisees and Sadducees and Scribes had rich parents, so they went to their Bible schools and entered into the family business, because that’s what it really was. Yet, here’s somebody that didn’t have the same “opportunity” their preachers did. Well, to Jesus, and to the Father, that wasn’t an opportunity and that wasn’t a blessing. Jesus was in a position of

weakness because He was raised-up in a family that wasn't well-to-do and didn't have connections, but it made no difference because He wasn't after what those people were after.

(Mat.13:55) Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? (56) And his sisters, are they not all with us? Whence then hath this man all these things? (They knew His humble family and wondered, "How did this man get this wisdom?" because the only way they knew you could get it was go to Bible School.) **(57) And they were offended in him.** (In other words, "Poor Jesus! He has no credentials. He has no 'pedigree.' And His father has no important connections.") **But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. (58) And he did not many mighty works there because of their unbelief.** How foolish that people would question the gift because of the way that it came! Even today, that happens. People want to know if you have any "letters" behind your name. They ask, "Are you important?" and "Where did you get this wisdom?"

Worldly Credentials

Cannot God just give it to you by studying the Bible on your own? Cannot God lead you by the hand and make you a disciple? **(Heb.13:8) Jesus [is] the same yesterday and to-day, [yea] and for ever.** He still takes people by the hand and makes disciples of them when they have a personal relationship with Him through the Word of God. Jesus had a personal relationship with the Father. He didn't need any go-betweens. He didn't need any Nicolaitan preachers that were between Him and the Father. He had a personal relationship with the Father and that's where He got His great wisdom and power. It came from the Father.

So because Jesus had no credentials, it offended the Eli ministries of His time. Unlike the common people, they wouldn't just sit and listen and accept the gift of God that was coming through Him; they expected something more. Well, God is justified of His awesome works. Glory to God!

If you want God's Will, you don't need to be raised-up in a mausoleum. **(Joh.7:14) But when it was now the midst of the feast Jesus went up into**

*the temple, and taught. (15) The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? (By that, they meant He didn't go to their seminaries.) (16) Jesus therefore answered them and said, *My teaching is not mine, but his that sent me. (17) If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself.* He didn't say they had to go to a seminary of man to get it. He said if a person desired God's Will, they would know of the teaching. God will raise you up as a disciple of Jesus Christ. He will take you by the hand. He will lead you. Of course, this is a humbling way, because the world and the worldly church don't recognize you, but the Lord does. He opens doors to the humble people and He will bring it to pass. Amen!*

Jesus was known of the righteous because God opened their eyes to see Him, but we know He was rejected of the proud and the religious leaders and the rich people. They just wanted to walk in materialism and so He wasn't recognized of them. *(Mar.12:35) And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? (36) David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. (37) David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.* You know, it takes a lot of effort in order to get a worldly education and you want to believe it's valuable. All those religious leaders had gone through a lot of trouble to get to that place. They didn't want to be humbled; they wanted to be seen as the great people that they thought they were. But the humble people, the common people, they loved to listen to Jesus. Even though He wasn't raised-up in their seminary, that made no difference to them.

Outward Appearance and the Honor from Man

(Mar.12:38) And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and [to have] salutations in the marketplaces... Oh, they love to dress "snazzy," don't they? That's important to some people, but God said, (1Sa.16:7) ... Look not on his countenance, or on the height of his stature; because I have rejected him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. God's not interested in the riches and the finery that a lot of the

religious world is interested in. None of that makes you righteous, or smart, or a good teacher.

(Mar.12:38) And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and [to have] salutations in the marketplaces (39) and chief seats in the synagogues, and chief places at feasts. In the Parable of the Guests (Luke 14:7-11), didn't Jesus teach us to be content in a lowly place, and not to go up higher unless you are called? He said to beware of putting yourself in too high a position because somebody more honorable may come to take your seat, but these people chose for themselves the chief places in the feasts. Well, Jesus wanted to share His gift with people. That was the most important thing to Him. Promoting Himself above people was something He considered totally fleshly.

(Mar.12:40) They that devour widows houses, and for a pretence make long prayers; these shall receive greater condemnation. (41) And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. (42) And there came a poor widow, and she cast in two mites [Editor's Note: At current valuation, one mite is approximately 1/16th of a penny.], which make a farthing. (43) And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: (44) for they all did cast in of their superfluity (That's *perisseúō* meaning "overflowing abundance, excess, lavishness, prosperity."); ***but she of her want did cast in all that she had, even all her living. Glory to God!***

We tend to judge in the flesh what humility is, and what submitting to the Will of God is. Jesus complained that all of these people who put in their over-abundance were not sacrificing anything because they still had all of their needs met, but this poor widow gave more than all of them because of what she had left. She knew that God would meet her needs and this is the kind of faith that impressed Jesus. Can you imagine, this poor widow, who humbly gave two mites to the Kingdom, is more famous throughout all of history than any of those unmentioned rich show-offs, who gave to the Kingdom in a display of pride. You know, it is truly what you have left that proves your sacrifice, not how much you give. This lady gave more than all of them according to God's accounting and that was true humility on her part.

This impressed Jesus more than the Pharisees and the Sadducees and their ways of dealing with God.

You know, Jesus didn't seek the honor that comes from man. He didn't even seek for God to honor Him, but when He didn't seek the honor for Himself, God sought it for Him. ***(Mat.21:4) Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying, (5) Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek*** (The text that's being quoted here is from Zechariah 9:9 where "meek" is translated as "lowly."), ***and riding upon an ass, (Mat.21:5) Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, And riding upon an ass, And upon a colt the foal of an ass.*** And notice, He even had to borrow this foal of an ass, so we can't say He was rich.

However, when Jesus does come back in Revelation 19, we see that He's on a big white horse. Now, I would say, if somebody was rich, and wanted to impress the multitudes, He'd certainly be riding on a big white horse, not the foal of an ass. What was the point He was making? He was making the point that, even though He was King, to be King does not mean materialism in God's Kingdom, and it doesn't mean pride, boastfulness, or being lifted-up above anybody in God's Kingdom on earth. He came "lowly...riding upon an ass," and if our Lord King would do this, what does God expect of us? Does He expect humility of us? I guarantee it.

(Mat.21:6) And the disciples went, and did even as Jesus appointed them, (7) and brought the ass, and the colt, and put on them their garments; and he sat thereon. (8) And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. Jesus said, ***(Joh.14:6) ... I am the way, and the truth, and the life: no one cometh unto the Father, but by me.*** He is the Way, and He showed us the Way. His method is humility. He expects it of everybody. He doesn't care what the preachers nowadays think. Many are high and lifted-up, but in the Kingdom, if they make it, they will be the least because they've disobeyed the principles that Jesus has laid down, the Nature and Character that He's passed on to us, and this humility that He carried throughout His earthly ministry.

(Mat.21:9) And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David... Even though He was King, Jesus wasn't seeking any worldly kingdom, but here the Lord honored Him from the simple people. "*Hōsanná* is a transliteration of the Hebrew *hōsî-âh-nā* meaning 'Oh, save now!' or 'Please save!' It comes from two words, *Yahsha*, which means 'O save, deliver,' and *nah*, which means 'I pray.'" In both Aramaic and Hebrew, it was originally a cry for help, but then also became used as a cry of happiness. ***(Mat.21:9) And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. (Mat.21:10) And when he was come into Jerusalem, all the city was stirred, saying, Who is this? (11) And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.***

So Jesus continued on to Jerusalem and entered the Temple. ***(Joh.2:14) And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: (15) and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers money, and overthrew their tables; (16) and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.*** (Jesus complained that the priests and scribes had made the Father's House a "house of merchandise" to profit for themselves.) ***(17) His disciples remembered that it was written, Zeal for thy house shall eat me up.*** He defended the Father's House. He wanted it to be a humble place, a place of prayer for all nations, but they had made it a den of thieves.

These days, what is loosely called "Father's House" is once again a den of thieves. It's a place for materialism and for worshipping men, men who don't share the humility that Jesus has and don't see the importance in it. All worship goes to God; all praise goes to God. He is the supplier of every thing. It doesn't do our flesh any good to be lifted-up because, as the Bible says, ***(Mat.23:12) ... whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.*** Also, ***(1Pe.5:5) ... all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.*** And so we have a whole generation of ministry that know nothing of these principles that Jesus is laying down for us. He said, ***(Mat.10:9) Get you no gold, nor silver, nor***

brass in your purses. And, **(Mat.10:8) ... freely ye received, freely give.** But they know nothing of this and they're not following the Master. They're not disciples of Jesus Christ. A true disciple is a "learner and a follower." He is somebody who studies the Master in order to walk in His Steps and to do what He did.

Notice that when we study the Master, we don't see the mansions that the leaders of Christianity have raised-up unto themselves. And sometimes one mansion is not enough for them, neither is one jet plane enough for them, or one Rolls Royce enough for them. **(Isa.56:11) Yea, the dogs are greedy, they can never have enough; and these are shepherds** (He's calling the leadership of the church "greedy dogs.") **that cannot understand: they have all turned to their own way, each one to his gain, from every quarter.** What about the equality that Jesus desired to have on this earth? What about the desire for His disciples to share and share alike so that everybody's needs would be met?

Jesus did not want people to profit or to be lifted-up in the Father's House. He didn't want people to be esteemed for their physical attributes. Even the Body that God gave unto Jesus was not to be admired. **(Isa.53:2) For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. (3) He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.** God didn't want anybody to follow Jesus for the wrong reason. The apostle Paul, one of the greatest writers of the New Testament, wrote things "hard to be understood" (2 Peter 3:16). He wasn't even evidently a good speaker (2 Corinthians 10:10) but it didn't make any difference. God wanted people to listen to Paul for the value of those words that he got across to them.

God wants His ministers to be humbled. It's the reason Jesus sent His disciples forth without all the provision of the world. Jesus was a King; He had authority. He could multiply the fishes, the loaves, the gold. He could have filled churches. He could have made Himself a Name in the earth. The people wanted to make Him a King, but He refused. **(Joh.6:14) When therefore the people saw the sign which he did, they said, This is of a truth**

the prophet that cometh into the world. (15) Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone. It was something that the devil had offered unto Him, and Jesus had refused him, too (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13). But, you know, there are many people today, even leaders of Christianity or members of the body of Christ, who would take that in a minute. They would take it in a minute because they don't know the principles of God's Word and the principles that Jesus was trying to get across to us in order to humble this old flesh. We have to deny ourselves, take up our cross, and follow Jesus. It doesn't do us any good to let this flesh come down off the cross and have its own will. We deny it. We fast. We refuse it to be fed and to live.

Thank You, Father, that You give us the ability, Lord, to deny the old man a right to live, a right to speak, a right to lift himself up, a right to pride. We deny it, in Jesus' Name, Lord. Amen!

The Blessings of Humility

David Eells

Chapter 3

Humility Brings Glory

Father, in the Name of Jesus, we thank You, Lord, for Your grace towards us, Father. We have every reason to be humble, Lord, but we need Your grace for that, and we thank You for working Your desires in us. We ask You to help us to see Your Example as the example for our individual lives, Lord, and that we would study Your Word with an eye towards walking in Your Steps because we abide in You by walking in Your Steps. You showed us the Way of humility and how pleasing it is to God. You showed us that, through humility, we receive grace from God, we receive faith from that grace, and we receive power from that grace. And today, Lord, we'd like to study this again and we ask for Your help and Your mercy upon us. Lord, we know that also You work Your glory in us because of that grace that comes from humility, so we're thanking You today, Father, for working in us the Life of the Lord Jesus Christ. Amen! Thank You, Lord!

Well, I'd like for us to begin with another look at the Parable of the Guests from the first chapter of our study. ***(Luk.14:7) And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, (8) When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, (9) and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.*** We know Jesus also spoke a parable about a king who made a marriage feast for his son, obviously pointing to the Father as the King and Himself being the Son (Matthew 22:1-14; Luke 14:15-24). And we know that the disciples were invited to the marriage feast in the early church although, of course, many of the Jews refused, therefore God turned to the Gentiles and invited them (Matthew 22:3-6,9-10). Are we still invited today? Of course. We're invited to partake of the "bread and the wine," representing the Body and Blood of Christ, which is the Nature and the Life of Jesus Christ.

Paul said, *(1Co.11:23) For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; (24) and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. (25) In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink [it], in remembrance of me. (26) For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. (27) Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. (28) But let a man prove himself, and so let him eat of the bread, and drink of the cup. (29) For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. (30) For this cause many among you are weak and sickly, and not a few sleep. (31) But if we discerned ourselves, we should not be judged. (32) But when we are judged, we are chastened of the Lord, that we may not be condemned with the world.*

So who is it that could desire the most honorable seats in this marriage feast, as we feast and partake of Jesus Christ? Well, it could be somebody who craves a position or a title that they have not earned, or who desires to partake of an ordination that has not necessarily been given them by God. The Lord is saying through this parable that you should take the more humble place and let God make a way for you. Growing-up in God is to let Him “open the doors” to make a way for us. Many people love to partake of titles and position and places of authority, and far too many have been ordained of men and not of God. They’ve taken a position that hasn’t been given them by the King of the marriage feast, and one day they may be told, “Step down; this is not your place. This is given to someone else more worthy.”

(Luk.14:10) But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. (11) For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. We really need to remember that for our own good. God will bring down anybody who is proud or arrogant, or who takes a position that’s not theirs because it’s been given to them by man

instead of God. “For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.” While we are here, we have the opportunity to humble ourselves in order to be exalted of the Lord, and this is the way of prosperity and blessing in the Kingdom. Of course, we have every reason to be humble because we really can do nothing without Him. Of our own ability, we haven’t much hope.

We read in the previous study, ***(Joh.5:19) Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing...*** Did you know that in this text Jesus was speaking of the relationship between not only Himself and His Father, but of Himself as our Father? Isaiah calls Jesus “Everlasting Father,” howbeit the Hebrew actually says “Father of Eternity.” ***(Isa.9:6) For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.*** He is the Prince of Peace, the Father of Eternity, the One that is placed over the government of everything by God. Jesus is the last Adam and our spiritual Father, as we can see also in the Parable of the Sower (Matthew 13:3-9,18-23; Mark 14:13-20; Luke 8:4-15).

(Mat.13:18) Hear then ye the parable of the sower. (19) When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil [one], and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. (20) And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; (21) yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. (22) And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. (23) And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty. Jesus sowed the Seed in our heart that brings forth His fruit in us. He is our spiritual Adam, the Father of the born-again creation, of the born-again man, just as Adam was the Father of the natural creation.

Now, since “The Son can do nothing of himself, but what he seeth the Father doing,” that means anything we do that’s contrary to what we see our spiritual Father Jesus doing, is coming from ourselves. And since the apostles are our spiritual forefathers in the faith, anything we do that’s contrary to what we see them doing is coming from ourselves, too (Romans 4:11-12; Hebrews 12:9). As Paul said, **(1Co.4:15) For though ye have ten thousand tutors in Christ, yet [have ye] not many fathers; for in Christ Jesus I begat you through the gospel.** So notice it says, “what he seeth the Father doing.” Jesus obviously was in the Throne Room as well as on the earth. He saw the Father’s Presence, and we know that’s going to be true of the Man-child in our day. That’s why we study the Scriptures to see what it is to be a Christian disciple, what it is to walk in the Steps of Jesus and be blessed.

Jesus said, **(Joh.5:30) I can of myself do nothing...** And certainly if Jesus can of Himself do nothing, if He needed the Power of the Father to do what He did, then we also can of ourselves do nothing. We, too, need the Power of God, and that lets us know that when something is done for His glory, when something is accomplished for His Kingdom, we can take no credit for it, just as Jesus here was taking no credit. **(Joh.5:30) I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.** Only if we, too, desire God’s Will in what we’re doing, only if we are not driven by our own lusts or ambitions, only then can we be trusted to work for God because we will not take any credit for it.

