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What Is Humility?

969-B

Series: Let God Be God

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INTO HIS LIKENESS RADIO

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You and I would have handled it all much differently. Had we been God, the first Christmas would most certainly not have happened as it did. The one who would bear our King would no doubt have been of royal lineage, a woman known throughout the eastern world for her poise and her influence. His father would have been one whose very name spoke of elegance and prominence.

Kings and princes would have heralded His birth. The royal nursery in the palace would have been bedecked with jewels for His homecoming. He would have been raised in the finest of homes, given the most expensive education, robed in royal splendor from infancy to adulthood...this king who was to save mankind.

The start of His reign would have been proclaimed throughout the world. He would have been crowned with honor and glory. "Here comes the King!" would have been the cry of the hour. We would have seen that His first order of business was to take care of the problems of the influential and the religious elite. The temple's program and the distribution of wealth would have been next on the agenda. The social and economic problems of the world would have been laid at His feet.

He would have begun by abolishing slavery and rebuking Roman tyranny. Palaces and temples would have been built to honor His Kingdom and encourage religious activity, and when the time was right, He would have led the armies of His Kingdom against the enemies of God and crushed them beneath His feet. What magnificence! What glory! He would have entered the world with pageantry and pomp. He would have controlled the world with power and prestige. He would have changed the world with personality and persistence. He would have ridden on the scene with great majesty, and said to the world, "Here I am." Ah, but the marvelous ways of our God! As the heavens are higher than the earth, so are His ways higher than ours. For into a family of unknowns in a city unknown came the Son of God, as a loving

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Father stooped down and touched the womb of an ordinary woman, and in her was formed the life of God.

His splendor—a manger meant for animals. His royal guests—shepherds tending their flocks on a hillside. Raised in a carpenter's shop, He worked with His hands; hands that would one day bleed for the sins of all mankind. As a youth, He subjected Himself to His earthly parents, always doing as He was told. His triumphant beginning—being baptized in a river by a religious fanatic, while a small crowd watched, and a dove descended and settled upon Him.

His ministry was one of servitude and humility. It began by calling common fishermen to be His most trusted aides. It ended by washing the dirty feet of the men He walked beside. What royalty! He was given a criminal's trial, died a criminal's death, and was buried in a borrowed tomb while His own mother watched and a whole nation mocked Him in scorn. By every measurable standard on this earth, both He and His royal reign were miserable failures. This man who claimed to be God ended up dying alongside two thieves and is considered less desirable to the jeering crowd than a murderer, whom they elected to set free instead of Him. He could have crashed into history and said, "Here I am for the world to see." Instead, He quietly slipped into history and said "Here am I, what needeth thee?" And even now He is seated at the right hand of God the Father, interceding for you and for me. *Still He serves.* Yes, this is His Kingdom, and one day He is coming in clouds of great glory to set up *a real Kingdom* that will never end.

But until then, if you are looking for the King, He has *already come*. There He is washing feet. There He is feeding the hungry. There He is healing the sick. There He is teaching His disciples. There He is looking, living, loving His way through the life of a servant, this one we call our King. Quietly call to Him. He will answer. He will whisper, "Here am I, what needeth thee?" The first Christmas, then, was not to herald the coming of pompous royalty but the coming of divine humility. The Living God who was to live in us determined to demonstrate to us *just how He behaves on planet earth. He behaves as a slave, one who has come to serve.*

That is the essence of Christianity. *Jesus Christ lives in you.* He lives in me. And Jesus in you and Jesus in me will behave no

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differently today than He did 2,000 years ago. He will not rush into life's limelight and demand an audience. He will not crash on the scene and shout, "Here I am". He will quietly go about the business the Father has assigned Him to do. He will weep with the hurting, mourn with the grieving, encourage the struggling, teach the inquiring, serve the needy, and reach out in love to all who will allow Him to do so.

The Christian world has so often confused the issue. In the name of spirituality, we who call ourselves Christians often move about with the same kind of arrogance and prideful self-centeredness that characterizes our counterparts in the world. We preach humility and meekness, but unfortunately, the world cannot hear us, because our lives are screaming louder than our voices. Confused by how to make it work in a real and rugged marketplace, we have accepted Satan's definition of meekness as weakness. We are satisfied that humility is a workable character quality to teach our children, but not an adult reality in a he-man world, where real men don't get pushed around, and real women make their mark in the marketplace by determined aggression.