(Joh.5:31) If I bear witness of myself, my witness is not true. Another part of humility is that we’re not to bear witness of ourselves. Who are we? Who do we have to prove ourselves to? When those apostate Pharisees came to Jesus, they wanted Him to give them a sign that He was Who He said He was, but they had no eyes to see nor ears to hear, because He had been doing those wondrous works as signs all along. Well, Jesus answered them, **(Mat.16:4) An evil and adulterous generation seeketh after a sign...** He wasn’t saying signs are wrong; He was saying that they were an evil and adulterous generation for wanting a sign that He was Who He said He was, when they should have very easily judged by His works. In other words, “I’m

not going to give it to you.” He wasn’t interested in proving Himself to such people.

(Joh.5:32) It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. (Notice that if you don’t bear witness of yourself, someone else will bear witness of you.) ***(Joh.30:36) But the witness which I have is greater than [that of] John; for the works which the Father hath given me to accomplish*** (And remember, He said that He couldn’t do the works of Himself.), ***the very works that I do, bear witness of me, that the Father hath sent me. (37) And the Father that sent me, he hath borne witness of me...*** Jesus didn’t bear witness of Himself so the Father bore witness of Him. And how did the Father bear witness of Him? It was through the works that Jesus did. We find this very important principle all through the New Testament. If we want God to bear witness through us in His signs, His wonders, His works, then we can’t bear witness of ourselves.

(Joh.30:41) I receive not glory from men. (42) But I know you, that ye have not the love of God in yourselves. Was He meaning that the people who received glory from men, didn’t receive glory from God because their witness was of men and not of God? That’s exactly what He’s saying. They were interested in pleasing men, not God. They were interested in enjoying the esteem of men, not God. And there are many who receive glory in this life but will receive none in the next life (Matthew 6:1-6,16-21).

(Joh.30:41) I receive not glory from men. (42) But I know you, that ye have not the love of God in yourselves. (43) I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. Jesus wasn’t interested in pleasing men. He saw always before His face the Father. He was here to please the Father and we also have to desire in our heart to be pleasing only unto Him, and to give glory only unto Him, so that God Himself will be a Witness of us.

(Joh.30:44) How can ye believe, who receive glory one of another, and the glory that [cometh] from the only God ye seek not? People love to be seen of men as being prosperous, wise, and even gifted. These are man-pleasers, so it’s important to them to be seen of men in this way. Instead, if we love God, we will humble ourselves. We know Him and we will practice His

Presence because we're interested in pleasing Him. The people that Jesus was running into here couldn't believe because their desire to receive glory from man was not permitting it. ***(Joh.12:42) Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: (43) for they loved the glory [that is] of men more than the glory that is of God.***

They believed, but they were afraid to act on it and it's the same today. When you give a witness that may be contrary to the traditions of men, man-pleasers are afraid to listen, they're afraid to follow, because they're not interested in pleasing God. They're afraid of acting on that truth because they would be rejected by men. They would be looked down upon by their peers, and it's more important to them to please their peers, their religion, their pastor, so on and so forth, than it is for them to accept Truth. You know, God makes an offer to you to accept Truth, and if you reject it, if you cast it down, He takes it back and you may not get that offer again. Many of these people did not receive that offer again. Truth was offered to them and if it wasn't important to be pleasing unto God, if it was more important to them to have the glory of man, well, then that's all they got.

Jesus glorified not Himself even when a great multitude came to Him. ***(Joh.6:1) After these things Jesus went away to the other side of the sea of Galilee, which is [the sea] of Tiberias. (2) And a great multitude followed him, because they beheld the signs which he did on them that were sick. (3) And Jesus went up into the mountain, and there he sat with his disciples. (4) Now the passover, the feast of the Jews, was at hand. (5) Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?*** So He went from them and up into the mountain, but after a while, it appears that they came up there, too. Not many people can turn aside from the admiration or praise, or even curiosity, of the multitude. Following God is not more important to them than pleasing a multitude, but Jesus could do that and throughout His ministry, we see that He did do that. He wasn't seeking the glory of man and therefore, God glorified Him.

Now let's read on down here because, when Jesus didn't seek the glory of man, immediately afterward He fed the five thousand in one of the greatest

miracles of His ministry. ***(Joh.6:5) Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? (6) And this he said to prove him: for he himself knew what he would do. (7) Philip answered him, Two hundred shillings worth of bread is not sufficient for them, that every one may take a little. (8) One of his disciples, Andrew, Simon Peter's brother, saith unto him, (9) There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? (10) Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. (11) Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. (12) And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. (13) So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. (14) When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.*** God was putting that in their heart because Jesus had rejected a desire to be a man-pleaser, and in the very next verse, He rejected that again.

(Joh.5:15) Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone. So He left the multitudes again, not seeking to be a man-pleaser, not wanting to be glorified of man, not wanting to take a position that God did not want Him to take, that is, as a worldly ruler with physical authority. He wanted the spiritual Kingdom that the Father offered unto Him. The devil had offered Him the authority over the physical kingdoms of the world (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13) and now the people wanted to come and make Jesus King, but He desired nothing of that. Unfortunately, I guarantee you there are many people today who would love that, not realizing that they would do it to their own destruction because, if you receive the glory of man, you don't receive the glory of God.

Well, since Jesus turned down the glory of man here, since He glorified not Himself, notice that once again He did one of the greatest miracles of His ministry. ***(Joh.6:16) And when evening came, his disciples went down unto***

*the sea; (17) and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. (18) And the sea was rising by reason of a great wind that blew. (19) When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. (20) But he saith unto them, *It is I; be not afraid.* (21) They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going. Every time Jesus turned down the glory of man, the Father glorified Him by the works that He did.*

Many of God's people want to have power with God; they want to meet the needs of the brethren around them; they want to heal the sick; they want to cast out devils. They want to do the works of Jesus, and rightly so, but we're seeing here that the works of Jesus don't come through just faith, but also through humility. God sought to glorify Jesus because Jesus didn't seek to glorify Himself. He was not interested in being a man-pleaser, as He said, ***(Joh.5:41) I receive not glory from men.*** And after Jesus healed the lame man at the pool of Bethesda, the Jews asked him, ***(Joh.5:12) ... Who is the man that said unto thee, Take up [thy bed,] and walk? (13) But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.*** Jesus didn't seek exposure to the crowd. He didn't seek to be known even to this man whom He had healed. Jesus was seeking to glorify the Father and not Himself, just as every minister of God, even those that are sent by God, which are the minority, will be tried in this manner to see if they will accept for themselves the glory that should go to God. If they will rob the glory of God by taking credit for what God is doing, well, then God will not glorify them.

Jesus conveyed Himself away because He didn't seek the credit for what God did. He didn't seek the glory for what God did even though God did this miracle through Him. ***(Luk.5:12) And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. (13) And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. (14) And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded,***

for a testimony unto them. (And since He did not seek to be known for this work that God did, what happened?) ***(15) But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities.* (16) *But he withdrew himself in the deserts, and prayed.***

Jesus didn't seek the multitudes; they sought Him. And because He didn't seek to be known of them nor to gain credit of them nor to take a position over them, we see once again, God glorified Him. God moved in the heart of the people and they sought Him. This is an important point for us to understand. The Lord is our Example and we are His disciples, His "learners and followers." It's important for us to know what it is to walk pleasing unto the Father because we need the power of the Father, His grace, His mercy. In our last teaching we saw that humility brings both faith and power, and now we see that it brings glory, too. No, not a glory that's sought by self, but the glory of the Father.

Let's look at another example. ***(Mar.1:23) And straightway there was in their synagogue a man with an unclean spirit; and he cried out, (24) saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. (25) And Jesus rebuked him, saying, Hold thy peace,*** (Here He is being glorified even of the demons and He wouldn't permit it. They were speaking out and glorifying Him, saying Who He was, yet He wouldn't permit it.) ***and come out of him. (26) And the unclean spirit, tearing him and crying with a loud voice, came out of him. (27) And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. (28) And the report of him went out straightway everywhere into all the region of Galilee round about.*** Jesus sought not to glorify Himself. He sought not to take full advantage of the situation, and because He didn't, just the opposite happened. Because He was found trustworthy that He would not rob the glory of God, God turned it around and glorified Him.

Also in the same book, we read, ***(Mar.5:18) And as he*** (This is Jesus.) ***was entering into the boat, he that had been possessed with demons besought him that he might be with him. (19) And he suffered him not, but saith unto***

him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and [how] he had mercy on thee. (Of course, some people think that Jesus is talking about Himself, but He was talking about the Father.) **(20) And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.** Jesus didn't seek His Own glory. Jesus sought earnestly to give all the glory to God, and because He did that, God gave it to Jesus instead. As disciples of Jesus, we have the same opportunity to always give God the glory. We don't want to rob God, even in things that we might consider to be insignificant.

Jesus said to the Jews, **(Joh.8:50) But I seek not mine own glory: there is one that seeketh and judgeth.** He was humble, therefore the Father sought to glorify Him and as we saw, one way the Father did that was through the works that Jesus did. Many are seeking to do the works of Jesus because they see the need around them, and if they are walking in humility, then God gives them grace to have faith, because these people are the ones that God can trust with power and authority. They will not steal and rob the glory of God; they will not puff themselves up until they stumble and fall.

(Joh.8:50) But I seek not mine own glory: there is one that seeketh and judgeth. ... (54) Jesus answered, If I glorify myself, my glory is nothing (Now, you can glorify yourself and, in the earth, your glory wouldn't be nothing, but Jesus is saying that if He glorified Himself, His glory in the Kingdom would be nothing.): **it is my Father that glorifieth me; of whom ye say, that he is your God.** Once again, we see that we have to be very, very careful not to take credit for something that we're not capable of doing. Of ourselves, we can do nothing. Instead, we give all the glory to God and seek to avoid the limelight, not taking a position that we shouldn't take.

(2Co.10:17) But he that glorieth, let him glory in the Lord. Always! Paul also tells us, **(2Co.12:9) And he hath said unto me, My grace is sufficient for thee: for [my] power is made perfect in weakness.** (Therefore, we have nothing to glory about because we are weak and He is strong.) **Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.** Notice that the power of Christ will rest upon the person who glories in their weaknesses, their inability, their lack of power. God will glorify those persons who will claim no credit, who will not glorify

themselves, who will not lift themselves up to take a position that's not theirs. These are the people that God will glorify with "the power of Christ."

(2Co.10:18) For not he that commendeth himself is approved (Approved of Whom? Approved of God.), **but whom the Lord commendeth.** Those who commend themselves obviously don't receive the glory or the commendation of God. Instead, they get only the commendation and glory of men, and if we receive it here on this earth, that's all the reward we're actually going to get.

(Pro.27:1) Boast not thyself of tomorrow; For thou knowest not what a day may bring forth. We think that we have control over tomorrow. We often say, "we'll do this," or, "we'll do that; "we'll go here," or, "we'll go there," but God said all of our plans are evil. **(Jas.4:13) Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: (14) whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor, that appeareth for a little time, and then vanisheth away. (15) For that ye ought to say, If the Lord will, we shall both live, and do this or that. (16) But now ye glory in your vauntings: all such glorying is evil.** We have no authority to make plans for our future.

We need to say, "If the Lord wills." We need to give glory to God because **(Act.17:28) ... in him we live, and move, and have our being...** Our very breath comes from Him and if He doesn't give it to us tomorrow, we won't be here tomorrow (Job 12:10,33:4; Daniel 5:23). He is the One Who makes it possible for us to do anything. We can do nothing without Him, as Jesus said. **(Jas.4:17) To him therefore that knoweth to do good, and doeth it not, to him it is sin.** It is sin to brag about what we're going to do with this life. It doesn't belong to us; it's been bought with the Blood of the Lamb.

(Pro.27:2) Let another man praise thee, and not thine own mouth... We don't have any room for bragging. We glory in our weaknesses so that the power of Christ may rest upon us. We glory in our inability. We glory in those situations where we can't save ourselves and only God can do it. If you want God to save you, then glory in your weakness so that the power of Christ may rest upon you. If you want God to save you, if you want His power, then brag about your inability and His power because, if anyone glories, "let him glory in the Lord." **(Pro.27:2) Let another man praise thee, and not thine own**

mouth; A stranger, and not thine own lips. That's good advice since, once again, you're being humble before the Lord and you're not accepting any glory, so the Father Himself is the One that will glorify you.

(Pro.25:27) It is not good to eat much honey: So for men to search out their own glory is grievous. A similar verse says, **(Pro.25:16) Hast thou found honey? eat so much as is sufficient for thee, Lest thou be filled therewith, and vomit it.** Well, these are talking about something that's sweet to the flesh, and something that's sweet to the flesh is receiving glory, but to search out your own glory is bitter because in the end, it leads only to suffering and sorrow.

(Pro.30:32) If thou hast done foolishly in lifting up thyself, Or if thou hast thought evil, Lay thy hand upon thy mouth. If we want the Lord's grace, if we want His faith, if we want His power, if we want Him to manifest His works through us, we need to be careful what we say before Him.

(Mar.10:35) And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. (36) And he said unto them, What would ye that I should do for you? (37) And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. (38) But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? (I would say that is the cup of suffering.) or to be baptized with the baptism that I am baptized with? Baptism is for death, so in other words, "Are you able to go to death?" And what is "death"? Is it not to deny self, take-up your cross, and follow Jesus? Is it not to deny self the ability to glory or take any credit for what God does?

(Mar.10:39) And they said unto him, We are able. They were very self-confident, weren't they? Remember that Peter was the same way. He told Jesus, **(Mat.26:35) ... Even if I must die with thee, yet will I not deny thee.** However, Peter really didn't know what was in him, did he? And James and John didn't know what was in them, either. "We are able." Now we know God did make them able because they did go to their cross, but they were young and impetuous here and didn't understand exactly what all this entailed.

(Mar.10:39) And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: (40) but to sit on my right hand or on [my] left hand is not mine to give; but [it is for them] for whom it hath been prepared. (41) And when the ten heard it, they began to be moved with indignation concerning James and John. James and John were trying to get ahead of the flock, trying to get some special attention, a special privilege from Jesus here that they hadn't yet earned. Of course, it's obvious that there are some people who will sit on the Lord's left and right, and it is given to them of the Father because they have borne their baptism, they have borne their cross, they have drunk the cup that Jesus drank.

(Mar.10:42) And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. (43) But it is not so among you: but whosoever would become great among you, shall be your minister (The word there is *diákonos*, and it actually means "servant," just "servant."); **(44) and whosoever would be first among you, shall be servant of all.** (So the more people you serve, the better.) **(45) For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.** And what is a "ransom"? It's a price that's paid to set somebody free from bondage.

Does this mean that the Lord expects us to give-up our life in order to be used of Him to set many free from bondage? Yes. Just as Jesus came to be a Ransom for many, each one of us, also, if we give up our life, is able to be used of Him to bring many out of bondage and into the Kingdom of God. The Bible tells us to **(Php.2:5) Have this mind in you, which was also in Christ Jesus: (6) who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, (7) but emptied himself, taking the form of a servant, being made in the likeness of men; (8) and being found in fashion as a man, he humbled himself, becoming obedient [even] unto death, yea, the death of the cross.** He came, He laid aside all of His omnipotence and made Himself poor, that we through His poverty might become rich in the ways of the Kingdom (2 Corinthians 8:9), and He expects us to walk in His Steps.