We can relate to who Jesus was, but somehow we don't believe if He were here today that He would be washing feet and serving saints. We must not believe it, because if we did, we would set *Him free to do it*.

In our last lesson we looked at the attitude that gives Satan his greatest degree of satisfaction and gives God His greatest degree of grief. It was the issue of pride. Pride, you remember, was nothing more and nothing less than "preoccupation with self". For some it manifests itself in self-exaltation, for others in self-degradation; but in either case the result is one's calling attention to self rather than to the person of God.

We learned that God hates pride. We learned that God "resists" or "stiff-arms" the proud, while at the same time pouring out His grace to the humble. We looked at who the proud were and what pride was and, in particular, at how Satan has taken the serum of self and injected it into the children of God by clothing the age-old attitudes of pride in spiritual garb and sending them to church. We looked at Satan's slingshot and found it filled with pebbles of spiritual self-centeredness, all effectively camouflaged as religiosity. In other words, we found out how Christ in us *doesn't act*.

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But we mustn't leave this abbreviated look at such a difficult subject without a pause to ponder the positive perspective. What we are *not to be* is proud. What we are to be, or rather what Christ is in us, can be defined by a word we have come to know as *humility*.

It is that word we must define and that quality that we must seek to appropriate if we are to grow from one degree of glory to another.

What about you? Are you humble? I know, chances are if you say you are, you aren't. And if you say you were, chances are you may not have been. In fact, so transparent is this quality in its demonstration of itself, that your very awareness of its presence may be enough to cause it to vanish. To many it is an elusive, sometimes almost-indefinable attribute; but it needn't be. For all we need to do is look at Jesus, alive on planet earth 2,000 years ago, and we will see *exactly how Jesus, alive on planet earth in us today*, will behave — humbly.

Just what is humility?

Humility is the quiet realization that God can get along without you, but you cannot get along without Him. That's humility. Jesus, then, defined humility when He lovingly said, "I can of mine own self do...Nothing. Apart from the Father I can do...Nothing.

What is humility?

Humility is not calling attention to your faults; it is, in fact, *not calling attention to yourself at all*.

What is humility?

It is an inner joy at the success of another, even when that success comes at your *expense*.

What is humility?

It is a willingness to be wronged, if it brings about harmony.

What is humility?

It is a conversation noted by the absence of the pronoun "I".

It is utter amazement that God can use *even the likes of you*, all the while *letting Him*.

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What is humility?

It is the willful discarding of all your rights in grateful exchange for whatever privileges God might choose to give you.

It is the quiet acceptance of circumstances that may wrongfully tarnish your reputation.

It is the process of allowing others to judge you incorrectly, leaving the results in the hands of a just and sovereign God.

What is humility?

It is the joy of enjoying that which brings joy to another, even though it may of itself be unappealing to you.

It is your availability to work in the backstage of life, knowing the audience will never know you were there.

It is quiet satisfaction that God has called you to be a man or woman of prayer, who may never be known for his or her spiritual accomplishments.

It is stooping to tie the shoes of one whose shoes cost less than yours.

What is humility?

It is a prayer list noted by the absence of personal requests.

It is the ability to love the unlovable *without wishing you didn't have to*.

It is wanting to succeed *just to gladden the heart of those who might take the glory for your success*.

It is never being anxious for recognition.

It is quietly waiting at the end of the line while others crowd in front of you.

It is walking into a crowded room, unnoticed except for the godliness of your countenance.

What is humility?

It is never being the voice that is heard above the crowd.

It is never interrupting another's conversation.

It is a right response in a crisis, knowing that crisis may

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well lead to a cross before it leads to a crown.

It is saying “yes, sir” even when “sir” is wrong.

It is never sharing “what God has done for you”, if doing so will call attention to the fact that *He did it for you*.

What is humility?

It is a personal disappearing act.

It is taking pleasure even in suffering, if such suffering relieves the suffering of others.

It is sharing peace from your heart when you'd rather be sharing a piece of your mind.

It is availability to others at inconvenient times without so much as an inner groan of despair.

It is having no possession so priceless that it be worth the price of a friend.

It is an inner joy at seeing someone coming towards you who delights in wounding you.

It is the abandonment of your time for the welfare of others, knowing that Jesus will return it to you in the measure you need it.

It is the inability to see the faults of others, except as they be reflections of yours.

It is admitting you are wrong in order to heal a broken heart.

It is joy in a prison cell because it may mean the salvation of a guard.

It is God on a Cross.

Humility is the life of Christ giving Himself away with no regard to recognition, its only reward the joy of having pleased the Father. Humility has no rights to claim, no recognition to demand, no results to be guaranteed. It has only one purpose—to reveal the incredible, supernatural life of Jesus Christ in the midst of a world that is struggling to prove itself by declaring itself to *be important*.

Humility is painfully out of style, but never out of place; terribly unnatural, thus delightfully supernatural. It spends its time crucifying self, then never misses it when it is gone. It

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spends its days losing itself and never goes hunting for what it has lost. It is you and it is me *outside of ourselves at last, so clothed with Jesus that no one else and nothing else, in particular not ourselves, is free to interfere with the doing of His precious will. Since it is that measure of a man that calls attention to God by eliminating self, only God in a man can do it; therefore, only a Christian can be, in the truest sense, humble.*

Then what's the problem? The problem is, that those who ought to be the humblest, often in the name of Christianity, ride into the limelights of life, Bibles in hand, banners in tow, screaming by either their lives or their lips, "Here I am; look at me". Motivated by honest intentions we, often, in the name of spirituality, destroy the very portraits of humility we are designed to portray, and then wonder why it is that the words we speak, Scriptural as they are, fall on ears that have been marked "closed to the words of a God whose people behave like that."

Jesus wasn't born in a manger because there was no room in the inn. There was no room in the inn because God wasn't coming to earth as a celebrity, but as a slave. *God saw to it that there were no rooms, for the Son of God had a message to proclaim. There was coming a kingdom in which He would rule and reign. In order to make the way for others to find that kingdom, He had come this time to suffer and to serve. You and I will one day rule and reign as well. But for now, Christ in us has called on us to suffer and to serve as He did, even as He does in us. And unless we can accept that calling, our calling to the ministry will be as painfully ineffective as a doctor in an operating room without the tools of his trade.*

To whatever degree we exalt *ourselves*, to *that degree* Jesus Christ is hidden from view. To whatever degree we demand our way, Jesus Christ is forbidden from having His. To whatever degree we call attention to who *we are*, Jesus Christ, to *that degree*, cannot reveal to a dying world *who He is*. It is that simple.

What I am saying is that the measure of God's man or woman is not how many verses he or she knows or how many ministries he or she has, but how humble he or she is; how transparent he or she is; how free Christ is in him or her to give Himself away in such a way that no recognition goes to anyone but Jesus. The kingdom belongs to the humble of heart. The issue is *how does God's man or woman get that way?*

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The first half of this lesson, then, was designed to paint on the canvas of our minds a full-color portrait of a humble heart. The purpose of the second half will be to clarify one or two specific things that each of us can do to become more humble.

At the outset, it is important to remember that you cannot get by with the excuse, "Oh, he's just humble by nature". Humility is not a personality trait, though some personalities may *appear* to be more humble than others. In fact, those people may have the greater problem, for a pseudo-form of humility can be mirrored in the flesh, and it will accomplish nothing but giving glory to self. The more *unnatural* humility might be for you, the more *supernaturally* a God who makes strength out of weakness can reveal Himself. Humility is not a personality trait; it is *a choice*.

Step 1- Recognize the need, honestly and earnestly.

In I Peter 5:6, we are told,

Humble *yourselves* therefore under the mighty hand of God, that he may exalt you in due time:

You do the humbling; HE will do the exalting...conversely, YOU do the exalting, He must do the humbling. In James we read,

Humble *yourselves* in the sight of the Lord, and he shall lift you up. (James 4:10)

In Philippians 2:8 we read of Jesus,

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

So humility is a choice, and step number one is for you and I as believers to recognize that *until we learn to humble ourselves, we are precluding God from ever exalting us or using us as He intends. Recognize the need, honestly and earnestly.*

Step 2- Tell God you want to be humble no matter the cost. It is just as simple, but equally as difficult.

Now my friend, this is no Walt Disney prayer. This is not a Mickey Mouse request. This is serious business... because *while you are called on to humble yourself, it is obvious from Scripture that there are areas in each of our lives where humility can only come from humiliation, and to ask God to do whatever it takes sets Him free to do some things we may not want done.*

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In James 1:5 we read this,

If any of you lack wisdom,

If you are seeking the mind of Christ in any area such as humility, here's what you do,

let him ask of GOD, that giveth to ALL *men* LIBERALLY,
(that is, He's not stingy with His resources.)

and he upbraideth not; and it shall be given him.
(He won't scold you for asking Him.)