Let's look at one example that particularly points out the humility of Jesus and how He commanded His disciples to walk in that humility. (**Joh.13:1**) ***Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved his own that were in the world, he loved them unto the end. (2) And during supper, the devil having already put into the heart of Judas Iscariot, Simon's [son,] to betray him, (3) [Jesus,] knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, (4) riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. (5) Then he poureth water into the basin, and began to wash the disciple's feet, and to wipe them with the towel wherewith he was girded.***

What do you think this foot washing represents? Of course, there's nothing wrong with a physical foot washing. It's a humble thing to do, and especially so in Biblical times because the way they traveled meant their feet got very, very dirty. Well, there's a spiritual type and shadow there, because as we "walk" in this world, it's very possible that we get our "feet" dirty with this world. "Sanctification" is "the process of being separated from the world," and we want to be a part of that separating process for all of our brethren, for everybody that comes in contact with us. That's what Jesus was pointing out here. Again, I'm not denying the physical ceremony of the foot washing, which is good, but we need to understand the spiritual type and shadow here. The Lord put-off His clothes and He girded Himself with a towel. We all are putting-off our "clothing"; we're putting-off the old man and the old life, and we're putting on the Lord Jesus Christ, representing His righteousness and His righteous works (Romans 13:14).

(Joh.13:6) So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? (7) Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. (8) Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Now that's not just a physical foot washing we're talking about here. This is something spiritual and much more important. If the Lord doesn't wash us, of course we have nothing to do with Him and He has nothing to do with us. We have to be washed by the water of the Word, as Paul called it (Ephesians 5:26-27). And we especially need the

dirt washed off of our feet because our walk with God has to be a clean walk. We need to be separated from the world, and we also have a part in helping our brethren to walk in this way.

(Joh.13:9) Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. (10) Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

In other words, if you wash your feet, you're clean all over. If you have a clean walk with the Lord, the reason for that is that your heart is right before Him so you're clean everywhere else, too. ***(11) For he knew him that should betray him; therefore said he, Ye are not all clean.*** Evil people can't walk a clean walk before the Lord. Righteous people can walk a clean walk because of what's inside them.

(Joh.13:12) So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? (13) Ye call me, Teacher, and, Lord: and ye say well; for so I am. (14) If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. (As the Lord, Who is the mighty King Who has come down out of heaven and has stooped to be our Servant, we also need to be servants to each other.) ***(15) For I have given you an example, that ye also should do as I have done to you.*** We have to humble ourselves. If the Lord of glory humbled Himself, and He gave us an example, then we have to humble ourselves. We have to be useful in the sanctification of our brothers and sisters, but we're only able to be used of the Lord as we become righteous. That towel represented His righteousness; He dried their feet with His Own righteousness and we're able to be used of the Lord the same way.

(Joh.13:16) Verily, verily, I say unto you, a servant is not greater than his lord; neither one that is sent greater than he that sent him. (17) If ye know these things, blessed are ye if ye do them. (18) I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled: He that eateth my bread lifted up his heel against me. (19) From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am [he]. The greatest, of course, is the servant of all, but all will not become servants of the brethren because they serve themselves. They seek their own glory, therefore God can't seek to glorify them.

A person who seeks their own glory cannot be trusted with God's glory. They cannot be trusted. They would squander it on the world, squander it on self, glorify self. It would be very destructive to them for God to do this. Now, does God do this with some people? Yes, however, they won't ultimately have a position with God in the Kingdom. There are people who have received gifts of God but then they continue on to seek their own glory. Does God take the gift back? No, He doesn't necessarily even take the gift back. He uses them. For example, they may be used in healing but they themselves may never see the Kingdom of Heaven. Jesus warned us, ***(Mat.7:22) Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? (23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*** God can use us down here as a vessel, yet it won't be for our good; it will be for the good of others around us. If we lift ourselves up, we won't be in God's Kingdom. We won't be acceptable unto Him.

And so we see here that Jesus humbled Himself in order to wash the disciples' feet. Our Lord wants us to walk in His Steps. He is our Example, therefore we also need to be very humble servants of God for the health and sake of the brethren. We've learned too much from Babylonish Christianity that we need to be washed of and we see far too many examples of men who have lifted themselves up. They've made themselves a kingdom here and live in very high circumstances, with luxurious homes and grossly over-paid positions. They have chosen to be kings over their Lord's heritage, and at the end, they're not going to have anything.

God knows His servants. ***(1Sam.16:7) But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.*** God doesn't see as man sees. He knows who are humble towards Him. He knows who are sacrificing themselves. He knows who are trying to avoid taking any glory from Him. He knows them and He will glorify them. He will not only glorify them in this life, He will glorify them in the next life. Some of the most famous Christians down here will not be famous in the Kingdom of Heaven because they have stolen, robbed, the glory of God, and God cannot permit

that. Some of the people that have never been known down here, are never known because they don't seek to be known. Some of these people are going to be greatest in the Kingdom of Heaven. ***(Isa.55:8) For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.*** Some of the most humble people here, "humble" meaning not interested in glorifying themselves, not interested in lifting themselves up, are going to be great in the Kingdom of Heaven, and they are great in the Kingdom of Heaven, as far as God is concerned.

Jesus sought a simple life. He sought not to have and do the things that men thought were great. He didn't mind speaking Truth, even if it offended the high and the mighty. He didn't mind leaving the multitudes behind in order to go seek fellowship with the Father (Matthew 14:13; Luke 4:42; Mark 1:35; etc.) We need to emulate Him. Jesus had such a desire to meet the needs of the people, that in some cases, He was working night and day (Matthew 8:24-25,13:2; Mark 3:9; etc.) Jesus said, ***(Mat.8:20) ... The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.*** He didn't have any time for Himself and I believe that God has some servants down here who are doing the same thing. They see the need, they're moved with compassion, and they go to meet the need, but not for the glory of man. Jesus wasn't doing it for the glory of man because He didn't mind leaving the multitudes and going up into the mountains to pray. He's our Example, and as the Bible tells us, ***(1Jn.2:5) But whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: (6) he that saith he abideth in him ought himself also to walk even as he walked.***

The Blessings of Humility

By David Eells

Chapter 4

Humility, the Demand of Discipleship

Father, we praise You! We thank You, Lord, for Your goodness towards us. We thank You for putting a love in us for Your Word. Please teach us; please guide us; please take us by the hand and let us be Your disciples. Lord, we hear the Voice of Your Spirit in our innermost being. We need teaching, we need understanding, we need Your gifts, O Lord. Have mercy upon us in these days, Father! And thank You so much! We know it's Your plan, it's Your love, and we praise You! In Jesus' Name, amen.

We've been seeing that Jesus taught a lot on humility, although He didn't necessarily always use that term, and here I'd like for us to look at humility as the demand of discipleship because humility is the process of crucifixion, the process of taking-up our cross and following Jesus (Matthew 10:38; Mark 8:34; Luke 9:23). So how do we take up our cross? The main way that we take up our cross is through obedience to God's commands, because His commands are humbling to the flesh, which is crucifying to the flesh. We have to lose our life to gain our Life (Matthew 10:39; Mark 8:35; Luke 9:25; etc.), and Jesus' commands were designed to cause us to lose our life; designed to humble the old man and bring him to naught. Let me share with you a few places where I think Jesus particularly pointed out the humble walk to us.

(Mat.5:1) And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: (2) and he opened his mouth and taught them, saying, (3) Blessed are the poor in spirit: for theirs is the kingdom of heaven. What does that mean, "the poor in spirit"? Well, we're warned by Scripture to beware of the rich because they usually exercise their authority and their power to take advantage of the poor (James 2:6-7; 5:1-6; etc.) And so the poor in spirit is a people that have been humbled because they don't have the authority, they don't have the means by

which to take full advantage of the world, or to be peers with the rich of the world. For God's people to be poor in spirit is obviously to be a humbled people.

(Mat.5:4) Blessed are they that mourn: for they shall be comforted.

Obviously, we mourn. The world is full of laughter and enjoying everything that's going on around them but, like Lot (2 Peter 2:7-8), we're grieved in our hearts. When we put the Word of God in our heart, the Jesus Who is in us is grieved at the things that go on around us, is grieved at the advantage that the wicked take of us, is grieved at the persecution that they bring against us. Losing your life can be painful, of course, but if we obey Jesus' commands, He will make it as quick as possible. Thank You, Lord!

(Mat.5:5) Blessed are the meek: for they shall inherit the earth. There's something about the meek that the Lord loves, and the ones whom He picked to be His disciples that weren't meek, He humbled. He doesn't want people to be bold and demanding their own will, their own way, using their own strength to negotiate with the world. That's not the way of the Lord. That's not the way of His people.

(Mat.5:6) Blessed are they that hunger and thirst after righteousness: for they shall be filled. That's a good promise, although obviously the great majority of God's people don't "hunger and thirst after righteousness." No, they're quite satisfied with what they have. They believe they've been told the Truth and so they've got it all summed up, but God doesn't want us ever to be satisfied. I like what David said, "I'll never be satisfied till I wake in thy likeness" (Psalm 17:15). That's the kind of thinking that God wants in us. He wants in us this desire, this hunger and thirst to be full of His righteousness.

(Mat.5:7) Blessed are the merciful: for they shall obtain mercy. The Lord is teaching us that if we show mercy, forgiveness, grace, towards others, He's going to multiply it back to us. ***(Luk.6:37) And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: (38) give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.***

(Mat.5:8) Blessed are the pure in heart: for they shall see God. Who are “the pure in heart”? It’s those people who have a heart that has been renewed by the Word of God, who have hungered and thirsted after righteousness, who are convicted by the Word, who read it for the advantage of gaining Christ (Romans 12:2; Ephesians 4:23; etc.)

(Mat.5:9) Blessed are the peacemakers: for they shall be called sons of God. So many people are picking sides nowadays! And sadly, many of God’s people pick a worldly side; they want to fight with the world against the world. They’re confused about where the Kingdom of God stops and the kingdom of the world starts, and that’s why we need discernment from the Lord, discernment that only the Word can give to us. We’re here to make peace. We’re here not to choose between the lesser of two evils, but to choose God’s Kingdom in the midst of all evil because it’s all evil. All the nations of the world are evil; they’re all fallen.

(Mat.5:10) Blessed are they that have been persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Another Scripture tells us, ***(2Ti.3:12) Yea, and all that would live godly in Christ Jesus shall suffer persecution.*** If you’re going to live Godly, as Jesus walked, you are going to suffer persecution, and it’s for the purpose of crucifying that old man. But notice He said, “Blessed are they that have been persecuted for righteousness’ sake” because if we suffer for doing evil, we don’t receive glory or gain any advantage for that (1 Peter 2:20,3:17). And many of us do suffer God’s chastening for doing things that are contrary to His Will.

(Mat.5:11) Blessed are ye when [men] shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. We don’t like to suffer persecution, or people speaking lies against us, and so on, but God said, “Blessed are you.” This is more of God’s humbling process, that we should accept what’s being spoken against us. Jesus told His apostles, ***(Joh.15:20) Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.*** If they did it to our Lord, they’ll do it to us and so we should be rejoicing in our persecution. In fact, look at what the very next verse says.

(Mat.5:12) Rejoice, and be exceeding glad (Notice that's our command from the Lord.): ***for great is your reward in heaven...*** We're going to receive a reward because of all the things that the wicked, and wicked Christians, and wicked worldly people, say against us. We're going to get a reward for that and so He tells us to rejoice and give thanks to God. I don't believe, when we're on the other side of our trial looking back, folks, that we're going to think, "Boy, I'm sorry I went through that!" ***(Heb.12:11) All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.*** Obviously we're going to see the results of God's blessings and the things that He's provided for us because we have gone through that, and because of the peaceable fruit that God is working in our heart by our going through this. No, we're going to thank God.

(Mat.5:23) If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, (24) leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. God doesn't want to accept anything from our hand as priests of the Lord, until we make things right with anybody that we have offended. Of course, there are ways we offend people that are perfectly legal and right. Jesus offended people quite a bit, but He offended them by speaking the Word of the Lord. He didn't offend them by foolishness and sin, which is what this is talking about. We will offend people, but Jesus didn't ask forgiveness for speaking the Word of the Lord and speaking the Truth, even if it hurt.

However, some people are a little overbalanced in speaking what they call the "truth." They don't have grace in what they say and they don't build people up in what they're doing, which is wrong. And when we outgrow that, we should go back and tell those people we're sorry that we did such things, because our youthful exuberance sometimes causes trouble, and hurts people more than it helps. ***(Mat.5:25) Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.*** Yes, if we have offended someone, we need to quickly make it right. If not, God may make us pay because of the damage that we've done to somebody else. Also notice that, if someone doesn't make things right, they'll be "cast

into prison.” Do you know who serves as God’s “officers” in prison? It’s the tormenting spirits that people labor under, and are chastened under, and so on and so forth. **(Mat.5:26) Verily I say unto thee, thou shalt by no means come out thence, till thou have paid the last farthing.** We have to pay for some sins. We need to repent quickly before God calls in our debt.

The same thing is seen in the Parable of the Unforgiving Servant, where the servant was forgiven of his master, but afterward wouldn’t go on to forgive his fellow servant. **(Mat.18:32) Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: (33) shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? (34) And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.**

“Tormentors” is the word *basanistés*; the “place of torments” is *básanos*. These tormentors are the demons that God permits to torment people because of their evil works until they repent and humble themselves under the mighty Hand of God.

(Mat.18:35) So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts. There is no choice, folks. We have to forgive. We may feel that these people are not worthy of our forgiveness. They did us wrong, and they were evil, and so on and so forth, and all those things could be true, but it doesn’t make any difference. We did all those things to God. We were wrong; we were evil; we deserved what we got and yet, He forgave us. And Jesus came and bore the penalty for our sins, thank God! We’d all be destroyed otherwise. God is humbling us and He gives us help with this humbling process. When we’re not willing to do it ourselves, He causes us to count the cost for our low living until we realize, “Well, it’s not worth it, so I need to turn to the Lord.”

(Mat.5:38) Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: (39) but I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. We often need to be reminded of this because it doesn’t come naturally to us and it really irks the old man to “resist not...evil.” We think that we self-righteously deserve God’s goodness since, in our eyes, we’ve been good, but God sees otherwise. He sees that down inside of us, there is something that would rise-up to

defend self and, of course, self cannot be defended in any way, legally. In the Name of Jesus, self cannot be defended because self is the enemy of God and must be crucified. And our Lord Jesus, Who went to the Cross, didn't deserve what He got but He bore it for us.

Of course, “resist not him that is evil” doesn't mean to “resist not the devil,” because the Bible says “resist the devil” (James 4:7). Nor does it mean that we don't resist false prophets who come in to teach lies and take advantage of the people, because we see that Peter, Paul, John, and Jesus Himself spoke against false prophets to defend the disciples from the faith (Matthew 17:15, 24:5,24; John 5:43; etc.) What it does mean is resist not the evil that comes against you personally, because these are the times when self rises up and really wants to fight back. And we're going to reap what we sow if we do that (Galatians 6:7) since the people of the world don't have any restraint upon them to fight, nor do the wicked so-called “Christians.” And you're going to always keep reaping from these people what you sow. They'll just continue to fight, continue to fight, continue to fight. You're the only one that can stop it, and as you deny the old man the right to defend himself, he dies a little bit more each time and it becomes easier and easier.

(Mat.5:40) And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. Years ago, a good brother I knew was plundered by some people who were working with him. They stole all his machinery and other equipment, then they lied to the police and said that he owed it to them. So he came to tell me what happened and asked, “What am I going to do?” I replied, “Well, I can only tell you what Jesus told us. It's one of those ‘bitter pills’ that doesn't go down easy, but it's what Jesus said.” Just as when the wicked came and robbed Job, and Job said, ***(Job.1:21) ... Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.***

(Mat.5:40) And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. (41) And whosoever shall compel thee to go one mile, go with him two. These are all very humbling things, are they not? These commands put us in the place of weakness; they put us in the place of crucifixion when we obey them.

(Mat.5:42) Give to him that asketh thee, and from him that would borrow of thee turn not thou away. That's another command, but sometimes we wonder, "Should I or should I not?" Well, sometimes we become judges instead of just obedient servants, and the Lord doesn't want that of us. He says, "Give to them that ask of thee."