But there is one condition. You must be willing to let God do it HIS way and never vacillate in your mind over whether or not God's way is best.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. (James 1:6)

So God is waiting to make you wise in the area of humility, to make you humble if you a) ask Him and b) don't waver when He starts to do what He must do to make it happen.

Step 3- Make a covenant with God to spend increasingly more time alone in His presence. You will not become humble by studying theology, as important as that may be. You will not become humble by studying psychology, as valuable as that might be. You will not become humble by becoming religious, or active, either. In fact, those things, Satan's great tools for overkill, are also his greatest avenues for *spiritual pride*. They serve as spiritual substitutes for reality and place a greater emphasis on self and ones knowledge of self and ones worth of self and ones own spirituality, thus leading to the resurrection of self, that abominable corpse that must be put to rest once and for all. No, you do not become spiritual by looking at man; you become spiritual by looking at God, by being with God, by contemplating God, by beholding God, by adoring God, by drinking of the water of Life until your cup runneth over.

Job was religious. Job was righteous. Job was successful. But Job was not spiritual until God removed everything from his life that served to blur his vision of God. *When he saw who God is; when he spent enough time at the feet of God beholding WHO HE IS, and when he had been humiliated...* then Job humbled himself. He uttered these immortal words,

I have heard of thee by the hearing of the ear: but now mine

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eye seeth thee.

Wherefore, I abhor myself, and repent in dust and ashes.

(Job 42:5,6)

Moses, too, was convinced of how much God needed him in Exodus, chapter two. He rode into town like John Wayne, two six-shooters on his side, ready to rescue God from the horrible mess He had gotten Himself into. By the end of the chapter, Moses, the hero, became Moses, the lonely shepherd, the nobody nobody wanted. But by chapter three, Moses was becoming the meekest man in all the earth. What made the difference? Forty long years alone on a hillside with his sheep and his God made the difference. You say, “Well I don’t have that kind of time”. Then you may never become that kind of man or woman. Time alone with God. Nothing else will put self where it belongs and thus put God where He belongs in your life.

Step 4- Study the rights and behavior of a dead man. Go out to the nearest cemetery. Walk around a bit. Not much action, is there? No corpses shouting, “Hey, look at me!” (If there are, run!) Not much competition for attention. Not much vying for first place in line. It’s all over. Something has happened that brought an end once and for all to *every single thing that called attention to self*.

In Colossians Paul takes us to the cemetery, spiritually, and says, “Let’s have a funeral for self”. Listen,

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on this earth. FOR YE ARE DEAD, and your life is hid (submerged) with Christ in God.
(Colossians 3:1)

You can’t be seen anymore — you’ve been buried in Jesus. Now listen to Galatians 2:20 paraphrased. Basically it says this,

When Jesus died, self died. There is, however, life in Christ.

But it isn’t self, he’s dead! It’s CHRIST!. Now every breath I breathe is His. Every step I take, I am totally dependent on Him. In other words, my life consists of letting Him live. It’s now possible to do that, because He loved me and GAVE HIMSELF FOR me and thereby gave Himself TO me.

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A FUNERAL SERVICE FOR SELF

I think too many of us know that intellectually, and too few of us know it experientially. That is why I believe it's important on occasion to do whatever it takes to acknowledge before God that we aren't and He is; therefore, we can't and He can. One way to do that is to hold a funeral service for self and pronounce the no-good scoundrel dead, once and for all. We've done this before, and we'll probably do it again; so if it bores you, please bear with us anyway, just out of courtesy. After all, a funeral service deserves a certain amount of respect, no matter who the wretched soul is you're burying.

Here is the epitaph we have designed for self's tombstone. There just isn't anything good we can say about him, so we'll say this,

HERE LIES SELF
A MISERABLE CAD
HE TOOK OVER MY LIFE
WHEN I WAS A LAD

HE ROBBED ME OF JOY
AND PEACE, (AND I LET HIM)
NOW MY ONLY PRAYER
IS THAT I CAN FORGET HIM.

Let's have a little imaginary organ music.