(Mat.5:43) Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: (44) but I say unto you, love your enemies, and pray for them that persecute you... Of course, this is another one of those bitter pills that goes down hard, but I tell you, the best thing to do for your own heart, and for theirs, is to pray for them. And another text that's very similar is, ***(Rom.12:38) Bless them that persecute you; bless, and curse not.*** Notice, it's those that persecute you. Now there are places in the Scriptures where what people would consider to be curses were spoken, even by disciples of God. Were they disobeying this? No.

When Paul turned a man over to Satan for the destruction of his flesh, it was so that the man's spirit might be saved in the day of the Lord (1 Corinthians 5:5). Paul didn't have any personal thing to gain by doing this; he did it because it was good for this man. Folks, there are some curses that are not curses at all. They're blessings. A chastening from the Lord is a blessing. If you don't chasten your child, he gets worse and worse (Proverbs 13:24), therefore it's not a curse when it's a blessing, even though it may function in effect as a curse. So "Bless them that persecute you; bless, and curse not," is saying, "Don't resist personal affronts against you. Bless and curse not."

Here's another example of a curse actually being a blessing. ***(Act.13:6) And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus; (7) who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. (8) But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. (9) But Saul, who is also [called] Paul, filled with the Holy Spirit, fastened his eyes on him, (10) and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? (11) And now, behold, the hand of the Lord is upon***

thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. (12) Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Of course, most people would consider that a curse, but Paul didn't speak that because someone was persecuting him personally; it was to defend a man from another, wicked, man. God Himself delivers us over to the curse, and He can use vessels like the apostle Paul, or like us, in the Spirit, but He's never going to do it if we're retaliating or fighting against people whom God has sent to crucify us. We see Jesus didn't resist crucifixion. He could have called down a curse on all those people that were being used to crucify Him, but He didn't. He said, ***(Luk.23:34) ... Father, forgive them; for they know not what they do...***

(Rom.12:15) Rejoice with them that rejoice; weep with them that weep. (16) Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. (These are all good attributes of humility.) (17) Render to no man evil for evil. (In other words, anybody that brings evil to you, render not evil back to them. Trust in God. Let God retaliate if He wants to.) Take thought for things honorable in the sight of all men. (Make sure you're representing Christ before others; make sure that you are being a revelation of God to them.) (18) *If it be possible, as much as in you lieth, be at peace with all men. (19) Avenge not yourselves, beloved, but give place unto the wrath (Give-in to whatever wrath man brings against you, because it goes on to say,): for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. (20) But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. (21) Be not overcome of evil, but overcome evil with good.*

All of this brings us into the place of humility, the place of crucifixion, and it's a work of God in our heart. He wants to put "self" to death. Now it's not necessarily what we have done; it's who we are. God is dealing with the man down on the inside of you that is called "self." The old man, the carnal man, has to be put to death. Even if you have never let him live through you, it doesn't make any difference. God wants to kill him and we need to give God

His way, because this is what yields that peaceable fruit, that humility in our hearts. People don't know a selfless man; people need to be able to see that in us. They need to see Jesus in us.

Returning to Matthew 5 again, Jesus says, ***(Mat.5:43) Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: (44) but I say unto you, love your enemies, and pray for them that persecute you; (45) that ye may be sons of your Father*** (This is what a son of God is.) ***who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. (46) For if ye love them that love you, what reward have ye? do not even the publicans the same? (47) And if ye salute your brethren only, what do ye more [than others]? do not even the Gentiles the same? (48) Ye therefore shall be perfect, as your heavenly Father is perfect.*** What would bring us to perfection? Obviously, it's this crucifying of the old man by loving your enemies, turning the other cheek, and resisting not the evil. All of these are the most powerful tools that God has to crucify the old man.

The next chapter is also very good concerning humility, because we love to take the glory or the credit for doing things, but God constantly tells us to deny that in ourselves. Jesus said, ***(Mat.6:1) Take heed that ye do not your righteousness before men, to be seen of them...*** Now God wants righteousness to be manifested through us and He wants it to be seen. If we back up one chapter, we read, ***(Mat.5:16) Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.*** These two verses may seem contradictory, however, God does want us to show forth good works so that men would give glory to God but not glory to self. Chapter 6 is speaking here about doing good works so that we may receive glory.

(Mat.6:1) Take heed that ye do not your righteousness before men, to be seen of them (Just like the Pharisees, who always wanted to be seen for the good things that they did.): ***else ye have no reward with your Father who is in heaven.*** (Whenever we glory in what we're able to do by God's grace, we'll lose our glory because we're robbing God.) ***(2) When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.*** (If you

receive the glory of men, then you have the only reward you're ever going to get.) ***Verily I say unto you, They have received their reward. (3) But when thou doest alms, let not thy left hand know what thy right hand doeth: (4) that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.***

Do you want a reward? Then do your best to find the shadows, kind of like the Lone Ranger. He would always do good works and help people out by saving them from the villain, but when people would turn to give him credit for it, he was gone. He had already slipped out the back door or whatever, and we have to be that way, too. The only thing phony about the Lone Ranger was he was the only one who got to wear the white hat, and so everybody knew he was the good guy all the time but, be that as it may, he tried to avoid the limelight, avoid the credit, and slip out. [Editor's Note: Wikipedia says: "The Lone Ranger is an American Western drama television series that aired on the ABC Television network from 1949 to 1957."]

(Mat.6:5) And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. (Oh, yes, there's a lot of that nowadays, too, "official prayers" that you know are only skin deep and not really coming from the heart.) ***Verily I say unto you, They have received their reward. (6) But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. (7) And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.*** Obviously, God doesn't want us to take credit for praying, or brag about praying, or brag about fasting, or any such thing as those. He wants us to keep all that between us and Him. Anything that would build-up the flesh and give it reason to be proud or give it reason to claim credit is the opposite of humility, is it not? God wants us to be humble. ***(8) Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.*** Amen, He does.

We have to be very careful, folks, of what we think justifies us before God. We have to be careful of our attitude. We have to make sure we're being humble before God and not taking any credit or robbing any of His glory. The

Law does that; it robs the glory of God. That's why God found fault with the Law and He brought us under grace, where we can receive no credit; everything comes from the Lord. ***(Luk.18:9) And he spake also this parable unto certain who trusted in themselves that they were righteous...*** Now I don't know if you've ever been there, but I have. The first full-Gospel religion I was in taught me to trust in myself that I was righteous because I had done certain things, all of which were good things but the things that we've done is not our justification. Our justification is because we've received the Lord's mercy and He's done it all at the Cross. If we take any credit for anything that we've done, what we're saying is we've done it and He's not done it.

(Luk.18:9) And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought... Isn't that the way of religion? And we did that a lot in that first religion I was in over 40 years ago. We "set all others at naught." We judged others just like those Pharisees did. But after getting out of that religion, I saw that their judgment was coming back upon them, and it was coming back upon me, too. God was showing me that I was a Pharisee and that I needed to repent.

(Luk.18:9) And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: (10) Two men went up into the temple to pray; the one a Pharisee, and the other a publican. (Publicans were traitors to the Jews.) ***(11) The Pharisee stood and prayed thus with himself*** (I underlined that in my Bible. He prayed "with himself," in other words, God wasn't there. God wasn't hearing it. He was just all by himself since God was ignoring him.), ***God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. (12) I fast twice in the week...*** Did you ever fast twice a week? I usually leave it up to the Lord now, but I used to fast regularly twice a week. I did it to pray and get close to God, but then I felt like I was under the Law so I decided I'd let the Lord tell me when to fast and I grew-up a little bit in that.

(Luk.18:12) I fast twice in the week; I give tithes of all that I get. You've been lied to, folks, from a lot of preachers who say you're not going to have the favor of God unless you tithe. That is not the truth of the New Testament.

Tithing is of the Law. Jesus told the Jews, not the Christians, not the people who were following Him, He told the Jews, ***(Mat.23:23) Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done (Notice that's past tense.), and not to have left the other undone.*** So Jesus said tithing was of the Law, and He never put the tithe on His people.

In fact, He also said, ***(Luk.14:33) So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.*** This humbles us even more because we're not owners of the 90%. Now we're stewards of the 100% and we have to put it all in God's Hand. He's the One Who tells us what to do with it. Well, this Pharisee was seeking to be justified by works of the Law, something that we're told over and over in the New Testament is impossible (Acts 13:39; Romans 4:2; Galatians 2:16; etc.) You cannot be justified, you cannot be accepted or favored by God, because you tithe. God wants you to get away from that and start listening to His Spirit and find out what He wants for you in the New Testament.

(Luk.18:13) But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. See, he was not doing all the things that were correct "Christianity" and he was failing God a lot, but he recognized himself as a sinner and he humbled himself to ask for mercy from God. ***(Luk.18:14) I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled (It doesn't matter how many good things he's doing.); but he that humbleth himself shall be exalted.*** If we want to be exalted by God, the way is to choose to be humble, and to choose not to be proud that we're being humble, either, but to choose to be humble because God loves that and God will lift us up and bless us, and we need that desperately.

Now you may have heard the saying that "with knowledge comes power," but with knowledge also comes responsibility, as Scripture says. ***(Luk.12:47) And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many [stripes]; (48) but he that knew not, and did things worthy of stripes, shall be beaten with few***

[stripes]. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

So I'd like for us to go back and look at this text in Matthew. ***(Mat.11:20) Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. (21) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. (22) But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. (23) And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. (24) But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.***

God makes people responsible when they see the glory of God, when they see the works of God, He makes them more responsible than others. A so-called "Christian nation," although I don't believe there exists such a thing except for the spiritual nation that covers the earth, is more responsible to do something with the Word than a lost nation. It will receive more judgment than a so-called "wicked" nation. In fact, the so-called "Christian nation" that's going about doing their own will and following their own agenda will receive more judgment. And then people don't connect this next text with the previous one. ***(Mat.11:25) At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes.*** What are "these things"? Of course, all of God's wondrous wisdom is hidden from those whom the world considers to be the "wise and prudent," but in this particular case, He's also talking about the text before it in regard to "the day of judgment."

Have you ever noticed how most apostates nowadays don't believe that their nation can be judged? They're more a part of their earthly, physical nation than they are a part of the nation that they're supposed to belong to, which is New Testament spiritual Israel. The demon spirit of patriotism, that's killed even more people than religion, creeps in and they take sides with their natural nation against their spiritual nation. They're thinking according to the flesh. Far too many Christians in America are very prosperity-minded and

they don't know anything about the crucified life. They teach against, they even rail against, the fact that, yes, God is judging and will judge this nation. It's hidden from them, hidden from the proud "wise and prudent."

(Matt.11:26) Yea, Father, for so it was well-pleasing in thy sight. (27) All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal [him]. And, of course, God will reveal Himself to the humble babes, those who just trust in their Father.

(Mat.11:28) Come unto me, all ye that labor and are heavy laden, and I will give you rest. (If you're toiling under the heavy burdens of the curse of this world, if you're being crushed by your sins, Jesus gives you the cure. He gives you rest. How? He says,) ***(29) Take my yoke upon you, and learn of me; for I am meek and lowly in heart*** (Our problem is we're prideful and puffed-up. We're strong to do our own will, and it brings a heavy curse upon us.): ***and ye shall find rest unto your souls. (30) For my yoke is easy, and my burden is light.*** The Lord wants us to humble ourselves so He can show us the coming judgment, and cause us to avoid it, if we will humble ourselves.

Can God deliver His people from the coming beast if they will just humble themselves? Yes, and here's a story that teaches exactly that. It's something which I believe is happening even now. ***(2Ch.12:1) And it came to pass, when the kingdom of Rehoboam was established, and he was strong, that he forsook the law of the Lord*** (He wasn't depending upon the strength of the Lord. He was strong, and he forsook being obedient to God's Word.), ***and all Israel with him.*** (So as went the leadership, so went the people.) ***(2) And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem, because they had trespassed against the Lord...*** Notice it's always for that reason. The enemies come up to conquer us and to bring us under and to bring us to our cross, because we have trespassed against the Lord.

Shishak represents the beast kingdom of that day, which was the Egyptian empire that conquered Israel of that day. Rehoboam represented the leadership of Israel and Jerusalem represented the leadership of God's people in Israel. They were strong, but God brought the beast against them to bring

them down and we have just such a thing happening in America today. The government is going after the greedy preachers who have kept a whole lot more than what they should have kept as their own. They don't believe in participating in the equality among the brethren, which is commanded in 2 Corinthians, chapters 8 and 9. And the government, the beast kingdom, is coming against them to conquer them.

(2Ch.12:2) And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem, because they had trespassed against the Lord, (3) with twelve hundred chariots, and threescore thousand horsemen. And the people were without number that came with him out of Egypt: the Lubim, the Sukkiim, and the Ethiopians. (4) And he took the fortified cities which pertained to Judah, and came unto Jerusalem. The Lord told me years ago what Judah represents in the New Testament. "Judah" means "praise" and it represents the Spirit-filled people. Now I know "Spirit-filled" is a term that's used very loosely, because we see in the Old Testament they sinned, too, and they brought the judgment of God upon themselves, too. However, they had less of an excuse because they were the people who worshipped at the true Temple and the Presence of God was in their midst, as the in-filling of the Spirit represents.

(2Ch.12:5) Now Shemaiah the prophet came to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, therefore have I also left you in the hand of Shishak. (Folks, God is raising-up a beast kingdom right now that's a worldwide kingdom, so notice that those who forsake the Word of the Lord, and those who are strong in themselves and think they can defend themselves, will be conquered by the beast kingdom.) ***(6) Then the princes of Israel and the king humbled themselves; and they said, the Lord is righteous.***

(2Ch.12:7) And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves: I will not destroy them; but I will grant them some deliverance... The phrase "some deliverance" could also be translated as "deliverance within a little time or a little while," or, "a few that shall escape." But notice that the king, the man who was strong in himself, the king humbled himself along with the

leaders, and God had mercy. He didn't totally destroy them. He wanted to crucify them; He wanted to chasten them because of their evil.

Nobody ever gets away with anything, folks. The Bible says, ***(Heb.10:26) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, (27) but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.*** But if you humble yourself, it won't be total destruction, either. And that's what we need to do, because there's a great beast kingdom on the horizon and it's rising-up against God's people even now.

(2Ch.12:7) And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves: I will not destroy them; but I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. (8) Nevertheless they shall be his servants, that they may know my service, and the service of the kingdoms of the countries. In other words, "Who would you rather serve? Would you rather serve the Lord by humbling yourself, or would you rather have to serve the nations?" Many times God's people ended-up under the thumb of the nations, under the thumb of the beast kingdoms, because they didn't take the easy way of humbling themselves and serving the Kingdom of God.

(2Ch.12:9) So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house... I mentioned earlier how, in this particular country, the beast kingdom is rising-up against the greedy preachers because of their fleet of airplanes and their castles that they're building all over the country. And notice here that the beast kingdom took away the "treasures of the house of the Lord." Folks, very soon they're going to take away the tax exemption "and the treasures of the king's house," too. It's all going to happen exactly the way the Bible says.

(2Ch.12:9) So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house: he took all away: he took away also the shields of gold which Solomon had made. (10) And king Rehoboam made in their stead shields of

brass (He wanted something to possibly fool the people and save some face for himself.), ***and committed them to the hands of the captains of the guard, that kept the door of the king's house. (11) And it was so, that, as oft as the king entered into the house of the Lord, the guard came and bare them, and brought them back into the guard-chamber. (12) And when he humbled himself, the wrath of the Lord turned from him...*** Now this was not a good king among the kings of Israel. If he could do this, then anybody who is truly the called and blessed of God can do this. Are you living under any kind of a curse, even though you're walking by faith in the promises? One of the most important things you can do is to humble yourself.

(2Ch.12:12) And when he humbled himself, the wrath of the Lord turned from him, so as not to destroy him altogether: and moreover in Judah there were good things [found]. Again, this is talking about the Spirit-filled people. And it's true that there are good things to be found among God's Spirit-filled people, but there's also a vast rebellion going on so there needs to be some humbling.