Dearly Beloved,

We are gathered here this morning to pay no respect and offer no regrets. We are only here to acknowledge, once and for all, and once and for always, that self is dead. It has been recorded that he died 2,000 years ago at the hands of a man named Jesus, but self's father, the devil, is such a deceiver that he has somehow led us to believe that this wretched corpse is still alive.

He has taken from us, but never given to us.

He has imitated God and called attention to himself as though he were God.

He has been the source of our pride, and thus the enemy of humility.

Because of him, hundreds have failed to see Jesus in

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us. May he be put to death once and for all. And may we never forget this moment. He has robbed us of life. May we rejoice at his death. I do hereby proclaim by the power vested in me as a child of God, that self is dead.

Amen.

May I suggest to you that you might want to draw up a death certificate, signifying that on this date you acknowledge that you are dead and Christ is alive forever more. Put the date on it and sign it; then keep it in your Bible or pocketbook to look at whenever the enemy tries to sell you that lie again, or tries to resurrect self, or demands rights for him a dead man, just can't have.

THE RIGHTS OF A DEAD MAN

But, of course, knowing that self is dead and living like it are two different things. That is why I am suggesting that you occasionally examine the rights of a dead man so that when pride rears its ugly head and you begin to demand recognition, you will be reminded of three things:

1- A dead man loses claim to all of his possessions. All of them. To say "you can't take it with you" is an understatement. You can't even take pictures of it with you to remind you of what you had. The minute, no, the second you die *everything you owned passes into someone else's hands*. And if someone tries to take what once was yours, you *are powerless to interfere*. A dead man loses claim to *all* his possessions, and when you die to self, *no one can ever again take from you what is yours, because you don't own anything for anyone to take*. God owns it, and if He chooses to let it change hands, that's His business. It's certainly nothing to be proud over.

2- A dead man cannot defend his reputation. If the town bully has been harassing you, and suddenly he passes on, you can go stomp on his grave and call him every name in the book, and *all he can do is take it*. Why? Dead men cannot defend their reputations. Since you are dead, and Christ is now alive in you, *His reputation is the only thing you have to defend*. Yours does not exist. If you do something great, who's to be congratulated? A corpse? Of course not. You simply, quietly, honor Him.

3- A dead man cannot accept praise. A corpse can't get a

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swelled head over his obituary either. Besides, praise won't do him any good now. If you had something good to say, you should have said it while he was alive. Now that self is dead, none of your accomplishments accrue glory to you; you are dead, and *dead men can't hear compliments*.

Do you get the picture? Self is dead. So what do you have to be proud of? The answer? Absolutely nothing. Therefore, it makes no sense for you to strut into a room full of people and say by your actions or your attitudes, "Look at me". Nobody wants to look at a dead man. Jesus is alive in you! Let them look at Him instead!

LOOK AT JESUS

Practice becoming a servant. It isn't natural. Therefore, only by choosing to place yourself in a position where that which is supernatural comes into being can it happen. Learn to give yourself away. Learn to do those things behind the scenes that meet the needs of others without calling attention to yourself. Learn to get your hands dirty, your shoes dusty, your arms weary from carrying another's load; but do away with the printed announcements in the newspaper of your life that make sure that everyone knows you did it. God knows. No one else needs to. When was the last time you simply gave away your time or gave away your money or gave away your strength to meet another's needs, and no one but you and God knew? That's humility—God giving Himself away, and only God being seen in the process.

In John, chapter 13, Jesus gave the second most impressive demonstration of humility ever recorded. I say the second, because *the most impressive* was on Calvary. Jesus and His disciples had just finished eating, and the Master arose from where He was sitting, took a towel, poured water into a basin, and began to wash the grimy feet of those *whose task it was to serve Him*. Interestingly enough, only one of them objected. Of course, it had to be Simon Peter. "No way, Lord, are you going to wash MY feet," the aggressive fisherman proclaimed. But the Creator of the world looked that crude, uneducated fisherman in the eye, and said, "Either I wash your feet or you'll miss it all". Then the loud leader responded, "In that case, Lord, give me a bath!" He never quite got the picture. At any rate, the God of Eternity wrapped Himself about again, sat down alongside His confused followers, and said this,

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Ye call me Master and Lord: and ye say well: for so I am.

If I, then, your Lord and Master have washed your feet: ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, the servant is not greater than His Lord: neither He that is sent greater than He that sent Him.