(2Ch.12:13) So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah the Ammonitess. (14) And he did that which was evil, because he set not his heart to seek the Lord. Well, this was an evil king, yet he was capable of humbling himself because he knew what it would take for God not to let His full wrath come upon him. In other words, to him it was "fire insurance," but still the Lord didn't pour out His full wrath upon him because he humbled himself. And notice, "He did that which was evil, because he set not his heart to seek the Lord." That's evil in any of us, if we set not our heart to seek the Lord. You don't have to necessarily go out and do many bad works or evil things, if you just set not your heart to seek the Lord, that's evil before Him.

(2Ch.12:15) Now the acts of Rehoboam, first and last, are they not written in the histories of Shemaiah the prophet and of Iddo the seer, after the manner of genealogies? And there were wars between Rehoboam and Jeroboam continually. (Pay attention to that, folks. Here's a person who was

evil before the Lord and God never let him get out from under the curse of warfare; it was nothing but war, war, war, all the rest of his life.) **(16) And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.**

If we're living under any kind of a curse, we can see 2 Chronicles 12 is a good advertisement for us to humble ourselves before the Lord. Of course, we should still continue to walk by faith and confess the promises, those things are all necessary, but also anything that we can do to put down this old flesh is pleasing to God because the mind of the flesh is the enemy of God. **(Rom.8:6) For the mind of the flesh is death; but the mind of the Spirit is life and peace: (7) because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: (8) and they that are in the flesh cannot please God.** Our battle is to crucify that old man. Humbling ourselves is the process of crucifying that old man, and all of Jesus' teachings demand that, as disciples, we humble ourselves, we accept the crucifying Nature of Jesus Christ as our own.

Father, we give thanks unto You today. We thank You, Lord, for working in us to will and to do of Your good pleasure, for granting us repentance and turning us towards You, Lord. We ask it in Jesus' Name. Amen! Give thanks to the Lord in all things, friends, and God bless you!

The Blessings of Humility

By David Eells

Chapter 5

Who and What is Blessed of God? Part 1

Blessed Are the Poor in Spirit

Father, we ask You in Jesus' Name, Lord, for Your Wisdom today. We need so much, Father, to have a true perspective of who it is that You bless, Lord, who it is that has Your favor. Lord, we're just asking for Your grace to open our understanding today. We want to have our minds renewed with Your Word, and not by the traditions of men, so we'll have a true perspective on this, Father. Help us to remember everything that You show us today, Lord. You said that Your Spirit would bring to our remembrance all things that You've said unto us and, Lord, we need that desperately. We forget so quickly the things that You show us, and yet we know that Your Holy Spirit can defend us in the days to come by bringing wisdom to our minds, those Truths that You have put in us for these times. And so, Lord, we ask You in Jesus' Name, for that wisdom today, that discernment today, that opening of our spiritual eyes and ears today. In Jesus' Name, amen.

I'd like to start this study in the Beatitudes, because they speak to a great extent about who it is that God blesses. ***(Mat.5:1) And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: (2) and he opened his mouth and taught them...*** Well, no man is our Example. Our Example is the Lord Jesus Christ, and it doesn't take very much study to discover that Christianity has put more emphasis upon its traditions than upon the Example that's given us in the Scriptures.

When I started to look in the Scriptures for the examples I was seeing in Christianity, what the preachers and the religions were following, I discovered very quickly that I just couldn't find them. For instance, we read, "when he had sat down, his disciples came unto him, and he opened his mouth and he taught them." Jesus never spoke from a pulpit, yet that's

become an institution in Christianity these days. So after the Lord showed me this and I was invited to a church to speak, I just pulled-up a chair in front of the congregation, sat down, and began to share with them. Well, that shocked some of them and they looked at me as if they'd never seen such a thing, but others seemed to enjoy the freedom of less formality, possibly because they thought it was more Biblical.

The truth is that nowhere in the Scriptures do we see an example of the mourner's bench, or the altar, or the taking-up of collections every meeting (Oh, I'm getting in some trouble now!), or even wearing suits. Many people think you're just not holy unless you wear a suit, but Jesus didn't have one. I thank God I broke that tradition. I hate suits with a passion, though I have been weak to the weak and worn a suit to preach, but I don't like it. Jesus commonly, all through the Gospels, just sat down and taught. He didn't get red in the face and unnecessarily loud and prance up and down to emulate the "anointing" like some "Hollywood" preacher. And woe be unto you if you are on the front row: they can spray spittle all over you. Jesus was just a quiet teacher with no theatrics. But the anointing isn't in any of that; the anointing is on the Truth, and here it says Jesus sat down and gave the Sermon on the Mount. All through the Scriptures He sat down and taught them (Matthew 5:1, 24:3, 26:55; etc.)

When the chief priests, scribes, and leaders of the people came to take Jesus in the middle of the night, ***(Mat.26:55) In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not.*** And, by the way, He never used a pulpit, never wore a "suit." So how did these things come to be so important? It reminds me of when Jesus said, ***(Mat.23:23) Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. (24) Ye blind guides, that strain out the gnat, and swallow the camel!*** Things that really aren't important are important to religious people. We need freedom, folks. We need to get back to the Example Jesus gave us.

(Mat.5:3) Blessed are the poor in spirit: for theirs is the kingdom of heaven. When I read this, I asked, “Lord, now what does ‘the poor in spirit’ mean? I need You to explain this to me.” Of course, one thing we know it means, is that the Example Jesus gave us is an example of someone who is poor in spirit. He is our Pattern to copy (1 Corinthians 11:1; Philippians 2:5,3:17; etc.) because there is something about the spirit of the poor that God wants in all of His people. Let’s examine a few scriptures and see what this “something” is.

(Php.2:5) Have this mind in you, which was also in Christ Jesus: (6) who, existing in the form of God, counted not the being on an equality with God a thing to be grasped (That’s the Greek word *harpagmós* meaning “the act of seizing or the thing seized; spoil; an object of eager desire; a prize.”), ***(7) but emptied himself, taking the form of a servant, being made in the likeness of men.*** Now Jesus said the Gentiles love to lord it over one another (Matthew 20:25; Luke 22:25; etc.). However, in the Church, ***(Mat.20:26) Not so shall it be among you: but whosoever would become great among you shall be your minister; (27) and whosoever would be first among you shall be your servant: (28) even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*** So the greatest “among you shall be your servant,” but men love positions of authority, places of esteem, the respect of the multitudes. And when they come into the Kingdom, they think they need to climb the corporate ladder just like they do in the world, and seize the prize of a prestigious church role. Well, a prestigious church role is the very opposite of what the worldly mind thinks it is.

My good friend, Bolivar, once shared a dream with me in which he was searching everywhere for the Lord, like the Shulamite searching for where the Lord taught His sheep (Song of Solomon 1:7,3:1-3,5:6). And so Bolivar went into this skyscraper, thinking, “Surely Jesus is on the top floor and teaching His disciples in the penthouse” because, of course, that would be a suitable location for royalty according to the way a lot of church people think. They believe that it takes a fancy building to really honor God, but buildings never impressed Jesus (Luke 21:5-6), did they? Anyway, Bolivar got in the elevator, and went up to the penthouse, and opened the door, but when he went inside and looked all around, he didn’t see Jesus anywhere. Well, the penthouse window was open and suddenly a dragon came flying in

the window. It was the devil, of course, and Bolivar quickly jumped back into the elevator. He went down to the basement and there was Jesus, sitting in those very humble surroundings and teaching His disciples, just as He always did throughout the Scriptures.

Jesus preferred humble surroundings, and He preferred the company of those who were poor in spirit. As Jesus told us, ***(Mat.23:10) Neither be ye called masters: for one is your master, [even] the Christ. (11) But he that is greatest among you shall be your servant. (12) And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.*** The Lord loves a humble people that are not exalting themselves, not putting themselves before God, not putting themselves over and above God.

Mark speaks about that. ***(Mar.9:35) And he sat down*** (There it is again.), ***and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all. (36) And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, (37) Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.*** A child is humble, someone who is willing to be the least important and very comfortable to just be a child in the midst of people who are larger and more mature. Jesus said, “That’s what I’m like,” and it should be that way among us, too. When Jesus washed the disciples’ feet, He was very comfortable about it but Peter thought, “No, this is beneath Jesus,” and he said, “Lord, not so! You’re not going to wash my feet.” And Jesus answered, “If I don’t wash your feet, I don’t have any part in you,” obviously meaning sanctification by cleaning-up our walk in this world (John 13:8).

Jesus became a Servant, and He commanded us to have that same mind. ***(Php.2:5) Have this mind in you, which was also in Christ Jesus: (6) who, existing in the form of God, counted not the being on an equality with God a thing to be grasped*** (Or “seized by force,” this is *harpagmós* again.), ***(7) but emptied himself, taking the form of a servant, being made in the likeness of men; (8) and being found in fashion as a man, he humbled himself, becoming obedient [even] unto death, yea, the death of the cross. (9) Wherefore also God highly exalted him.*** Praise God! If we have this same mind, then we are here to be a servant to God’s people, not a ruler over

them. For people who are running after the Lord with all their heart, God may open the door and give them a position, but we don't seek the positions in the church. Those people who lust after a position are not qualified.

The promises in the Word are made to the poor, who are used as a type and shadow all through the Scriptures. The Old Testament speaks much of the poor, especially in Psalms, and if we see the spiritual revelation as a parable of those who are poor in spirit in the Church, then we can better understand what that means. ***(Mat.5:3) Blessed are the poor in spirit: for theirs is the kingdom of heaven.*** The poor in spirit are always in need of God's provisions. The poor are always humble. They consider others to be better than themselves. ***(Php.2:5) Have this mind in you, which was also in Christ Jesus: (6) who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, (7) but emptied himself, taking the form of a servant, being made in the likeness of men; (8) and being found in fashion as a man, he humbled himself, becoming obedient [even] unto death, yea, the death of the cross.***

Jesus wasn't trying to cling to His omnipotence and kingly position in heaven. ***(2Co.8:9) For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor...*** He laid all of that aside for our sakes. He came down to become a servant and He tells us this is what our mindset must be. Each of us has to become a servant. We have to be willing to be the lowest, the very least, because the servant of all is the greatest among you, as Jesus said (Matthew 20:26;23:11; Mark 9:35; etc.)

(2Co.8:9) For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. (The Bible calls it "poverty," although some people say Jesus was rich because of His seamless garment. What silliness can you get out of that? The Bible says He was poor.) ***(10) And herein I give [my] judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will.*** In other words, He is commanding us here to walk in His Steps (1 John 2:6). You can't abide in Christ unless you walk in His Steps.

I once had a pastor ask me, “David, would you say that poverty is a curse?” And I said to him, “Well, it’s definitely listed there among the curse in Deuteronomy 28. But, here’s the way I see it: forced poverty is a curse because you’re brought under its dominion. You don’t have any choice. However, we see in the example of Jesus and the example of His disciples, that they willingly took-up a position of poverty because they didn’t want to be distracted by the world, nor the things of the world, nor the love of the world.” As you know, folks, in a time of prosperity is when the Church goes through its greatest trials. If you can’t destroy the Church by temptation, all you need to do is bring them into prosperity and peace and, pretty soon, they’re just as lukewarm as they can be. History has proven this. Bring them into trouble, the true Church grows up, the tares are separated, and you have a holy body. Bring them into peace and prosperity, and that’s the best way to corrupt them. The devil knows that.

Jesus wasn’t tempted with all those things that tempt most people. ***(1Ti.6:9) But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. ... (11) But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*** Jesus didn’t have to “flee these things” because He never wanted them in the first place, nor did His disciples love the world or have any use for the things of the world. They wanted to be servants of God, and they were, because they served the people of God everywhere they went. They didn’t rule over them; they served them, and the Lord Jesus says that that’s exactly what He did so that we, through His poverty, might become rich. No, not rich in the things of the world but rich in the things of the Kingdom, rich in the fruit of God, rich in the righteousness that the Lord gives.

He tells us very plainly there that He wants us to walk in that same fruit and become servants to God’s people. If we’ll do that, God will promote us to positions in His Kingdom, although they won’t look like the positions of the worldly church, or the leadership of the worldly church. He will promote us in His Kingdom. He will give us authority. The Lord said, ***(Rev.2:26) And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations.*** Authority doesn’t come from a certificate and it doesn’t come from going to a Bible school. Authority comes from

overcoming, and that means we have to be tried to prove if we will overcome. We have to be tried, and one way that we're being tried is, "Are we going to walk in the Steps of Jesus?" Are we going to be humble servants, as He was a Servant? Are we going to be poor in spirit, as He was poor in spirit?

(Mat.8:20) And Jesus saith unto him, The foxes have holes, and the birds of the heaven [have] nests; but the Son of man hath not where to lay his head. Sounds like Jesus was really poor! He didn't even have His Own donkey (Matthew 21:2-3; Mark 11:1-7; etc.) but, although Jesus wasn't rich in the things of the world, He wasn't poor in the blessings of the Kingdom. Everywhere He went, notice that His needs were met because He was a man of faith, but He didn't need what He didn't need. He wasn't competitive. He took all of His pleasure in serving God's people and had no greed for material things that would only distract Him from doing that. He was poor in spirit, and He's called us to be poor in spirit. "Blessed are the poor in spirit."

Let's look at a parable about Jesus and His poverty that's hidden in Ecclesiastes. ***(Ecc.4:13) Better is a poor and wise youth than an old and foolish king, who knoweth not how to receive admonition any more.*** Jesus was and is truly the King of this world. He was truly a king and He was truly anointed to be King, just like David was anointed to be king. Before Jesus started His ministry, He was anointed, like the kings in the Old Testament were anointed in a type (1 Samuel 16:13; 1 Chronicles 14:8; Psalm 89:20; etc.). Jesus was the real King of this world, yet look at how He lived His Life. The King of kings was Someone Who sought to serve people. But look at king Herod, who was much older, very foolish, with all the accoutrements of a prosperous life. He had anything he wanted. He had total authority, which is very dangerous to put in anybody's hands because they'll just bring themselves straight to hell with it. You can't give authority to a carnal man, even in the Church, because ultimately they'll bring judgment upon themselves.

And we read, "Better is a poor and wise youth." The Sanhedrin and those Pharisees, the leaders of the people, most of them were older than Jesus and considered to be wise men according to their religion. But Jesus was a very young man, only 30 years old, when He started His ministry, and the Bible

says He was poor, according to what the world considers “poor,” yet He was very, very rich according to the Kingdom’s thinking.

(Ecc.4:14) For out of prison he came forth to be king... In other words, Jesus manifested full Kingdom authority after He came out of prison (Psalm 68:18; Matthew 12:40,28:6). He came and preached to the souls in prison, and when He came forth from that (Acts 2:24; Ephesians 4:8), He received full Kingdom authority, but, He had Kingdom authority over God’s people and over the curse when it involved them down here, and He exercised that authority. Of course, we can also see Joseph here as a type of Jesus, because Joseph, too, came out of prison and became king (Genesis 41:14,38-44), which is also the Man-child’s ministry in the end time.

[Author’s Note: History always repeats on a larger scale, as it says in Ecclesiastes. ***(Ecc.1:9) That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun. (10) Is there a thing whereof it may be said, See, this is new? it hath been long ago, in the ages which were before us.*** For example, Jesus first came in an individual body, but in the New Testament He is coming in a corporate body of believers called the Body of Christ, ***(Col.1:29) ... Christ in you the hope of glory.*** The Man-child of Revelation 12 is a body of first-fruits apostolic reformers in whom Jesus lives by His Word and Spirit, that will be world-wide in raising up the Church as Jesus did, but beyond its former glory. All of the entities in Revelation are bodies of people who cover the earth: the Woman, the Harlot, the Dragon, the Beast, the Witnesses, the False Prophet. In the Old Testament, Israel was the first Church, the "called-out ones." They were a tiny nation but in the New Testament Church, the circumcised in heart are world-wide and will be brought to their spiritual cross to manifest Jesus. In our book, *Hidden Manna for the End Times*, all of this is proven with scripture. *Hidden Manna for the End Times* is available without charge as a PDF at ubm1.org/book.]

(Ecc.4:14) For out of prison he came forth to be king; yea, even in his kingdom he was born poor. Why didn’t God choose better than what Jesus received when He came into this world? Joseph and Mary had to lay Him in a manger, because there was no room for them at the inn (Luke 2:7). You would think God would have provided better for Jesus if He were a

prosperity-minded God, but, no. The Lord wanted Him to be a Servant. He wanted to liken Him to humble people. He wanted Him to be an Example of the kind of King He was sending.

Naturally, the prosperity folks of that day didn't expect a humble servant. They expected a king to come and rule over the Romans. They wanted a king like that "old and foolish king," King Herod, somebody who would give them authority over the Romans, and the Pharisees today are still looking for somebody who has that kind of authority. They delve into politics. They try to find positions there that give them authority over the world, and they do exercise worldly authority in their organizations like the Pharisees did. However, Jesus' authority came because people willingly submitted to Him for their own good. That's the kind of authority He had, which was quite contrary to that of the Pharisees and Sadducees.

(Ecc.4:15) I saw all the living that walk under the sun (That's both a play on words and a parable, because all the living do walk under the Son.), ***that they were with the youth, the second, that stood up in his stead***. This is the Man-child ministry, which Jesus said is going to be born of the woman in travail (John 16:17-22; Revelation 12:1-6). We will be able to recognize these people because their ministry in our day will be in the likeness of Jesus' ministry. They're going to be greatly used of God but it's the King of kings Who's inside that counts. It's not the flesh that He lives in; it's ***(Col.1:27) ... Christ in you, the hope of glory***. That's the One Who is coming to rule.

(Ecc.4:16) There was no end of all the people, even of all them over whom he was: yet they that come after shall not rejoice in him. Surely this also is ***vanity and a striving after wind***. Isn't it true? Many of the so-called "people of God" are not celebrating and rejoicing in the real Jesus, the true Jesus. They have quite a different "Jesus," one that's in agreement with the lifestyle they desire to live. These people are not humble and poor servants who are willing to give up their life in order to serve God. They're too busy competing with the world and striving after material possessions, unlike Jesus Who willingly gave up the blessings that He had and could have had.

As eloquent a speaker as He was and able to reach out and touch people, Jesus could have done what a lot of other "kings" have done and are doing in

our day. He could have built an awesome kingdom. He could have had the nicest church in town, folks. Of course, none of those Pharisees or Sadducees would have set foot in there, but the multitudes liked to listen to Him. He had authority and He spoke as one that had authority (Matthew 7:29; Mark 1:22; Luke 2:47). If He got down on their level so they could understand the teachings (Matthew 13:34-35; Mark 4:34; John 10:6; etc.), He could have filled churches and He could have accepted what the devil offered Him. The devil offered Him authority over all the kingdoms of the world and He turned it down (Matthew 4:8-11; Luke 4:1-8).

Not only did Jesus come as a humble Servant, but those are the only people He really came to talk to. **(Luk.4:18) The Spirit of the Lord is upon me** (There's His anointing.), ***Because he anointed me to preach good tidings to the poor...*** If we want to be blessed, then we need to be among those who are poor in spirit. The poor in spirit can receive Jesus' Words. They're not offended with the kind of Jesus that offended the Pharisees and Sadducees. He was quite a different Jesus, and He is quite a different Jesus than is being preached nowadays. Yes, He does expect us to walk in His Steps and He is going to have His way. He is going to have a people who walk in His Steps (1 John 2:6). They are going to manifest His Life. He is going to live in them. Oh, glory be to God! This is the really Good News!

Let's look at an example of how the Lord describes those who are poor in spirit. **(Isa.41:8) But thou, Israel, my servant** (The poor in spirit are servants of the Lord and He will bless them.), ***Jacob whom I have chosen, the seed of Abraham my friend, ... (10) Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness***. He's giving all these blessings to the poor in spirit. He's assuring and comforting those people who are His servants, but are we really His servants? Are we really poor in spirit so that we will hear and obey His Words?

(Isa.41:14) Fear not, thou worm Jacob ... Now He's likening the poor in spirit to worms, and we know a worm is about as low as you can get, but remember Jesus said the very least among you will be the greatest (Matthew 20:26,23:11; etc.) A worm is also a very weak creature but, as Paul said, God's power is made perfect in our weakness (2 Corinthians 12:9) and we

shouldn't make any bones about it. "Lord, we're weak. We're lowly. We know we can't do it, but You can do it through us."

(Isa.41:14) Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer is the Holy One of Israel. (15) Behold, I have made thee [to be] a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. (16) Thou shalt winnow them (The only way a "worm" can do all this is by the grace of God.), ***and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel. (17) The poor and needy seek water* (This is still talking about these "worms" here, who are being blessed by the Lord.), ***and there is none, and their tongue faileth for thirst; I, the Lord, will answer them, I, the God of Israel, will not forsake them. (18) ***I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. (19) I will put in the wilderness the cedar, the acacia, and the myrtle, and the oil-tree...*** Everybody is a "worm" in the wilderness, because it is a place of need and weakness where only God can supply through our faith in Him. And whom is He blessing in this wilderness but these "worms," these very lowly people, the poor and the needy?*****

Are you poor? Are you needy? David said, ***(Psa.17:15) As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with [beholding] thy form.*** In other words, "Lord, I won't be satisfied until I awake in Your likeness." He always felt that he didn't have enough of God, and for those who are hungering and thirsting after righteousness, they're poor in the things of the Kingdom. They cry out to God and God is there for them; He is a faithful Savior in the things of the Kingdom. However, far too many people are quite satisfied with mere religion. They're just sitting in a pew and waiting for the rapture to happen, thinking they're going to fly away. Other than that, seeking God is the farthest thing from their mind and it's almost a chore for them to go to church on Sunday.

God promises His blessings upon the poor in spirit, for those who are of like mind with Jesus. They have chosen to be servants who serve God with everything that they have. They've put their lives in the Hands of the Lord

and God said that He would deliver these people. He said that He would provide for them, richly, everything that they need (Isaiah 41). And apostle Paul repeated that promise to the servants of God. ***(Php.4:19) ... my God shall supply every need of yours according to his riches in glory in Christ Jesus.***

(Psa.35:10) All my bones shall say, Lord, who is like unto thee, Who deliverest the poor from him that is too strong for him (These “worms” are not strong creatures, are they?), ***Yea, the poor and the needy from him that robbeth him?*** The Lord is a Deliverer to the poor. He takes the side of the underdog and God’s people, in many cases, are in that position, because all those who forsake the world to run after Jesus and be servants are putting themselves in that position. Even if they don’t put themselves in that position, God has a way of putting those, who are truly His, into that position. Folks, we’re headed towards a great tribulation in which God’s people will be put in a place of weakness, a place of worldly poverty. But God says that He is going to be their Savior and deliver them. With that in mind, who would you rather be? Would you rather be the rich that are crying out for the rocks to fall on them (Revelation 6:16)? Or would you rather be the poor?

Now I don’t mean “materially” poor here, because I know that many people who come into the Kingdom and are financially well-off, use their money to make sure that the needs are met in the Kingdom. They’re faithful servants of God and, of course, that should be true for anybody who comes into the Kingdom. Paul said, ***(1Ti.6:17) Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; (18) that they do good, that they be rich in good works, that they be ready to distribute*** (This is *eumetádotos* meaning “give from a liberal (generous) attitude that is ready to share (reach out).”), ***willing to communicate*** (The Greek is *koinōnikós* meaning “ready to impart; beneficent; willing to share,” so generosity is being emphasized.); ***(19) laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is [life] indeed.***

I’m talking here about the poor in spirit, who are people in a position where they’re not the strongest people in the world, but God is going to be their

Savior for the very reason that they are weak and their trust is in God. ***(Psa.12:5) Because of the oppression of the poor, because of the sighing of the needy, Now will I arise, saith the Lord; I will set him in the safety he panteth for.*** God is going to protect the poor in spirit. In other words, they are blessed in God's deliverance, they are blessed in God's safety in the days to come. It sounds to me like the poor are pretty rich because they have the Lord on their side as their Deliverer, as the One Who will bless them and provide for them in the wilderness, as the One Who will give them a place of safety. They're rich in the things of the Kingdom, are they not?

(Psa.12:6) The words of the Lord are pure words; As silver tried in a furnace on the earth (Praise the Lord! He's bringing us forth as "silver" and "gold," not rich according to the world, but rich in the things of the Kingdom and in the fruit of God.), ***Purified seven times. (7) Thou wilt keep them, O Lord, Thou wilt preserve them from this generation for ever.*** (What "generation" is that? This wicked generation is what He's talking about. He's going to keep and preserve those that are poor in spirit from this wicked generation.) ***(8) The wicked walk on every side, When vileness is exalted among the sons of men.*** Oh, aren't we seeing it today, folks? There's corruption everywhere. The world's falling apart. People are taking advantage of other people and when they can, if they're in a position to get away with it, they'll persecute and kill them. There's great wickedness going on in the world and it's only going to get worse, but as we see, having that spirit of the poor is a place of safety.

After all, who did Jesus say He was going to preach the Gospel to? It was the poor, because they understand a lot more about the Kingdom. They're much more humble concerning that. When I was young in the Lord, I used to go door-to-door and talk to people about the Lord, and I found that I was much happier going into the poor parts of town because people would listen. In the rich part of town, people didn't want to hear it. I wanted to talk to them about Jesus, but they just wanted to tell me what religion they were. In the poor parts of town, it didn't matter what religion they were; many times they wanted to talk with me. And so, when a group of us would divide up to go to different parts of town, I'd pick the poorest part because it was much more fruitful.

Let's look at another Psalm. (*Psa.107:40*) ***He poureth contempt upon princes, And causeth them to wander in the waste, where there is no way. (41) Yet setteth he the needy on high from affliction*** (In other words, they are "above affliction," so whose shoes would you like to be in?), ***And maketh [him] families like a flock. (42) The upright shall see it, and be glad*** (Notice the upright respect the poor.); ***And all iniquity shall stop her mouth. (43) Whoso is wise will give heed to these things; And they will consider the lovingkindnesses of the Lord.*** Those that are wise will think carefully about these things. Don't worry about not being rich in the eyes of the world. Don't worry about not being respected by the world because the world is not supposed to respect you. We need the respect of God, and we're looking here at whom He favors. Wouldn't you rather have the favor of God?

(1Sa.2:8) He raiseth up the poor out of the dust, He lifteth up the needy from the dunghill, To make them sit with princes, And inherit the throne of glory: For the pillars of the earth are the Lord's, And he hath set the world upon them. (9) He will keep the feet of his holy ones (Oh, glory be to God! He is going to enable them to walk a holy and sanctified walk in the Kingdom.); ***But the wicked shall be put to silence in darkness...*** God is going to lift-up, He is going to exalt, the needy. Praise be to God! He provides for His people, folks. The Lord is going to cause them to inherit the throne of His Kingdom. That's a blessing!

(Psa.68:7) O God, when thou wentest forth before thy people, When thou didst march through the wilderness; [Selah (8) The earth trembled, The heavens also dropped rain at the presence of God: Yon Sinai [trembled] at the presence of God, the God of Israel. (9) Thou, O God, didst send a plentiful rain, Thou didst confirm thine inheritance, when it was weary. (10) Thy congregation dwelt therein: Thou, O God, didst prepare of thy goodness for the poor. We see so many promises concerning the poor, and if we bring them over as a type and shadow into the New Testament, we can see exactly what Jesus is talking about. Again, we're not speaking against the rich, we're just saying that the spirit the poor have is the one that Jesus is after. He wants all of His people to have such a spirit as that.

The Bible says, (*Jas.2:5*) ***Hearken, my beloved brethren; did not God choose them that are poor as to the world [to be] rich in faith, and heirs of***

the kingdom which he promised to them that love him? (6) But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats? (7) Do not they blaspheme the honorable name by which ye are called? The poor need to trust in God and walk by faith in God because they have no other choice. They don't have any worldly ability to provide for themselves, so they cry out to the Lord and the Lord always answers them. I want to share a testimony with you from Sister B.H. that exemplifies this.

She says, In the fall of 1988, after a tragic and unforeseen event, I found myself alone and responsible to raise my two daughters, ages 2 and 12. I turned to the Lord and He drew closer to me than any human could ever have. In those days of great despair, the Lord became my best friend, husband, a father to my kids, confidant, defender, provider and comforter.

(Isaiah 54:5,6) For thy Maker is thy husband; the Lord of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. For the Lord hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God.

With the constant care and direction from the Lord also came many miracles during this time of my life. As finances were very slim, I had to trust God for many of the very basic needs of life and He never failed me.

One of the miracles was how God returned my stolen car to me. During this time, my sister-in-law and her two children had moved in with us to help share expenses as she too had found herself alone.

We had gone to the grocery store that evening and bought milk, diapers, and a few other necessities. We then went to another store to see if we could find an inexpensive telephone as mine had quit working. We only had \$10 left between us, and even though I had never seen a phone sold for that little amount before, I had a feeling we would be able to find one that we could afford. I knew that God said he would supply all our needs and this was a need. My oldest daughter had to baby-sit the younger children a little while each day and needed a telephone in case of an emergency. As it happened,

the store we went into was no longer going to carry telephones and had them at close-out prices. We were able to get a \$50 telephone for \$7.

While we were leaving the store and praising the Lord for supplying our need again, we looked into the parking lot and could not find my car. It was gone. When realization hit me that someone had stolen the car, a miracle happened within me that is hard to explain. (Well, didn't God choose them that are poor to the world to be rich in faith and heirs of the Kingdom?) The best way I can describe it is an unbelievable joy and confidence rose-up within me coming up from out of my belly. Like John 7:38 says: He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

With excited expectation, I knew that I was about to see a miracle. God was going to either bring my car back to me, or He would provide us with another car with milk and food in it. It really didn't matter to me how He did it, we needed a car and we needed the groceries that were in the car. Praise God, we knew it was coming our way.

When the police came, they put the description of the car over the police radio and so officers in the area were looking for the car. The officer that responded to our call allowed us to ride around with him and look for the car for a while. He said he had never met anyone like us before in his life. He had responded to many calls like ours before, stolen vehicles and such, but never had anyone acted the way we were acting. He could see that we were very happy and excited; we told him that we were going to see a miracle. We told him that the car was coming back or God would send us another one with the groceries already in it. He was being very nice and patient with us. He also did not want to discourage us, but he said the chances were very slim we would be able to recover the car. I told him not to worry, that God had it under control.

I asked the officer what thieves did with the stolen cars. He said a lot of times they would break them down and sell them out as parts; they also could be used in a robbery before they are torn down. My sister-in-law and I immediately agreed together in prayer that the car belonged to the Lord and could not be used in any crime. I am sure the officer was thinking we were crazy by this time, but he seemed to be enjoying the change from the norm.

By this time the car had been missing for over an hour. The store where the car was taken was at the edge of town and at a fork in the road between two highways leading out of town, so the car could have been in the next county and in another town by this time.

Then a call came in over the radio saying the car had been found and pulled over just a mile from the store. It was on one of the highways headed back towards the grocery store. It turns out it was a professional car thief with a long record of such crimes. When they were caught, they told the police officer that when they saw the baby car seat in the back seat, they had an overwhelming feeling that they HAD to return the car.

Praise God, the car was in perfect shape and the groceries were fine. The milk was as cold as if it just came out of the refrigerator and the police officer knew that he had just witnessed a miracle.

Yes, God WILL supply ALL our needs!