If ye know these things, happy are ye *if ye do them*.

(John 13:13:-17)

Jesus Christ, the Word made flesh, the Creator God, the very One who even this moment is seated at the right hand of the Father, living to make intercession for us; the King of Eternity—our great God and Saviour Jesus Christ, got up from dinner, took off His outer robes as a beautiful symbol, took a towel, poured water into a basin, and one by one, He washed the feet of His stunned followers. Then He came to the application portion of His message. He said, “Pay close attention; you never get too important to serve. You never get too great to get your hands dirty. I am the Lord, and I have done the most menial thing I could do as an example. Are you more important than I?” He asked. And He ended with this amazing thought, “It’s one thing to understand what I just did; it’s another thing to DO IT”. Practice the process of becoming a servant. Practice becoming humble.

Had you and I been God, we’d have had an entourage of servants following us about to cater to our every whim. As God, we’d have assumed that we were there to *be served*, rather than to serve. We not only would never have allowed God to be born in a manger, we’d never have allowed God to wash dirty feet either. But then, if we were God, we’d never have come to understand the miracle that is known as *humility*, a miracle by which man stops being, so God can become; a process by which man recognizes the inevitable, that he is dead, and stops trying to claim rights a dead man cannot have. He stops trying to be seen, to be heard, to be recognized, to be applauded, and simply dissolves into the arms of Jesus for HIM to be seen, for HIM to be heard, for HIM to be recognized, for HIM to be glorified. It all happens so naturally supernaturally, he hardly even realizes “it is not I... but Christ.”

Then that man or that woman has begun to become humble. It will reflect itself in a thousand ways, and each of those

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reflections will say Jesus. And all at once, the world will see humility.

You remember what humility is, don't you?

It is openness to new ideas, even when they shatter yours.

It is gentle kindness to cruel, harsh people.

It is never struggling to get the last word, knowing that the last word belongs to God.

What is humility?

It is an extra gift with no tag saying who it came from.

It is fasting with a smile on your face.

It is keeping quiet about your quiet time.

It is giving when it's not deductible.

It is smiling, and saying nothing when there is nothing to say.

It is love with all the strings cut.

What is humility?

It is a way of living that comes from dying.

It is sharing the symptoms of your illness... with *no one* but your *doctor*.

It is being a friend to one who has nothing to offer in return.

It is losing without being a loser.

It is *never* correcting God.

What is humility?

It is quiet thankfulness *that God made you just the way He did*.

It is saying, "no, thank you," to a position of honor, knowing the honor would be more than you could handle.

It is worshiping God when God just said, "no".

It is never graduating from the school of a learner.

It is laughing at a joke, when the joke is on you.

It is admitting you were wrong even though everyone else *thought you were right*.

It is never saying, "I told you so."

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What is humility?

It is God in a manger.

Humility is Jesus Christ!

Therefore, humility is YOU when Jesus Christ takes *such control of you* that you cease to be.

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For Focus and Application

1- If you had been God and had wanted your Son to be recognized as the Savior of the world, *how would you have arranged His entrance into mankind?*

2- What can the church in today's world learn about promotion and self-exaltation and extravagant advertising from God's plan of redemption?

3- Why would God send Jesus to earth in such a humble way, when he said of Him, "This is my beloved Son, in whom I am well pleased"?

4- Why is the concept of God as a servant acceptable to us, but the concept of us as slaves of God and servants of men so objectionable?

5- Examine the one-line definitions of humility on pages 5-6 and pages 14-15. Create some of your own. (Try not to be proud of them.) Ask God to give you definitions that call attention to needs in your own life, rather than in the lives of others. This is a personal study and our job is to look at the beam in our own eyes.

6- Read I Peter 1:5-6 again. Try to define each word. What does it mean to humble yourself? What does it mean to humble yourself "under the mighty hand of God"? What do you think "in due time" means?

7- Have you ever asked God to humble you? Read James 1:5 again. What conditions need to exist when you ask God to change your character?

8- Make a death certificate like the one suggested on page 11 and put it somewhere in your Bible or in a very inconspicuous place. The idea is not to advertise your death, but to reveal Christ's life.

9- Review the three things a dead man can't do. Apply them to your life.

10- Quietly ask God to give you opportunities this week to become a servant. Ask Him to open your eyes to see them. Then, as He does, ask God for grace, and serve.

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(03.10.15)