Well, glory to God, folks! Everything on this earth serves Him, and you can't get anywhere where God can't save you, but He loves to save the poor. He loves to save those that can't fend for themselves, can't take care of themselves. They're at His mercy but they trust in Him. God can, and does, cause faith that He can save them in every situation to rise-up in the heart of His people. ***(Jas.2:5) Hearken, my beloved brethren; did not God choose them that are poor as to the world [to be] rich in faith, and heirs of the kingdom which he promised to them that love him?*** The Lord is our Savior in all things. He will never fail us. He will never forsake us (Deuteronomy 31:8; Joshua 1:5; Acts 17:27; etc.) He is there all the time (Jeremiah 23:23-24) and, according to these many Scriptures we've looked at, He is a blessing to the poor.

Considering the days that we're coming to, I don't know why you would want to be anything but poor. Put your life in the Hands of the Lord. He brought His people into so many very hard places in the wilderness when He brought them out of Egypt, and each one of those places was a revelation of their weakness and His Strength. Believe it or not, where we're headed, folks, almost everybody is going to be poor in the material resources of the world, but some people are going to be poor in spirit and those people are going to

have the help of the Lord. They're going to have the provision of the Lord. He's going to be their Protector. He's going to be their Deliverer. He's going to exalt them. He's going to provide for them. He's going to give them faith. If you're poor in spirit, this is what it is to be blessed of the Lord.

If you are weak, know that you're in the place of miracles. If you are poor, know that you're in the place of miracles. If you are a servant of God, one who desires to serve only Him and puts that above everything else, know that you're in a place of miracles. God is going to bless you. He's going to provide for you abundantly. Put your trust in Him and worship Him. God bless you, saints!

The Blessings of Humility

By David Eells

Chapter 6

Who and What is Blessed of God, Part 2

What Does it Mean to be Blessed?

Father, in the Name of Jesus, we ask that You would open our understanding. Help us, Lord, to retain the things that You say to us. We need the Holy Spirit to bring to our remembrance everything, Lord, and to protect us, and to guide us, and to give us wisdom, in the days to come. We hold fast to that promise, because we need so much, Lord, that Your Spirit will bring these things to our remembrance again. Thank You, Lord, for blessing our minds, Lord. We know that our minds were created to be much more useful than they have been under the curse. We also know according to Galatians 3:13, that Jesus bore the curse for us and, therefore, Lord, we know that You're working to restore our minds today. We thank You for that, Lord. Father, we want to understand what Jesus did for us. We want to be able to exercise faith in Your Will. And in order to know Your Will, we need to have knowledge, Lord, so we ask You to open our knowledge and give us understanding, in Jesus' Name. Thank You, Father! Praise You, God!

Now some people may be wondering, "David, what does that word 'blessed' actually mean? What is it to be 'blessed?'" So let's go to Deuteronomy 28, because the first 14 verses speak of that and, of course, we can translate these into what they mean for our day.

(Deu.28:1) And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God ("Hearken" there is the Hebrew *shama* meaning "to hear and obey." Not just be hearers of the Word, but be doers of the Word {James 1:22}.), ***to observe to do all his commandments which I command thee this day*** (We know that the Lord has given us commandments in our Covenant, too. We need to be diligent to obey them, and we know that by faith, God's Grace gives us power to do just that.), ***that the Lord thy God***

will set thee on high above all the nations of the earth. This not talking about our physical nation where we live; this is talking about our spiritual nation. We are the nation of Israel. We who have been born again and believe in the sacrifice of Christ according to Romans 11, have been grafted into the olive tree called “all Israel.” So we are Israel, not physical Israel, but spiritual Israel.

(Deu.28:2) And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. (3) Blessed shalt thou be in the city, and blessed shalt thou be in the field. (4) Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy beasts, the increase of thy cattle, and the young of thy flock. (5) Blessed shall be thy basket and thy kneading-trough. That was very important to them in those days, and this could translate into a few different things for us today but, basically, this was their livelihood and their food.

(Deu.28:6) Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. (So whether you’re coming or whether you’re going, meaning just about everywhere you are, you’re going to be blessed.)
(7) The Lord will cause thine enemies that rise up against thee to be smitten before thee... Of course, our enemies are both natural and spiritual, as Paul tells us. ***(Eph.6:12) For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual [hosts] of wickedness in the heavenly [places].*** The Lord has promised us victory if we will “hearken” diligently unto His Voice, meaning if we will keep His commandments.

(Deu.28:7) The Lord will cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way, and shall flee before thee seven ways. In the midst of the trial, “hearken” unto the Word. Accept the good report and the devil won’t know what to do with you, and neither will your physical enemies (Numbers 13:30). Our physical enemies come against us as a matter of crucifixion, so the best thing to do is lay down your life. Stop trying to save yourself by man’s methods. Put your trust in the Lord and “hearken diligently” unto His Word.

(Deu.28:8) The Lord will command the blessing upon thee in thy barns, and in all that thou putteth thy hand unto; and he will bless thee in the land which the Lord thy God giveth thee. (9) The Lord will establish thee for a holy people unto himself, as he hath sworn unto thee; if thou shalt keep the commandments of the Lord thy God, and walk in his ways. (10) And all the peoples of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. Wow! That certainly doesn't sound anything like Psalm 2, where we are told all the nations are going to come against God and against His people. Let's look at that.

(Psa.2:1) Why do the nations rage, And the peoples meditate a vain thing? (2) The kings of the earth set themselves, And the rulers take counsel together, Against the Lord, and against his anointed, [saying,] (3) Let us break their bonds asunder, And cast away their cords from us. And it's a far cry from what Jesus said. ***(Mat.24:9) Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake.*** Instead, the Lord says the nations will fear you if you hearken unto His Voice.

(Deu.28:11) And the Lord will make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. (12) The Lord will open unto thee his good treasure the heavens, to give the rain of thy land in its season, and to bless all the work of thy hand: and thou shalt lend unto many nations, and thou shalt not borrow. That's certainly contrary to what a majority of people believe about the Will of the Lord nowadays: "thou shalt not borrow." The Lord says you'll lend, but you won't borrow, and that's part of the blessing, folks. If you hearken unto His Voice and believe what He says, He will provide your needs.

(Deu.28:13) And the Lord will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do [them,] (14) and shalt not turn aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them. "Other gods" there is the word *elohim*, and many, many people today choose to follow another "Jesus"

of their own making. Paul complained about that even back in his day, didn't he? ***(2Co.11:3) But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ. (4) For if he that cometh preacheth another Jesus, whom we did not preach, [or] if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with [him].*** And if we follow after something other than the commands of God, He's not making any promises about blessing here. Blessing comes from our finding the Will of God in the Word and then walking in it through faith.

Who Receives the Blessing of God?

Let me remind you here of our text that we were studying in Matthew 5. ***(Mat.5:1) And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: (2) and he opened his mouth and taught them, saying ... (4) Blessed are they that mourn: for they shall be comforted.*** Evidently, the people who are obedient "to the Lord thy God," and do His Will, and seek to be submissive to His commandments, are a people that mourn. Now how could that be? In what way is mourning righteous and just? The thought that comes to my mind is that the first thing we need to mourn about is our own life. As David said, "I will not be satisfied until I awake in thy likeness" (Psalm 17:15). The first thing we have to mourn about is not manifesting the Life of Christ.

James also speaks about this. ***(Jas.4:6) But he giveth more grace. Wherefore [the scripture] saith, God resisteth the proud, but giveth grace to the humble.*** Grace is all we need, folks, to walk with the Lord. Grace is His favor in our life, His favor making us able, putting in us the desires that we need, giving us the power that we need. Grace is all we need, and God says He gives it to the humble.

(Jas.4:7) Be subject therefore unto God; but resist the devil, and he will flee from you. (8) Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. (9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. (10) Humble yourselves in the sight of the Lord,

and he shall exalt you. In whatever ways the Lord reveals to us that we're walking contrary to His commandments, that we're not hearkening unto His Voice, that we're not representing Jesus Christ to the world as true Christians, we have something to mourn about. And it should be grievous to us to not walk in His Steps because that's what it is to "abide in Christ" (1 John 2:27-28; 2 John 1:9; etc.) It should be grievous to us to be anything contrary to the Will of God.

Of course, repentance always precedes faith. Faith alone won't overcome our own lack of repentance, and repentance is what mourning is all about, however, after we mourn what the Lord shows us about ourselves, we need to not spend a lot of time on condemnation. We need to go from there to faith. We need to reckon ourselves to be dead unto sin but alive unto God (Romans 6:11). So you repent and you mourn because of what the Lord shows you in your life, but He doesn't reveal everything all at once or He would overwhelm us with grief. Thank God, it's "line upon line; here a little, there a little" (Isaiah 28:10). Otherwise we probably would never come to faith because we would be overcome with condemnation. So He's very merciful. He leads us through our promised land to conquer one enemy at a time.

It reminds me of a vision my wife received in which she and her sister were standing underneath an apple tree, and there were worms hanging out of the apples, just eating away at them. So my sister-in-law got a can of pesticide spray and started broadcasting it over the whole tree, but my wife said, "No, that won't work." She took the can from her sister and told her, "This is how you do it." She sprayed each one of those worms in the mouth and as she did that, she realized that they were little serpents, not worms. And, of course, that's what we have to do. We attack these things one at a time as the Lord shows them to us and the first thing we have to change is our mouth, ***(Rom.10:10) for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*** We have to put that wickedness to death.

And what does God promise us if we humble ourselves in His sight, if we cleanse our hands and are afflicted and mourn concerning this problem, and turn our laughter into mourning? He says that He will exalt you. Humbling ourselves is the first step. Yes, we can be grieved over other people's sins,

and there's a place for that, but first we need to get the board out of our own eye, so we can see clearly to get the mote out of our brother's eye (Matthew 7:3-5; Luke 6:41-42). Of course, we can cry out to the Lord to give us the grace to humble ourselves, because working in us to will and to do of His good pleasure is something that comes from Him, too (Philippians 2:13). It's not a case of picking ourselves up by our bootstraps. We're not deceiving God by mourning over something that we don't feel. The Lord wants to give us a conviction of sin. He wants to put that mourning in our heart concerning sin. He wants us to hate sin as He hates sin (Psalms 1:5,5:5-6; Romans 1:29-32; etc.)

Needless to say, there is a place of mourning because of the persecutions and the tribulations that come upon us through the wicked people around us.

(Luk.6:21) Blessed [are] ye that hunger now: for ye shall be filled. Blessed [are] ye that weep now: for ye shall laugh. (22) Blessed are ye, when men shall hate you, and when they shall separate you [from their company,] and reproach you, and cast out your name as evil, for the Son of man's sake.

We don't see that as a blessing, but it's listed here as one of God's blessings because when we're hated of the world, that means we're loved of God. If we weep because of what we're giving up in the natural, because of persecutions that we're enduring for Christ's sake, persecutions that we endure because of the crucified life, this is good.

(Luk.6:23) Rejoice in that day, and leap [for joy]: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. (Luk.6:24) But woe unto you that are rich! for ye have received your consolation. (25) Woe unto you, ye that are full now! for ye shall hunger. Woe [unto you,] ye that laugh now! for ye shall mourn and weep.

It's better to weep and mourn now, while the world is rejoicing, while the world's been given the high hand, so to speak. We're heading into a time when, other than the judgments that are falling upon them, the world is going to think they have everything going their way. They will be given authority over the saints to bring them to their crosses. You and I are going to be hated; we're going to be ostracized. They will cast-out our names as evil, and God says we can certainly mourn over that, but He also says to rejoice because your names are written in the Lamb's book of life (Luke 10:20; Revelation 20:12,15; etc.) and your reward is great in the Kingdom of Heaven.

(Luk.6:26) Woe [unto you,] when all men shall speak well of you! for in the same manner did their fathers to the false prophets. There is a time coming, folks, of weeping and mourning, but He also commanded us in the midst of that to rejoice and leap for joy because, when the world hates you, that means God loves you. You're on His side, and you're on your way to His Kingdom. When we're loved of the world, and we love the world, then we're departing from God.

Let's look at another good example of what God considers to be righteous mourning. ***(2Pe.2:6) And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly*** (God's judgment is coming upon the wicked, but, at the same time, He will save those who are His.); ***(7) and delivered righteous Lot, sore distressed by the lascivious life of the wicked***... If we're not grieved by, and mourning over, the wicked life of the people around us, it's because we don't have the conviction of God in our heart. The Lord Jesus wept over Jerusalem. ***(Luk.19:41) And when he drew nigh, he saw the city and wept over it, (42) saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.*** He was grieved at the hardness of heart in the people to not receive His Words from the Father.

It's right for us to be grieved because of the people around us that won't listen and won't submit and won't be convicted of sin, just as Lot was "sore distressed by the lascivious life of the wicked." "Lasciviousness" is their license to "unbridled sensuality and excess." Basically, it's their license to do what they want to do, and even among Christians this is common. Doctrines that promote lasciviousness and permit a person to live any way they want to live while still thinking that they are a disciple of Christ and are going to heaven are common. This is a strong delusion among major portions of Christianity and it's just not the Truth. It's a deception that comes to people who are living after their own lusts and being bribed by self-will to please their flesh. Lot was sore distressed seeing this in the people around him, and we should be grieved today over people who call themselves "Christians" yet who walk in this way with the Lord.

(2Pe.2:7) And delivered righteous Lot, sore distressed by the lascivious life of the wicked (8) (for that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous soul from day to day with [their] lawless deeds): (9) the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment...

That is so true! People wonder why they're living under a curse, and it's because they have turned the grace of God into lasciviousness (Jude 1:4). They're living the way they want to live and they're paying the penalty for their unrighteousness, because the blessings come upon the people that "hearken to," that "hear and obey," the "voice of the Lord thy God." The blessings come upon the people that are diligent to keep His commandments. This should be highly motivating for us to get into the Word to find out what the Will of God is and come out from under the curse yet, sadly, multitudes of people have insulated themselves with lascivious doctrines that permit them to live the way they want.

Folks, Jesus wasn't talking about what we loosely call "Christians"; He was talking about "disciples," which means "learners and followers." We need to lead people into discipleship but, of course, if they desire to live in the lusts of their flesh, they will believe and promote these flesh-pleasing doctrines. And, I tell you, the "Lots" in this world will be grieved. They will mourn. They will be distressed over these kind of things. The text says that it "vexed [his] righteous soul," but the Greek *basanizó* translated as "vexed" is actually "tormented, tortured." It tormented Lot's soul to see the "lascivious life of the wicked."

The lasciviousness being spoken about here is not referring to the wicked because we know that's how the wicked live. It's talking about those who are promoting the lifestyle among Christians and the rest of the text agrees with that. ***(2Pe.2:9) The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment; (10) but chiefly them that walk after the flesh in the lust of defilement, and despise dominion...*** The Numeric Bible states the word here for "dominion" is "lordship." These people "that walk after the flesh" despise anybody ruling over their life. They just want to do what they want to do, which is why they despise dominion, whether it be the dominion of those whom God has sent to be leaders, or whether it be the dominion of the Lord

Jesus Christ. They would rather make-up their own mind about what the Scripture says and their own “Jesus” that smiles upon their lifestyle.

(2Pe.2:10) But chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at dignities: (11) whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord. These self-righteous people, folks, are the ones that are going to persecute the saints. They’re self-righteous in their religion and they rail at people who are dignities. The Greek word *dóksa*, translated there as “dignities,” actually means “glories; majesties; brightness.” And who are the glories being spoken of here? ***(2Co.3:18) But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.*** As we manifest Christ to a greater and greater degree, we grow from glory to glory: from star glory, to moon glory, to sun glory. Paul pointed out the three different bodies that are given to the people who manifest the different glories (1 Corinthians 15:35-49). We grow into these glories, and the closer you get to Christ, the more that religious people will rail at you and come against you. But the fact that some people hate you is a good sign, and the Lord says to “leap for joy.”

(2Pe.2:12) But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, (13) suffering wrong as the hire of wrong-doing; [men] that count it pleasure to revel in the day-time, spots and blemishes, revelling in their deceivings while they feast with you... Some people are actually trying to deceive us. They’re “pretend Christians.” They live in the world because they love the world, but they like to “talk the talk” when they’re among Christians. They’re sons of perdition hidden in the midst (John 17:12; 2 Thessalonians 2:3) whom the Lord is going to reveal for what they truly are. And they love the hire of wrong-doing because they’ve been bribed by their flesh, which they love to please.

(2Pe.2:13) Suffering wrong as the hire of wrong-doing; [men] that count it pleasure to revel in the day-time, spots and blemishes, revelling in their deceivings while they feast with you; (14) having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart

exercised in covetousness; children of cursing; (15) forsaking the right way (We can see here that he's talking about people who profess Christianity.), *they went astray, having followed the way of Balaam the [son] of Beor, who loved the hire of wrong-doing...* Yes, just as Balaam did, these people love the pay, love the advantage gained by wrong-doing.

Whom did Jesus cry over? It was God's people, because they wouldn't come to Him (Luke 19:41). He grieved over them, saying, ***(Luk.13:34) O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen [gathereth] her own brood under her wings, and ye would not!*** Much of our grief, too, is for Christians. It's for lost loved ones that we've prayed for to come into the Kingdom. It's the grief that Lot felt about the people being led astray around him. If we have a holy heart and we are seeking to be pleasing unto the Lord, then we will be convicted by the Word of God and we will feel the same thing.

(2Pe.2:15) Forsaking the right way they went astray, having followed the way of Balaam the [son] of Beor, who loved the hire of wrong-doing; (16) but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet. (17) These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. (18) For, uttering great swelling [words] of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error... That's very true. Many so-called "pastors" preach wonderful words, but they're enticing people with lascivious doctrines. They're full of greed for tithes and offerings, but they're just filling churches with tares, as Peter says. ***(2Pe.2:3) And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not.***

Folks, for those who are enticed away by lasciviousness, there is a great falling away coming (2 Thessalonians 2:3; 1 Timothy 4:1). Nothing will be able to stand above the water in the flood that's coming except for those that are righteous. They are walking with the Lord and they have grace. Nothing else is going to preserve God's people in the days to come.

(2Pe.2:18) For, uttering great swelling [words] of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; (19) promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. Multitudes of Christians are in bondage in Babylon! They may think that, through their knowledge of Christ, they've come out of the world and they've escaped the corruption in the world, but in reality they've just been brought into bondage again with something that is not Christianity.

(2Pe.2:20) For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. When people come back into bondage and they stay there, they become worse than the people in the world. They still walk in wickedness, yet they justify themselves because now they're self-righteous. They have knowledge but they're rejecting that knowledge. They're worse in God's eyes than the people in the world, and they're going to suffer greatly.

(2Pe.2:21) For it were better for them not to have known the way of righteousness, than, after knowing it (So these people have knowledge.), to turn back from the holy commandment delivered unto them. When somebody has knowledge and yet they continue on doing things that are contrary to that knowledge, they're a deceiver. We just read, "their deceivings while they feast with you" (2 Peter 2:12). These people are deceivers, and the Bible says, ***(Jas.4:17) To him therefore that knoweth to do good, and doeth it not, to him it is sin.***

(2Pe.2:22) It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire. This is heartbreaking! Judgment is coming, folks, and it's going to take away multitudes of people who consider themselves to be Christian. And because they don't have the mark of God, multitudes of Christians are going to take the mark of the beast. ***(Rev.13:16) And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; (17) and that no man should be able to buy or to sell, save***

he that hath the mark, [even] the name of the beast or the number of his name. (18) Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six. However, we also see the people that have the mark of God. ***(Rev.14:1) And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.***

Ezekiel also talks about God judging who is righteous and who is not righteous, based on whether they mourned and were grieved over the ungodliness that they saw around them. Let's look at that text first. ***(Eze.9:4) And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof.***

Again, we see this is not talking about the sin in the world, but the sin in the church. And the people that are marked in the forehead because they “sigh and cry over all the abominations,” are the people that are going to escape the wrath of God, the judgment of God, that's coming. Chapters 5, 6, 7, and 8, repeatedly mention the “abomination,” the “desolation,” all leading up to chapter 9 and the mark of God. In chapter 8, we even see the image of the beast. And, notice, when we read these chapters, folks, we don't find the theology that we hear in Christianity nowadays. In every case, the “abomination of desolation” described is God's people walking in the flesh in the Temple. They are the flesh man; they are the beast, ruling in the Temple of God. This is what God calls an “abomination.” And what does He give them for that? Desolation. The holy people of God grieve for them; they grieve for these people who walk abominably before the Lord.

(Eze.8:1) And it came to pass in the sixth year, in the sixth [month]...

Notice these chapters are leading up to a time that's identified with six-six, and in the next chapter, six men come with their slaughter weapons in hand. That's six-six-six. And what does this identify? It identifies the end time, the time of the beast, the time of the abomination of desolation (Daniel 9:27; Matthew 24:15; Mark 13:14). Remember, folks, in the New Testament there is no temple made with hands that God is interested in or concerned about being holy (Job 4:19; Matthew 26:61; Mark 14:58; etc.) It's the Temple “made without hands” that God requires and expects to be holy (Acts 7:48; 2

Corinthians 5:1; Hebrews 9:11; etc.) and this is the only temple that can have an abomination of desolation.

Only the Temple of the Body of Christ can have an abomination that “maketh desolate,” because every other temple out there, folks, is desolate. God has departed from them. He will never again dwell in temples made with hands, and so they are desolate (Acts 17:24). But we are the New Testament temple; we can become desolate, “twice dead, plucked up by the roots” (Jude 1:12). That’s the temple we need to be concerned about. Paul told us, ***(Php.2:12) So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; (13) for it is God who worketh in you both to will and to work, for his good pleasure.*** And Peter exhorted, ***(2Pe.1:10) Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: (11) for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.*** It should be the Lord Jesus Christ Who lives in us, and Who manifests His holy Life in us.

Returning to our text in Ezekiel, God asks him, ***(Eze.8:6) ... Son of man, seest thou what they do?*** (All throughout these texts, it’s always “what they do” that’s the abomination.) ***even the great abominations that the house of Israel do commit here*** (So the “beast” in the Temple is the corporate body of these people that walk in the flesh and are in rebellion against God.), ***that I should go far off from my sanctuary?*** (Or, in other words, “leave it desolate.”) ***but thou shalt again see yet other great abominations. (7) And he brought me to the door of the court; and when I looked, behold, a hole in the wall. (8) Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door. (9) And he said unto me, Go in, and see the wicked abominations that they do here. (10) So I went in and saw; and behold, every form of creeping things, and abominable beasts...*** This is just as Solomon said, ***(Ecc.3:18) ... It is because of the sons of men, that God may prove them, and that they may see that they themselves are but as beasts.***

Peter was given the same revelation. ***(Acts 10:11) And he*** (This is Peter.) ***beholdeth the heaven opened, and a certain vessel descending, as it were a***

great sheet, let down by four corners upon the earth: (12) wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. (13) And there came a voice to him, Rise, Peter; kill and eat. (14) But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. (15) And a voice [came] unto him again the second time, What God hath cleansed, make not thou common. Then Peter got the understanding that God was speaking to him of the Gentiles, because all lost people are beasts, and so he preached the Gospel to Cornelius and his family (Acts 10:34-48). So we can see clearly from these texts that the “abominable beasts” in the Temple of God are these people who walk in the flesh.

(Eze.8:10) So I went in and saw; and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. (11) And there stood before them seventy men of the elders of the house of Israel; and in the midst of them stood Jaazaniah the son of Shaphan, every man with his censer in his hand... Those 70 men are the Sanhedrin. They were the corporate body of the false prophet that ruled over the people of God in Jesus’ day, and God calls this the “abomination.” ***(12) Then said he unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery?*** (There’s the image of the beast in the Temple.) ***for they say, the Lord seeth us not; the Lord hath forsaken the land. (13) He said also unto me, Thou shalt again see yet other great abominations which they do.*** Again, notice there is no individual man.

There is a corporate body committing these abominations that make desolate, and that body is not only the priests; it’s also the people. ***(Eze.8:14) Then he brought me to the door of the gate of the Lord's house which was toward the north; and behold, there sat the women weeping for Tammuz.*** (Tammuz was a false “Jesus” worshiped by Babylon. God is saying that in the midst of the Temple are those who worship “another Jesus” {2 Corinthians 11:4; Galatians 1:6}.) ***(15) Then said he unto me, Hast thou seen [this,] O son of man? thou shalt again see yet greater abominations than these.*** Well, this chapter goes on to speak of abomination after abomination, all committed by the people of God in rebellion against worship of the true God. In their idolatry, they were creating gods after their own liking.

(Eze.9:1) Then he cried in mine ears with a loud voice, saying, Cause ye them that have charge over the city to draw near, every man with his destroying weapon in his hand. (2) And behold, six men... That's the third six. This represents the beast, and the Lord, all throughout history, has given the beast charge over God's people when they were in rebellion. Egypt, Assyria, Babylon, Media-Persia, Greece, and Rome, each had authority over God's people in their day. Today we have a revival of Rome and, just as the Lord gave those earlier beasts authority over His people, He is going to do that again because the beast is in the Temple and there has to come a desolation. In 70A.D. God brought the Roman armies into Jerusalem to slaughter those who hadn't already slaughtered each other. Multitudes of the Jews were so full of the beast that they were killing each other off, and when the Romans came into Jerusalem, they just finished the job. [Editor's Note: Referenced from *The Works of Josephus*, translated by William Whiston, Hendrickson Publishers, 1987.] But, once again, it was the corporate body of the wicked in the Temple that was an abomination to God, and so He destroyed both them and their Temple.

(Eze.9:2) And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand... The Hebrew word for "slaughter weapon" is also translated "battle-ax," and who does God call His "battle-ax"? Let's look at that. ***(Isa.10:5) Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! (6) I will send him against a profane nation (This is Israel.), and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. (7) Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few...*** (Well, the Assyrian beast thought this was their great idea to plunder Israel, but God says, "No, no, I put it in their hearts," and He called these people His "ax.") ***(15) Shall the axe boast itself against him that heweth therewith?...*** The Assyrians thought it was by their own might, but God says, "No, I gave you the strength to do this, and I sent you against these vain, abominable people, to judge them and bring them to their cross and, hopefully, to repentance."

Truly, folks, a repetition of history is coming upon us in our day, although people with their lascivious doctrines teach that this is something which is

only going to happen to little Israel far away from them. They refuse to understand that Christians are New Testament spiritual Israel. They are blind to the corporate beast body coming upon Christianity.

(Eze.9:2) And behold, six men; and one man in the midst of them clothed in linen... I believe this is Jesus in the Man-child. Revelation 12 tells us the man-child ministry is coming in the end times, and it's coming again like Moses, like Jesus, to show God's people the correct way. What the Man-child teaches is going to separate the sheep from the goats. It's going to define who is going to be judged and who is not going to be judged.

(Eze.9:2) And behold, six men; and one man in the midst of them clothed in linen, with a writer's inkhorn by his side. And they went in, and stood beside the brazen altar. (3) And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the writer's inkhorn by his side. (4) And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem (So notice that He is not bringing judgment upon the world. He's bringing judgment upon God's house, upon those who profess to be His people.), and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof. Does it grieve you that God's people have been so led astray, so deceived by their leadership, and so lured into sin by their own self-will? Folks, nobody can be deceived by another man if they don't first have a lust to live in that way and accept these false and lascivious doctrines.

People are going to be self-deluded and self-deceived because, just as Balaam, they love the hire of wrong-doing. They love to please their old flesh. And they're being bribed by the flesh to accept a doctrine, a teaching, a lifestyle, that is permitting the old man to live. Folks, we're here to live the crucified life (Matthew 10:38; Mark 8:34; Luke 14:27; Hebrews 13:13), and if we don't lose our life, we won't gain our life (Matthew 16:26; Luke 9:25).

(Eze.9:5) And to the others he said in my hearing, Go ye through the city after him, and smite... He is speaking to the beast here, the six men. Six is the number of the beast, and six is the number of man. In fact, the sixth chapter of the sixth verse of the sixth book in the New Testament talks about

the old man. ***(Rom.6:6) Knowing this, that our old man was crucified with [him,] that the body of sin might be done away, that so we should no longer be in bondage to sin.***

(Eze.9:5) And to the others he said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity; (6) slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark ... Now the mark being spoken of here is the mark of the Lord, and it identifies those who are members of the body of Christ, just as the mark of the Beast identifies those who are members of the body of the Beast. Jesus said there are only two men in the earth, Christ and anti-Christ (Matthew 24:40; Luke 17:36). The truth is that people love to identify themselves as “Christian” but these marks will prove in the coming days who really are Christians and who are not.

(Eze.9:6) Slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark: and begin at my sanctuary. Then they began at the old men that were before the house. (In other words, they’ve lived longer and they know more, so they’re more guilty than anyone else.) ***(Eze.9:7) And he said unto them, Defile the house, and fill the courts with the slain: go ye forth.*** Great destruction is coming against Christianity because it doesn’t reflect what was given to us through Jesus Christ. We are to ***(Jud.1:3) ... contend earnestly for the faith which was once for all delivered unto the saints.*** The faith of our day won’t count because religion has turned people away, through their own lustful desires, from true discipleship. ***(1Jn.2:6) He that saith he abideth in him ought himself also to walk even as he walked.*** “Discipleship” is walking in the Master’s Steps, and that means a disciple studies their Master to walk as He walked.

(Eze.9:7) And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and smote in the city. (Eze.9:8) And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy wrath upon Jerusalem? Well, folks, this is coming again. ***(Ecc.1:9) That which hath been is that which shall be; and***

that which hath been done is that which shall be done: and there is no new thing under the sun. The Israelites were types and shadows of the end time, and a great falling away will happen just as the Bible says (2 Thessalonians 2). And notice this is old Jerusalem receiving judgment. This is the old city and the people that belonged to it. This is not born-again Jerusalem.

(Eze.10:2) And he spake unto the man clothed in linen, and said, Go in between the whirling [wheels], even under the cherub, and fill both thy hands with coals of fire from between the cherubim, and scatter them over the city... In other words, he brings judgment. The Man-child ministry is coming to bring judgment upon the city of God. It's going to cleanse it of the goats. It's going to cleanse it of the tares. The Lord Jesus Himself spoke words that separated the goats from the sheep, separated the wheat from the tares. His Words brought judgment in His day and the ministry of the Man-child will do the same in these days, but those people that will escape are the people that are going to mourn. They are the ones that are blessed, according to Jesus. While the world is rejoicing, they will mourn because of the great wrath and the judgment of God upon the people that call themselves "Christians." They will mourn because of the great falling away of the people who had no faith.

You see, folks, the judgment that's coming is going to prove who has faith and who does not have faith. The judgment that's coming is going to prove who is a believer and who is not a believer. The wilderness tribulation for Israel was to prove whether they had faith or not. And, of course, Joshua and Caleb, who had faith, went to the Promised Land (Numbers 32:12). They didn't have to die in the wilderness because they had faith. They believed in the Lord. They spoke His Word, and they didn't die like the men who spoke the bad report died in the wilderness (Numbers 26:65). Once again, today we are coming to a "wilderness" that God is going to use to prove who is truly of Him and who is not. The Word of God is going to separate the sheep from the goats. We need to put the Word in our heart so that we have the conviction of Jesus Christ, so that sin is sinful to us, so that the rebellion of rebellious people grieves us.

Father, in the Name of Jesus, we're asking You, Lord, that You convict those "Christians" who have created a religion and a doctrine that pleases them

because they don't have to give-up anything. They don't have to live a sacrificial life; they don't have to deny themselves; they don't have to take-up their cross. Lord, we ask that You convict them mightily and that You bring them to You, Father, in the Name of Jesus. Thank You so much, Lord. Amen.